

ANNUUM



THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

—
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—

Published and Edited by
THE UNITED LODGE OF THEOSOPHISTS, LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Back numbers, 25 cents each.

Contributions intended for publication should be sent in not later than the 15th of the month preceding issue. Writers should in all cases retain copies, as no manuscripts will be returned.

Subscriptions, contributions, and communications of every nature, should be addressed to the Business Agent of THEOSOPHY,

WESCOTT CLOUGH,
Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect,
yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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GENERAL REGISTRAR, *United Lodge of Theosophists*,
Los Angeles, California.

Metropolitan Building, Broadway at Fifth St.

Students interested in obtaining a clear and correct understanding of the actual Teachings known under the name of THEOSOPHY should have the following books. They can be ordered of any local bookseller, or orders may be sent direct to the Business Agent of "THEOSOPHY."

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Vol. IV

NOVEMBER, 1915

No. 1

The SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. It will take centuries before much more is given from it.
—H. P. BLAVATSKY, A. D. 1888.

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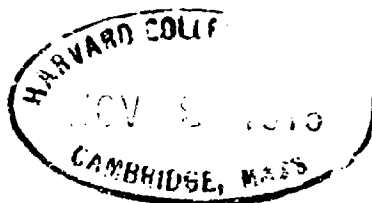
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Gift of
the Lodge

A H M

Let every Brahman with fixed attention consider all nature, both visible and invisible, as existing in the Divine Spirit.

For when he contemplates the boundless universe in the Divine Spirit, he cannot give his heart to iniquity.—*Manu*.

THEOSOPHY

Vol. IV

NOVEMBER, 1915

No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

“THE OCEAN OF THEOSOPHY”

A NEW EDITION

WE are glad to announce to our readers that we have secured the right to publish “The Ocean of Theosophy” written by Wm. Q. Judge. Theosophists know that this work has passed through many editions; in fact was in such demand that the original setting was used throughout, despite the fact that a number of typographical and other errors were known to exist.

The new edition is now ready for delivery; it is printed on better paper, with new clear type, and a binding worthy of the book; the errors designated have been corrected and every care taken to give the book a setting such as a work of that importance deserves.

Outside of the writings of H. P. Blavatsky, there has never been published any work so valuable to students of Theosophy. While it is written in such form as to be grasped by the ordinary mind, the statements contained therein are so concise and pregnant of meaning as to call for the reader's best power of thought.

The author was a Teacher who spoke and wrote of his own knowledge; he stands second only to H. P. Blavatsky. All theosophical publications other than those written by the two above mentioned are the works of students and therefore subject to the misconceptions and personal bias of the several writers.

We most heartily recommend this work to all theosophical students, as well as to enquirers who desire a simply expressed, synthetic exposition of the Secret Doctrine written by one who knew whereof he wrote.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

(Continued from July)

THE SEEDS OF DISRUPTION.

To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

—FIRST OBJECT OF THE THEOSOPHICAL SOCIETY, founded 1875.

The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. . . .

On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. . . .

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism.

—H. P. BLAVATSKY . . . Letter to the American Convention, 1888.

. . . Advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and mislead you. . . . On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T.S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work. . . .

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

—H. P. BLAVATSKY. . . Letter to the American Convention, 1891.

The writings of H. P. Blavatsky and Wm. Q. Judge may be divided into four categories, as follows:

(a) The statement of the broad principles of the ancient Wisdom-Religion, and the evidences in human history and experience that tend to corroborate them. These were and are addressed to all mankind.

(b) The application of those principles to human science, religion, and philosophy, as showing the underlying basis of all, and the course of human degradation and corruption of teachings originally sublime in their presentation and purpose. These were and are addressed to all men, whatever their race, creed, or caste, who may have become members of the Theosophical Society, or who may be even casually interested in Theosophy.

(c) Direct instructions in the philosophy and practical applications of the teachings of Theosophy to all the problems of Human life, personal and collective. These were and are addressed to those who have by study and reflection, become convinced of the fact of Masters, Their philosophy, and Their desire to aid and foster the efforts of all sincere students who have by pledges voluntarily taken to their Higher Self, expressed their determination to "make Theosophy a living power in their lives."

(d) Intimate personal directions, admonitions, warnings, cautions and corrections, addressed to individuals and groups of individuals, whose present efforts or past Karma have brought them to that state or relation where such guidance is merited or demanded.

These various divisions of the writings of the Messengers are not to be considered as separate and unrelated, but as consistent and coherent members of one body of Teaching and Example which constitute the periodic effort of the Great Lodge in the last quarter of the nineteenth century. It is over and over indicated in the writings of H.P.B. and W.Q.J. that the actual work of the Great Lodge of Masters never ceases, and that during the remaining three quarters of each century all those who have imbibed and assimilated the teaching and example furnished are brought into direct personal relation with Agents of the Lodge, but that the identity of the Agents and of the individuals under their direct instruction, and the nature of the teaching, direction and readjustment given, are never disclosed and cannot be found out. In other words, after a certain stage of evolution has been reached, "those who know don't tell, and those who tell don't know," and that "this is no arbitrary decision, made by any master or teacher or any such person, however divine. It is a law of that life which the disciple has entered upon." The whole process of this evolution, therefore, is one of recognition. How could it be otherwise, indeed? Until by dint of repeated experiences through many lives, the student recognizes the vanity and inanity of all earthly things, the mingled cupidity, stupidity and folly of all earthly explanations of the mysteries of existence, whether those explanations be offered in the

name of religion, science, or philosophy, how can he recognize the WISDOM-RELIGION? "When science, theology, every human hypothesis and conception born of imperfect knowledge, lose forever their authoritative character in our sight," and their dispensers and sponsors appear to us once and for all in their true light as blind leaders of the blind; when these negative steps have been accomplished and their correlatives, recognition of the Secret Doctrine, of the Lodge and its Messengers, have been positively achieved by the would-be neophyte through self-induced and self-devised efforts (checked by his Karma), then the disciple "is ready to learn, then he is accepted, acknowledged, recognized." Until this is so, "the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self."

The writings of Madame Blavatsky covered the entire sphere, the cardinal points of which have been mentioned. Those of Mr. Judge relate chiefly to the two latter named divisions. The field of H.P.B. was the world as well as the students; the work of Mr. Judge lay almost entirely with those who were "called" and those who were "chosen." Thus the work of the two Messengers cannot be separated. It was mutually corroborative and complementary.

Of the army of students who were first and last attracted to Theosophy, it is questionable if a single one of those whose names became prominent ever really grasped what was implied in the mighty *Preface to Isis Unveiled*. Of the hundreds who were attracted to the Esoteric Section, publicly formed in 1888, the year of the publication of the *Secret Doctrine*, it is questionable if a single one, again, grasped what was implied in the *Preface* and *Introductory* to that work, or in the *Preliminary Memorandum* supplied to all members of the Esoteric Section. The first-named affirmed an "intimate acquaintance" with Eastern adepts and study of their science, and set out the *sine qua non* conditions precedent to the understanding and acquisition of the Wisdom-Religion by the enquirer. The second pointed out the mistakes of even the most earnest and sincere of the students, after eleven years had elapsed since the publication of *Isis*, and again affirmed that the "Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century," and that "it will take centuries before much more is given from it." The *Preliminary Memorandum* affirms the total failure of the Theosophical Society to embody practically its declared Objects, and makes renewed declaration of the conditions precedent to individual progress.

The barrier between Teacher and Pupil is put in a single sentence in the *Introductory* to the *Secret Doctrine*: "Every reader

will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt." The absurd logical fallacy of such judgment on the part of the learner should be self-evident to all. In the *Preliminary Memorandum*, therefore, it was once again made unequivocally clear to students who had voluntarily pledged themselves, that "Practical Esoteric Science is altogether *sui generis*. It requires all the mental and psychic power of the student to be used in examining what is given, to the end that the real meaning of the Teaching may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity from education, from surroundings, or from other teachers. . . . Otherwise, there is constant risk of his ideas becoming coloured with preconceived notions." It needs but the reading of the various writings emanating from the students to perceive how one and all fell into the pitfalls of their own preconceptions and prejudices acquired from heredity, education, surroundings, and other teachers. Each has "judged" the Teachings and the Teachers from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. Not one in the public eye but has *adapted* the philosophy and practice of Theosophy to his own limitations. When compared with each other, all such "presentations" of Theosophy are seen to be coloured, contradictory and partial. When compared with the actual Teachings recorded by H.P.B. and W.Q.J., one and all of these student writings are seen to be variants, tangents, schisms and fragments of what is, above all else, a consistent, coherent and synthetic philosophy.

If students judged the Teachings from the stand-point of their own limited knowledge and experience, and "indulged in wild and fanciful speculations, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them," (*Preface to the Secret Doctrine*) what sort of judgment would they pass upon the Teachers themselves? If they failed utterly to comprehend the nature of the Masters' philosophy, and the condition precedent of its study, what sort of comprehension could they have of the Masters' Messengers?

It would seem to be clear beyond other necessity than that of the statement that the nature and character of the Teacher is shown by the Teaching. A basic misunderstanding of the Message would infallibly imply a basic misunderstanding of the Messenger. A basic acceptance of the Teaching would inevitably imply the necessity for a complete re-formation of one's ideas in the light of the new standard. Such a readjustment of ideas would infallibly shed a wholly new light upon the problems of life—one's own nature and experiences, and the natures and experiences of others. The primary ground for the consideration of the new Teaching and

study the mystery of being. She pointed out the two paths of white and black magic, and the identically opposed nature of mediumship and adeptship. By none have her teachings and nature been more ignored and misunderstood than by professed Theosophists. The course of human nature in the history of the Theosophical Movement has been well pointed out by Mr. Subba Row, in an article in *The Theosophist* for December, 1883, anent Mr. Kiddle's charges that the Master K.H., had "plagiarized" from a spiritualist lecture in one of the letters to Mr. Sinnett in *The Occult World*. Mr. Row discusses the nature and knowledge of the Adepts as opposed to the ruling ideas of the spiritualists and other phenomena hunters of the West, in these words:

"....anything like argument with the Spiritualists is worse than useless. Mere phenomena however wonderful can never prove to their satisfaction either the actual existence of Adepts or the nature of true Adeptship. Any phenomena that you may show them will at once... be classed with their own *séance* room manifestations. Even if we were to effect an impossibility and induce one of our Eastern Adepts to appear in London and prove his existence and knowledge before their eyes, these phenomena hunters would proclaim him by way of compliment an excellent medium and nothing more."

These prophetic words were written after H.P.B. had been before the world for nine years, and before the Coulomb case and the numerous other "cases," "exposures" and theories of alleged theosophists as well as anti-theosophists. They describe with all too painful accuracy the course of the Theosophical Society and the Theosophical Movement during the ensuing years. After the death of H.P.B. in 1891 the best known students in the Society took exactly the course indicated and "the body of Theosophists and their leaders are satisfied with their own illogical and fanciful hypotheses and make no attempt to investigate scientifically the phenomena and their causes in connection with the ancient systems of religious philosophy and occultism," and so long as this is so it "is impossible to expect them to give a patient hearing to the teachings of the Masters" as recorded by H.P.B.—to paraphrase from Subba Row's article mentioned. Alone of the whole body of Theosophists, Mr. Judge sounded the clear recognition of the nature, power, function and mission of H. P. Blavatsky. What could this do but draw upon his devoted head the wrath of all those who saw in H.P.B. "an excellent medium and nothing more?" He was placed in the same insidious category as herself, and was in due order complimented as a "servant" of the Masters, explained as a "medium" "with some psychic gifts," and finally "for the honor of the Society" branded as a bearer of false messages from the Masters. And upon what evidence? The same evidence as had already convicted H.P.B.—the suspicions, doubts, misunderstandings, ambitions and jealousies of phenomena hunters turned "occultists."

In former Chapters we have traced some part of the teaching and example of H.P.B. and W.Q.J.; some part of the rise of the Theosophical Society; some part of the events connected with the Esoteric Section, culminating with the summarization of facts, causation and history that eventuated in the charges against Mr. Judge with Mrs. Besant as accuser, and the disposition reached in July, 1894, and recorded in the official pamphlet entitled the "Neutrality of the T.S."

Throughout our Chapters the effort has been to study the main sequence of events connected with the Theosophical Movement, in the light of Theosophy—its principles as recorded, their applications as made and pointed out by the life work and subsidiary writings of H.P.B. and W.Q.J. We have endeavored to follow the workings out of the law of ethical causation, or Karma, in the drama of the Society and of the Esoteric Section, and as their history is the history of the actions of the various students attracted, it has been necessary to consider the play of the forces aroused in the various persons who were the leading actors on the stage. Were our purpose to draw attention to the errors and failures of the persons whose names we have been compelled to use, our effort would be worse than useless. Were our purpose, again, to make of Madame Blavatsky and of Mr. Judge objects of worship to be blindly accepted as "authorities" in some such fashion as human nature is all too prone to do in every direction, we would be but repeating, if successful, an achievement that has hitherto wrecked every effort of the Great Lodge to aid the advancing intelligence of the race—the substitution of a new fetish, a new dogma and a new formula for an old.

What we have set ourselves to attempt, is to apply to that body of students called the Theosophical Society, of which we are ourselves a part, the canons of Theosophy; to search our actions and efforts during the past forty years to assimilate and apply the Wisdom-Religion, in the light of that Wisdom-Religion itself. We believe that all students without appreciable exceptions, must agree that there has been a failure—a stupendous failure—"to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color," which was *our* primary Object in affiliating with The Theosophical Society, as well as the Masters' object in its formation. We are therefore forced to believe that the *Cause* of the failure lies either with the Masters Themselves—in Their philosophy as imparted, in Their Messengers, in the actions of Their Messengers—or in *ourselves*. We believe unalterably that the causes of the failure are to be sought within ourselves—in our failure to recognize the fallibility of our own human nature; in our failure to recognize the infallibility of the Message of the Masters, the nature of Their Messengers, and the *embodied wisdom* manifested in Their every action. *Before our eyes these Messengers proved their existence and knowledge.* What has it profited us?

It has seemed necessary to repeat over and yet over again the logically unavoidable deductions contingent upon the acceptance of Theosophy, of the fact of Masters, of the Law of Karma, because if the principles laid down are for a moment lost sight of, the student can but fall into the bewildering speculations and misconceptions that are the equally unavoidable concomitants of the application of his personal experience and judgment to matters that transcend the scope of human limitations. We must logically choose at last between the human view of Theosophy and the Theosophic view of humanity.

We have now come to that point, most painful of all the painful steps upon the Path, where we must consider the Betrayal and Crucifixion of William Q. Judge, by those for whom he was the Link with the Masters. Great as was the martyrdom of H.P.B., she yet had the Presence of Mr. Judge with her, and the stones hurled at her in her life-time were for the most part thrown by open and avowed enemies of the Cause which she represented. But Mr. Judge stood alone in the pillory, placed there, mocked, and spit upon, in the name of Theosophy and the Masters, by the enemies within the fold, by those of his own household. It well needs all one's faith in the ultimate perfectibility of man, all one's powers of love for "that great orphan—Humanity," which H.P.B. and W.Q.J. taught and exemplified, to consider calmly, to weigh tranquilly, to measure *theosophically*, the events that followed the Judicial Enquiry of July, 1894.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES*

THIS article is meant for members of the T.S., and chiefly for those who keep H.P.B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such thing as the Masters may exist must come to one of two conclusions in regard to H.P.B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

The case I wish to briefly deal with, then, is this: H.P.B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T.S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H.P.B. So much being laid down, we may next ask how we are to look at H.P.B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age". But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to

us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H.P.B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H.P.B. and her Masters.

WILLIAM Q. JUDGE.

A LAND OF MYSTERY*

(Continued from the October Number.)

BY H. P. B.

EVIDENTLY we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the THEOSOPHIST for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea¹ regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archaeological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1880.

1. This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

Thus would the llama and camel differ, although of the same species; thus the algaroba and espinos trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail.¹ The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height, this oval is perfectly regular

*"The name *America*" said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

1. Smithsonian contributions to Knowledge, Vol. 1.

in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer," they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the

shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound

raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . ." Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and

**New American Cyclopaedia*, Art, "Teotihuacan."

skill" . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tescacalli*, "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens,

in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew*." "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

(To be continued)

REINCARNATION IN JUDAISM AND THE BIBLE*

THE lost chord of Christianity is the doctrine of Reincarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church—Origen—no doubt believed in the doctrine. He taught preëxistence and the wandering of the soul. This could hardly have been believed without also giving currency to reincarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where? would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reincarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy-odd disciples were not in the deepest ignorance. Some of the disciples were presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the Zohar, the Talmud, and the other works and sayings of the Jews, all of which built up a body of dogmas accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John and Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reincarnation or "coming back", and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of mo-

*This article was first printed by Wm. Q. Judge in *The Path* for February, 1894.

ment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell in another body with them. The Christians have no right, then, to excise the doctrine of reincarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born, and to whom he said unequivocally he came as a missionary or reformer. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that "all souls are subject to revolutions". This is metempsychosis or *a'leen b'gilgoola*; but it declares that "men do not know the way they have been judged in all time". That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The Kether Malkuth says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . . until the days of her purification". If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reincarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls". And Rabbi Manassa, son of Israel, one of the most revered, says in his book *Nishmath Hayem*: "The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar, and all books of the Kabalists."

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reincarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve Jhvh their God and David their king

whom I shall *reäwaken* for them." That is, David reïncarnates again for the people. Taking the judgment of God on Adam "for dust thou art and unto dust thou shalt return", the Hebrew interpreters said that since Adam had sinned it was necessary for him to reïncarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelt Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reïncarnation as the guide of the people, and Seth was said by Adam to be the reïncarnation of Habel. Cain died and reïncarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter. Similarly it was held that Bileam, Laban, and Nabal were reïncarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of Job (ix, 21), "Though I were perfect, yet would I not know my own soul", to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee"; or in Romans ix, v. ii, 13, after telling that Jacob and Esau being not yet born, "Jacob have I loved and Esau have I hated"; or the ideas of the people that "Elias was yet to first come"; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples "Whom do men think that I am?" There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

St. Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse, thus:

And if ye will receive it, this is Elias which was for to come.

Here he took the doctrine for granted, and the "if" referred not to any possible doubts on that, but simply as to whether they would accept his designation of John as Elias. In the 17th chapter he once more takes up the subject thus:

10. And his disciples asked him saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in Mark, chapter ix, v. 13, omitting the name of John. It is nowhere denied. It is not among any of

the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of reincarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to, but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing doctrines as above shown. Matthew xvi, v. 13, will do as an example, as the different writers do not disagree, thus:

When Jesus came into the coasts of Cesarea Phillipi he asked his disciples, Who do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reincarnation; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reincarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that; they were all aware of it; St. Paul must have held it when speaking of Esau and Jacob; St. John could have meant nothing but that in Revelations, chap. iii, v. 12.

Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God". And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have ennobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly."

W. Q. J.

THOUGHTS IN SOLITUDE*

I.

WITHIN the symbols and doctrines of the Christian Church may indeed lie hidden all the truths of the Occult Philosophy, and another and abler pen has already traced the correspondences, but it is necessary to realize differences as well as likenesses, and while Christianity, as a definite system, has embodied for the world many noble ideas, it seems to the writer to have been able to display only one fact of the divine jewel of Truth—to have been able to trace only a short line of the celestial circle of Wisdom.

Putting aside all such unphilosophical dogmas, as a personal anthropomorphic God—atonement by the vicarious sacrifice of another—eternal damnation and such like, which may be regarded as the outworks of the Creed, and which indeed many of its own professors deny or minimize, and coming to the essential kernel of the system—the inner stronghold of the faith—that which would be regarded as such by all its truest sons throughout these nearly nineteen centuries of its existence, it would yet seem to be but a one-sided statement—a partial view—compared with the all-embracing Catholicity of the Occult Wisdom.

Unfortunately the outworks and excrescences above referred to, have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that it is no longer the pure and exalted doctrine as preached by its founder, but something very different. There are, no doubt, here and there good and noble souls, who practise the higher virtues of Christianity, but they are in such a minority that they are quite unable to affect the popular standard.

When one begins to analyse the stupendous outgrowth called Western Civilization, of which steam and electricity, in their practical uses, may be regarded as the types, and to ask how and by what means this vast fabric has arisen, we are informed by those who are able to see below the mere surface of things that the setting of men's minds in a certain direction must have been the factor, and it is only logical that if a man's highest religious duty is put before him as the saving of his own soul from perdition, a tendency of mind which may be characterized as the supremely selfish must naturally be set in motion. When the converging lines of heredity through many generations have so strengthened this tendency that it has become a potent factor, the development "*in excelsis*" of the purely intellectual faculties as dissociated from the moral will be seen to be the inevitable result, and from this has naturally evolved the Western Civilization which is spoken of with so much pride. But are not nations like trees to be known by their fruits? "Do men gather grapes of thorns, or figs of thistles?"

*This article was first printed by Wm. Q. Judge in *The Path* for January, 1887.

What sins are dwelt on with more emphatic reprobation throughout the whole teachings of Christ than those of hypocrisy and cupidity? And where is hypocrisy deeper than within the Christian fold? So deep indeed, that it has become an integral part of the nature, and is no more recognized as a vice than it was by the Pharisees of old. And where is the worship of mammon more rampant than throughout the length and breadth of Christendom? The preachers of the Churches may utter faint-hearted protests, but the nations nevertheless remain prostrate before their idol, and as steam and electricity extend their sway, and new countries are laid open to modern progress, the more primitive races, to avoid extinction, join in the mad competition for wealth. But whether conspicuously shown in the acts of States lustful to conquer fresh territory, or hidden in the individual character, where it displays itself in the haste to grow rich by fair means or foul, it remains none the less a gnawing canker at the heart of Christendom.

What a gulf there lies between the practice of modern Europe and the divine teachings of the Master.

"Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

And again: "Ye cannot serve God and Mammon."

There is probably no teaching more thoroughly altruistic in its character, and which, if it could be literally applied, would exercise so direct and beneficial an influence on the human race as the teaching of Christ, but to the impartial student there seems to be none, the spirit of whose revelation has been more perverted and degraded by his followers of all denominations, and following the spiritual law whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral light to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian.¹ All the religions of the world have more or less lost the divine afflatus by which they were originally vivified, but it has been reserved for Christianity to mould the life of the nations from the very blackness of the shadows cast by the "Light of the World."

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is still more necessary to have the eyes of those who are able to read the signs of the times. The following is an extract from a letter to which many of the above ideas may be traced which was signed "a Turkish Effendi" (in the absence of any right to suggest the real and more authoritative name), and

1. It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one."—[*Ed. Path.*]

was published by his correspondent in Blackwood's Edinburgh Magazine of January, 1880:

"The persistent violation for centuries of the great altruistic laws propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find, that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened."

But to return from this long digression, take Christianity, I say, in its loftiest ideal, as taught and practised by its founder—and it certainly is a very lofty one—altruism in its most sublimated form—self-sacrifice incarnate upon Earth—giving of its life-blood to raise the sons of men, and drawing all to Him by the sheer force of divine love, until the believer's heart is set on flame, and nothing seems worthy in his eyes short of absolute union with this divine personality who is at once his Saviour, his brother and his God.

Yet were you to analyse the thoughts and feelings of the most ecstatic saint, would they display more than an ardent soul, a devout mind and a holy life?

Those of the Dualist Philosophy might indeed argue that such an one had his feet well planted on the narrow way—but the students of the wider Philosophy of Nature know well that everything on Earth—religion included—is under the governance of natural law. The attainment of perfection is not to be achieved by sentiment alone—it is a *scientific process*, and knowledge is the supreme enlightener.

The devotion of Bhakti is indeed a necessary prelude to progress in the religious life, under the guidance of whichever special cult the neophyte may aspire, but it is as it were the outer court of the Temple, and the Holy of Holies cannot be reached by any save those who have attained knowledge.

Without some previous study of occult writings, this word knowledge will entirely fail to carry home the idea which it is intended to express, and let alone the liability to misinterpretation from this cause, how can anyone pretend to describe it who has himself none of this knowledge, who has not yet trodden one step of the path that leads there, and who can only strain with vague imagination towards the sublime conception of the inmost workings of Nature through her manifold diversity laid bare before the

intuitive vision? However, although it is an act of temerity on the writer's part, these few words may convey some idea to those who are no further on the path than himself.

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life—the absolute expression of unity with nature—when the higher faculties, emotional, ethical and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good, and the True, have been so merged in one that the Buddhi or divine spark which hitherto flickered, becomes a bright, steady, luminous flame—when the “Explosion,” as St. Martin called it, has taken place, “by which our natural will is forever dispersed and annihilated by contact with the divine,”—then and then only is one fit to begin to tread the path of knowledge.

That it leads altogether beyond human experience, and entirely transcends what we can conceive is but too apparent.

The 15th and 16th Rules in the second part of “*Light on the Path*” may help towards a vague apprehension of what this knowledge means.

15th. Inquire of the earth, the air and the water of the secrets they hold for you. The development of your inner senses will enable you to do this.

16th. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

And the final secret of all may be said to be wrapped up in the mystery of “self.” When the knowledge of the individualization of Being is reached, man has learned all that this world can teach him, and in the words “Know thyself” lie folded the ultimate possibilities of Humanity. Knowledge is indeed the supreme enlightener.

“There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it—being grown perfect—in himself.”

Whether any intelligible idea as to the knowledge itself can be evolved from what is here written—it will at least be apparent that a goodness so exalted as to be scarcely imaginable as a human attribute is required as the necessary qualification for the commencement of the search.

Well did Shelley write in his Prometheus:

“The good want power but to weep barren tears
The powerful goodness want—worse need for them.
The wise want love; and those who love want wisdom.
And all best things are thus confused to ill.
Many are strong and rich, and would be just
But live among their suffering fellow-men
As if none felt: they know not what to do.”

and the current Theologies of the world have not been able to remove the reproach. In the case of Christianity the failure may, to a great extent, be owing to its sentimentality and its failure to realize that to be supremely good it is necessary to be wise—though wise with a higher wisdom than that referred to in the above lines.

But Christianity's greatest fall has probably been its disregard of the facts of Reincarnation. Whatever interpretation may be put on the great Master's utterance on this subject, and however the early church may have regarded it, it is notorious that Christianity, as interpreted by its mediæval and modern professors alike, has entirely ignored the evolution of the soul progressing through innumerable earthly existences, and has instead adopted the illogical and unphilosophic dogma of a human soul born into the world from nothingness and meriting by its 70 or 80 years of earth-life an Eternity of bliss or an Eternity of misery.

But one does not expect of the child the reason-guided actions of mature manhood—its teachings must be given in the form of dogma, to which it must yield implicit obedience. Nor do we expect the infant school to provide the same training that the University does for the cultured intellect. Similarly the various Religions of the world have been the infant schools for growing Humanity until the complete stature of manhood should be reached.

It has been remarked by some Christians who are much enamored of the self-devoted love exhibited by the Founder of their faith, and the strong feeling of personal love and attachment thereby called forth from them, that Theosophy is cold because it does not dwell exclusively on that side of the nature, but while each separate Religion that has existed in the world may be regarded as the analysis of one special characteristic of the mind, the occult philosophy gathers into one synthetical whole all its varied characteristics. The different religions accentuating as they do different truths may be regarded at the same time—according as one looks at them from the scientific or religious stand-point—and both views are equally tenable and mutually comprehensive—as natural evolutions of the peoples among whom they arose, and as revelations from the unseen universe of partial truths which have to be received and assimilated before mankind can be fitted to comprehend the Supreme Truth in its abstract purity.

It will be seen from the foregoing that what we call Theosophy is the supreme expression of all Religion, as it is the final synthesis of all Science—for it is faith merged in Knowledge.

When one looks abroad on the world and sees how few even among the Religious, the Cultured and the Intellectual are able to grasp the truth by intuitive vision—while the masses of mankind are sunk in degradation and semi-barbarity, the mind is lost in the vistas of the future, during which the present Religions or those which may have taken their place will have to continue their work of teaching.

Education is slow and Evolution is tardy, and the whole circle of wisdom is slow to trace; but the march of Nature has been as it was bound to be—for the best—and the line of Pope

“One truth is clear, whatever is is right.”

seems more and more to be borne in upon the mind as an Eternal verity.

Destiny has guided us till now, and has made us what we are, but we who now realize the omnipotence of the divinely guided *Will*, have become potentially the makers—let us take it in our hands and shape our own career, for the sooner we rise to the heights of our Being, the sooner shall we be able to stretch down helping hands to the suffering Humanity of To-day.

PILGRIM.

DEVACHAN*

A LETTER to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection—the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us,—that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty—which arises almost wholly from our feelings—would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial. For the dwelling upon pleasure or the constant desire to fly from “pain not yet come” will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never

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believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka "for years of infinite number."

The first question, however, must be "What is the cause for passing into Devachan?" Some have said that it is good Karma or good acts that take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest—in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained

by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan—the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objection, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period—given or supposed as 1,500 years—is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our solar orb, and even with that standard it can be shown that we do not apprehend it correctly. We speak of seconds, but those are such as our watch-makers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal solar revolution, the observation of which is not necessarily mathematically accurate. If we lived on Mercury—where we must believe intelligent beings live—our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hour packed into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him—since time as we know it is an illusion—that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

W. Q. J.

THE ESOTERIC CHARACTER OF THE GOSPELS†

" . . . Tell us, when shall these things be? And what shall be the sign of thy presence, and of the consummation of the age?"¹ asked the Disciples of the MASTER, on the Mount of Olives.

THE reply given by the "Man of Sorrow," the *Chrístos*, on his trial, but also on his way to triumph, as *Christos*, or Christ,² is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:—

"Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many, astray . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or There; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man," etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) "the coming of Christ," means *the presence* of CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (b) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own inner sanctuary, he *has the risen Christ in him*.³ The "Son of Man" is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*,* the child of man's own deeds, and the fruit of his own spiritual labour.

†This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

¹St. Matthew xxiv., 3, *et seq.* The sentences italicised are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word "presence," for "coming," and "the consummation of the age," now standing for "the end of the world," have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

²He who will not ponder over and master the great difference between the meaning of the two Greek words—*χρηστός* and *χριστός* must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

³For ye are the temple ("sanctuary" in the revised N. T.) of the living God. (II. Cor. vi., 16.)

*Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephiroth *Binah* (the female Jehovah of the Kabalists), are feminine principles—"Divine Spirit," or *Ruach*. "*Achath Ruach Elohim Chium.*" "One is *She*, the Spirit of the Elohim of Life," is said in "Sepher Yezirah."

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines"—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith, may go on saying that "the coming of (the carnalised) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no "end of the world," but "the consummation of the age," i. e., the close of a cycle, which is now fast approaching.¹ If our readers have forgotten the concluding passages of the article, "The Signs of the Times,"† in *LUCIFER* for October last, let them read them over, and they will plainly see the meaning of this particular cycle.

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, "Earth's Earliest Ages," is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ"; for those born in the West feel themselves, so far, only *Chrétians*,* however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrestos*;² to those who haughtily proclaim

¹There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or "Fish man" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

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*The earliest Christian author, Justin Martyr, calls, in his first Apology, his co-religionists *Christians*, *χρηστιανοί*—not Christians.

²Clemens Alexandrinus, in the second century, founds a serious argument on this paranomasia (lib. iii., cap. xvii., p. 53 *et circa*), that all who believed in *Chrest* (i. e., "a good man") both are, and are called Christians, that is, good men," (Strommata, lib. ii. "Higgins' Anacalypsis.") And Lactantius (lib. iv., cap. vii.) says that it is only through ignorance that people call themselves Christians, instead of Chrestians: "*qui propter ignorantiam errorem cum immutata litera Chrestiam solent dicere.*"

themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous “false prophets” and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument’s sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false*.¹ Each of these claims to have Christ exclusively in its “inner chamber,” and denies him in all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the “tree of infamy” of the old Romans—indeed!

The worship of the dead-letter in the Bible is but one more form of *idolatry*, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. “Justification” by *Christ* cannot be achieved at one’s choice and fancy, *either* by “faith” or by “works” and James, therefore (ii., 25), contradicting Paul (Heb. xi., 31), and *vice versa*,² one of them must be wrong. Hence, the Bible is *not* the “Word of God,” but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, “*nothing but the truth*,” under whatever allegorical garb. Only: *Quot homines tot sententiæ*.

The “Christ principle,” the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the “Vicar of Christ,” or of the “Head” of that or another State-religion. The spirits of “Chrest” and “Christ” cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that “*from the mere name, which is imputed*

¹In England alone, there are over 239 various sects. (See Whitaker’s Almanac.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

²It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, i. e., A “Son of Wisdom,” and an Initiate into the true *mysteries of Christos*, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his *Christos* was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey’s lecture, “Paul, the Gnostic Opponent of Peter.” He was an Initiate, a true “Master-BUILDER” or adept, as described in “Isis Unveiled,” Vol. II., pp. 90-91.

to us as a crime, *we are the most excellent*,"* is now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession*, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

We say "lip prayer" and "vain ritualism" knowingly. Few Christians among the laymen are aware even of the true meaning of the word *Christ*; and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin*, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is "Divine Wisdom," or *Gnosis*, but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested Locos? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried "wolf" at every such attempt, and, denouncing it as "blasphemous," has ever tried to kill the spirit of inquiry? But Theosophy, the "divine Wisdom," has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty "*ism*"—the other "Satanism": they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank LUCIFER, perhaps, while those of whom it was said "*qui vult decipi decipiatur*"—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the "New Testament." No more than any other scripture of the great world-

*ὅσοιτε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος χρησόμενοι ὑπάρχοντες (*First Apology*).

religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the *Christologia* of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings ascribed to Jesus contradictory?" Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned lecturer and author are too patent to be explained away by any "Preacher" or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the descendant of Joseph Pandira (or Panthera) in "Isis Unveiled" (vol. ii., p. 201), from the Talmudic *Sepher Toldos Jeshu*. His belief with regard to the spurious character of the Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:—

"What is the use of taking your 'Bible oath' that the thing is true, if the book you are sworn upon is a magazine of falsehoods already exploded, or just going off?"

Surely it is not a symbolist of Mr. G. Massey's powers and learning who would call the "Book of the Dead," or the Vedas, or any other ancient Scripture, "a magazine of falsehoods."* Why

*The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the *New Testament*. Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of gnostic wisdom, the ground-work of which is *pre-Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in Mark xvi. from verse 9 to the end—which make of the Gospels a "magazine of (wicked) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo* Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

not regard in the same light as all the others, the Old, and, *in a still greater measure*, the *New Testament*?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient, and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods bloodthirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by "the fingers of a man's hand" on the wall of the Palace of Belshazzar: *they need a Daniel to read and understand them.*

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to "Revelation," from the "Book of the Dead" to the *Acts*. One of the keys, at any rate—the numerical and geometrical key¹ to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the *Vedas*, of the Egyptian

¹"The key to the recovery of the language, so far as the writer's efforts have been concerned, was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6,561 for diameter and 20,612 for circumference." (Cabalistic MSS.) In one of the future numbers of "LUCIFER" more details will be given, with the permission of the discoverer.—Ed.

theogony, and the Mazdean allegories. The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. "Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators. Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. "On this account it is that men are rational and partake of divine knowledge," explains Berosus.* And Lenormant has shown (*Beginnings of History*, p. 52, note) that "the Orphics . . . said that the *immaterial part of man, his soul* (his life) sprang from the blood of Dionysius Zagreus, whom . . . Titans tore to pieces." Blood "revivifies the dead"—i. e., interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, "Verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves," &c., can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter.¹ These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three keys*—one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

*Cory's *Anc. Frag.*, p. 59, f. So do Sanchoniaton and Hesiod, who both ascribe the sacrificing of mankind to the spilt blood of the gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

¹The existence of these *seven keys* is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of "Esoteric Buddhism"—unfortunately misunderstood by him in almost every respect—in his Lecture on "The Seven Souls of Man," he writes (p.21):—

"This system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt, at least, seven thousand years ago, as we learn from certain allusions to Atum (the god 'in whom the fatherhood was individualised as the begetter of an eternal soul,' the *seventh* principle of the Theosophists), found in the inscriptions lately discovered at Sakkarah. I say in various aspects, *because the gnosis of the Mysteries was, at least, sevenfold in its nature*—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar and Spiritual—and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determinate the which and the what, as we try to follow the symbolical Seven through their several phases of character.*"

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabæans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the Clementine Homilies is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—"was identical" with that which *from the first* had been communicated "*to those who were worthy,*" as quoted in another lecture.* We may learn from the Gospel according to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" *in this life* "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts of *whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality—the ("Son") with (the "Father,") their individual divine Spirit, *the God within* them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens*—baptism, sacraments, iip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrēstos* and *Christos*. The former means certainly more than merely "a good," an "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*.¹ He who finds Christos within himself and recognises the latter as his only "way," becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a "Christian," still less call himself one.

H. P. B.

(To be continued)

*"Gnostic and Historic Christianity."

¹"Verily, verily, I say unto thee, except a man *be born again* he cannot see the Kingdom of God." (John iii. 4.) Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

HYPNOTISM*¹

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have convinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant

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¹ This article was originally written for the *N. Y. World*, at request.

of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface,

all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the

limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysterics, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practises true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negated by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

RIG-VEDA ON GAMBLING*

THE following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda*, x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1000 years before our era, but that is too ridiculously low an estimate and will have ere long to be revised upon further proofs and

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discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborne products¹ of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor despised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practise husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

¹The seeds of the tree used for dice.

ON THE LOOKOUT

As the world slowly rights itself under the shock of readjustment we become startlingly aware of undercurrents of new thought that promise to divert the main stream into new channels and in new directions. War has laid its stern hand not only upon the frontiers of nations but on the frontiers of the human mind. The old fortresses of belief are challenged before our eyes, and to our amazement they surrender unconditionally. Men everywhere are discovering that they are vitally interested in the things that yesterday they were willing to consign to the museums of human thought.

Suppose someone had said a year ago that the New York *Sun* would open its columns to a discussion on the immortality of the soul, and that Theosophists would be allowed to enter an appearance just like ordinary human beings. The *Sun* itself would certainly have protested, while the public would have been as surprised as that other public which once rubbed its eyes at the sight of Saul among the prophets. But the *Sun* did this very thing, and probably the *Sun* was as amazed as anyone else by the tornado of contempt that was forthwith poured upon the materialist and all his works. None so poor as do him reverence. The immortality of the soul was suddenly found to be among the things that matter.

To review the literature of this new way of thinking would tax even the hospitable pages of *Theosophy*. The books are like the sand of the sea-shore for multitude, and they range all the way from the sublime to the ridiculous. But let us be charitable. Nothing is wholly ridiculous that moves, even in a ridiculous way. It is only stagnation and a bovine satisfaction that are ridiculous. Does not the Gita say, "Though they pray wrongfully their prayers arise to me."

Among the more elegant of the literary productions of the day is Lord Curzon's versified translation of Plato's *Myth of Er* from the *Republic* which appears in *War Poems* just published by the John Lane Company. Er, it will be remembered, is slain in battle, but he reappears on the twelfth day and describes to his relatives the fate of the dead. A thousand years, says Er, is the period between incarnations, but here we may make allowances for the vagueness of chronology that always distinguishes Plato's references to occult things, doubtless as a concession to the secrecy of the Mysteries.

A thousand years,—so long has been the way—
Ten years to every year of man,
Tenfold the recompense that each must pay,
Once in each age's span.

He that was traitor, or guilt-stained, or vile,
Ten times in agony atones;
Likewise the just and holy-lived crewhile
Tenfold fruition owns.

Lord Curzon's verse is patterned somewhat after the *Dhammapada* rendition in the *Light of Asia*. Describing Karma, the "Law Sublime," he says:—

Of steel the shaft is wrought, the hook of steel,
But of mixed fashioning the whorl,
Wherein seven other circles, wheel in wheel,
Continuously curl.

Singularly impressive is the decree of Lachesis, "the eldest born of the dread law, Necessity" that each soul shall choose its fate during its forthcoming incarnation.

For there all lives of men and living things,
 Fair and ill-fortuned, and the mean,
 Beggars and heroes—citizens and kings,
 And birds and beasts are seen.

Yet is no life ordained for good or ill;
 Man's is the choice, and man's alone.
 On earth the knowledge and the changeless will
 The wise man makes his own.

The souls select their lot in life and usually it is the counterpart, the corrective, of what they had been before. Thus grave Odysseus, grown weary of travail and of toil:—

The idle pastime of an easeful soul
 After long search doth hardly find.
 And boasted this the fairest of the whole
 Vouchsafed to mortal kind.

But the souls on their way to reincarnation must pass through the "Plain Oblivion," and so forget alike their past and the vision that they have been given of the future:—

There doth no herb begotten ever bless
 The utter waste. At eventide
 They see the river of unmindfulness
 And camp the wave beside.

Lord Curzon has done a fine piece of work by his rendition of Plato's tremendous myth of the soul. He gives us the rare combination of translation and true poetry.

Henry Ludwell Moore, professor of political economy at Columbia University, has just written a book on *Economic Cycles: Their Law and Cause*. (Macmillan Company.) Efforts have been made from time to time to show that there is a law of periodicity governing the fluctuations of trade, and it may be remembered that Sir John Herschell was the first of modern times to propound the theory that these fluctuations were governed by sunspots. Sunspots, he said, produced electrical disturbances, and consequently storms and losses at sea and on land. These resulted in apprehension and uneasiness, which in their turn led to speculative timidities culminating in crises and panics. At the time the idea was regarded as fantastic, but it was revived by Professor Jevons, and now we find that Professor Moore includes it in his list of probabilities. He says that there is indeed a sort of trade cycle of eleven years corresponding with the sunspot cycle, but he leaves its fuller examination to some later time.

Professor Moore's main conclusions are based upon collected statistics of the Mississippi Valley, and his chief discovery is interesting enough for quotation. He says:—"The result of our investigation as to the periodicity of rainfall in the Upper Mississippi Valley was the discovery that the annual rainfall passes through two cycles of approximately 33 years and 8 years in length." The author's object being purely economic he satisfies himself with the establishment of the cyclic law without venturing on a further incursion into the domain of causes. But it might certainly be supposed that so notable a discovery would suggest reflections even to materialism. If one more department of natural fact is thus brought within the sphere of law and regularity we may reasonably ask if there can be any department of natural fact that is beyond that law. Students of occultism have answered that question long ago for themselves, and are now inclined to marvel at a certain

purblind timidity which is thus compelled to push back the frontier walls of knowledge inch by inch but that is so unwilling to look over those walls and to recognize the uniformity of nature and of law.

The Ancient of Atlantis by Albert Armstrong Manship (Sherman French & Company) has no very striking literary value since it lacks the musical qualities that distinguish true poetry. Its two hundred pages are devoted to an exposition of the faith of ancient Atlantis and the author seems to have no doubt whatever that it was Theosophy. Here and there we have a resonant paragraph such as the following:—

The mind is the body of thought:
The ray of consciousness is by the Self projected,
Now lighting one field of apperception and again another;
The Self, beholding, observeth, yet is not confused,
For the Self is the Supreme
And marvels not at His Own Creations,
Nor is astonished by the wonders of His Own Contriving.

The author might have been better advised to clothe what is practically a work on Theosophy, or what is intended for Theosophy, in some other guise but none the less his book is filled with ingenious and varied versification that succeeds in holding the attention. Of this, one other example may be given:—

Why must the thoughts and words and deeds
Be held by fear of "Karmic" loss
Or spurred by hope of "Karmic" gain?
Not for reward do thou,
Nor to escape the penalty of "sin."
Pure, holy, good,
Immaculate and true, is the soul of Man,
To that extent which he doth surely know.
That in the past thou hast incarnations lived
Is but because thou knewest in thy soul
Such was thy fate.
When laborest thou for gain and for reward
Thy last demand is given unto thee—
When on the Spiral Road,
When fliest thou in fear
Along that broad highway
Where travel most of men,
In swift pursuit upon thee springs
That which in horrid fear
Thou strivest to escape . . .
Let motive of thy actions be Thy Self
And Thy Great Good.
Be Thou, thyself, the Law.
Strive not for that which lies without
But let it come to thee whene'er it wills.
Sell not thy soul for any price,
Nor now, nor in a million years to come.
Rise over "Karma" and within Thyself
Destroy its reign,
And if thou comest back to earth,
Do so from choice,
Because thou so dost wish.

This is by no means irreproachable poetry, and we are by no means sure that it is irreproachable Theosophy, but it will serve to show the nature of a certain literary current that is making itself apparent.

Very notable is the number of books that are now being written on the future of religion. Most of these works are, of course, born of a pure and simple egotism, since the predicted faith of humanity usually resolves itself into the particular creeds that happen to be held by the author who naturally believes that the whole race must presently and toilsomely arise to his own level of intelligence. But some of these volumes are a frank statement of personal opinions, and we may of course all state our personal opinions, and even publish them, if we are willing to take the financial risk, or able to persuade a confiding publisher to do so. Conspicuous among these for its merit is "What I believe and Why," by William Hayes Ward (Charles Scribner's Sons). Mr. Ward does not think it necessary to tell us why we should be interested in his beliefs. He simply assumes that we shall be interested. And we may at once concede that Mr. Ward has intelligence and lucidity.

Mr. Ward's book is interesting because it is typical of a hundred others that show distinct advance but that are none the less based avowedly upon mental limitations. Mr. Ward assumes that Christianity is the only religion that is worth attention, and he assumes also that wherever we find a directing force in the universe we must consider that force as being outside of nature. It is as though one were to open a work on astronomy and were to discover in the preface that the Ptolemaic system is, of course, the only one that merits consideration. We should probably lay the book on one side, irrespective of the fact that important advances in astronomy were quite compatible even with a basic stupidity.

It is interesting to note how close Mr. Ward comes to reincarnation, and one may almost suspect that it is only a certain timidity of speculation that restrains him from the plunge. The human soul, he thinks, must be a little copy of the universal macrocosm, and if he had but the courage to follow this gleam it would bring him to great things. The ultimate elements of matter, he says, preserve their integrity under a constant succession of new combinations. Why should not the human soul do the same?

Why should we not thus think of souls as unitary, as Plato thought of them, indissoluble, but residing for a while in bodies, and so capable of being combined into families, tribes, and nations, even as electrons are combined into atoms, molecules, and larger masses? The combination breaks up; families and nations constantly dissolve and reform; the soul of Abraham Lincoln is drawn away from the souls of the nation he has guided; and in turn every other soul is moved by a new force to leave its old attractions of kindred and friendship, but yet merely transfers its old attractions elsewhere, after the manner of the coarser attractions of physics. But the ultimate units remain indestructible, only gone over to new relations.

Quite so. But what are these new attractions and combinations? By what are they governed? Even Haeckel admits that the atoms, searching for new associations, are guided by "memory," that is to say by experience, and that it is the eternal search for experience that has driven the universe from the simple to the complex. Why does not Mr. Ward have the courage to pursue his own analogies, and to suggest that the soul also is seeking experience, and that a single incursion into incarnation that may not last more than five minutes is hardly adequate?

Mr. Ward reaches the conclusion that Christianity demands positive love, nothing less and nothing more. We may sweep historical religion upon one side with all its creeds. They have an intellectual interest, and they may have even a spiritual importance as influencing conduct. But the only essential is love. It is in character that we must look for the only value that a human being can possess.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

DECEMBER, 1915

No. 2

Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others.

—WM. Q. JUDGE.

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Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

A H M

The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra*, 500 B. C.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads*.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY. DISRUPTION OF THE SOCIETY.

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves.

H. P. Blavatsky, Letter to W. Q. Judge, 1888.
(From *Lucifer*, June, 1891.)

THE Theosophical Society was founded in 1875. Its first Object was the establishment of a nucleus of a Universal Brotherhood of Humanity without any distinction of race, creed, caste or condition. Its subsidiary objects were the study of comparative religions and philosophies, and the investigation of the unexplained laws of nature and the powers latent in man. In all the din of battles that have raged ever since, no voice has ever been raised by foe or friend to question the validity of the three great Objects of the Society founded by H. P. B., or the validity of the Fundamental Propositions upon which was reared the structure of the Philosophy she taught. The reason is simple. The basic object of the Society, and the basic propositions of the philosophy it was meant to embody, are unassailable because they are axiomatic. They rely for their authority upon no historical formulation, no arguments, no proofs external to the experience of the individual. It is precisely because man is a soul, and as such, universal in time and space, that the all-inclusive nature of the fundamental object and the fundamental propositions needs but to be understood to be accepted. They cannot be gainsaid by the man to himself.

The struggle and the warfare are not in the fundamentals. It is when we come to the personal, the human, attempt to apply these fundamentals to that existence in which we are presently engaged that the "holy war" breaks out. This holy war is renewed in life after life by the individual. It is that "series or changes in the soul" of which reincarnation with all its incidents is the effect. This struggle within constitutes the evolution of the soul, and goes on *pari passu* with the series or changes in body and circumstance which make up physical evolution. The physical and metaphysical changes in any life, or in all lives, proceed from the efforts of the soul within. All evolution is from *within outwards*, and man is the living witness to this Universal Law and to the mode of its action.

The Theosophical Society was and is a body of students, and unless its history be considered in the light of its Objects and the Philosophy it was meant to study and apply, all that can be perceived is a mass of effects to which each will attach such significance as his partialities and prejudices make inevitable.

Two years after the Society was founded, H. P. B. published *Isis Unveiled*, with this inscription: "The Author dedicates these volumes to the Theosophical Society, which was founded to study the subjects on which they treat." There is much evidence that all that she wrote was avidly perused, both within and without the Society, but no evidence at all of any nucleus of Universal Brotherhood, any attempt to apply the teachings contained in *Isis*, any recognition of their spiritual, philosophical and ethical bearing. On the contrary, there is unanimous record of a fierce thirst for phenomena and the acquisition of occult powers on the part of those who remained active in the Society—a small number, as most of those who were originally attracted, failing to find what they sought, drifted out as they had drifted in. The few who perceived the vague outlines of some unknown continent edging the horizon of their sea of hopes, pushed on determinedly.

The *Occult World* of Mr. A. P. Sinnett, published in London in the summer of 1881, and based on experiences of Mr. Sinnett with H. P. B. in India, and on letters received by him through her from her unknown Masters, shows how utterly the real objects of the Society had been forgotten, and the real purposes of its Founders ignored. Messrs. Sinnett and Hume, the one the Editor of the government organ, and the other the Secretary to the Government of India, were intensely interested in the new phenomena and the new Society. Both were men of standing and education, and of such courage that they entered fearlessly on the pursuit of what they perceived would, if true, be subversive of the whole edifice of modern civilization—of church and state and science—once the new teachings gained firm footing. And it was this firm footing they were prepared to sacrifice all to give it, provided only that the Masters would give *them* indubitable proofs of Their phenomenal powers, and back up a society established by *them*. To this the Master replied that the world is not ready for too staggering proofs; that humanity is yet too near

the dark ages; that there already existed a Society sanctioned by Them and that it was not founded to be a "miracle club;" that the way had been pointed out and was open to all who might choose to tread it, and that "ingratitude is not one of our vices." And Messrs. Sinnett and Hume were advised, "yet you have ever discussed but to put down, the idea of a Universal Brotherhood." These admonitions were repeated over and over again, in letters from the Masters to Sinnett, to Olcott, and to many others.

In the *Supplement to The Theosophist* for July, 1883, H. P. B. printed an article entitled, "Chelas and Lay Chelas," which stressed the requirements of the path of true occultism or Theosophy in language so clear as to be impossible of misconception. At that time *The Theosophist* was the only publication devoted to the Society and its teachings, and circulated widely in Europe and America as well as in India. The article is as true to-day as when written, but remains unknown to most students.

The circulation of Mr. Sinnett's books and of *The Theosophist*, the incessant activities of the founders of the Society, witnessed an ever-increasing membership in the Theosophical Society. *The Path* was begun by Mr. Judge in New York in 1886. Its opening editorial at once set forth the basic principles of the philosophy and the primary objects of the Society. In his magazine, in December, 1886, under the title of "The Theosophical Mahatmas," H. P. B. repeats again the ancient eternal principles which constitute the *sine qua non* in the evolution of the soul, and calls attention once more to the failure of the students practically to apply the teachings given.

In 1887 H. P. B. founded *Lucifer* at London, and her writings therein show how ceaselessly she strove in Europe, as Mr. Judge in America, to bring home to the student body called the Theosophical Society that the philosophy of the Masters was not given to the world, nor the Society founded by Them, with any other end in view than the ideal progression of Humanity, and that no amount of intellectual acquisitiveness, no persistency in the strife for "occult powers" would do other than raise for the students well-nigh insurmountable barriers to true and real progress.

In the autumn of 1888, H. P. B. established the Esoteric Section of the Theosophical Society, and announced to the members that its purpose was to restore the work of the Theosophical Movement to the lines originally laid down. She stated that after fourteen years of effort on the part of its Founders the Society had proved a "dead failure in all those objects which ranked foremost in the original foundation," and that the Esoteric Section was to be a further attempt to establish that nucleus of Universal Brotherhood through which alone help could come from the Masters to its members and to the world. In this work Mr. Judge shared from the first and the guidance and direction of the membership lay with him in America and with H. P. B. in Europe and elsewhere.

Under this joint impetus, and with a membership each one of which had solemnly pledged himself to the God within himself to

make Theosophy a living power in his own life, the Theosophical Society was given a new lease of life, the Esoteric Section becoming its heart and soul. The American membership of the Society increased largely, the circulation of *The Path* grew till it became the strongest of the theosophical publications and was throughout its life, as H. P. B. wrote Mr. Judge, "pure Buddhi."

After the death of H. P. B., the Esoteric Section was reorganized, as we have recounted, under the dual headship of Mr. Judge and Mrs. Besant. From then on until 1894, Mr. Judge made the same efforts to clarify and keep straight the path of Mrs. Besant that H. P. B. had put forth for Col. Olcott, and with the same final result. Like Col. Olcott, Mrs. Besant, eager, proud, prominent in the public eye, intellectually agile, lacking in spirituality, fell prey to adulation, ambition, vanity and jealousy. Lacking fundamentally in humility, devoid of any intuitional perception of the difficulties in the path of practical occultism, yet avid for "powers" and phenomena, she, like Col. Olcott, turned into every "side path" that promised immediate psychic returns. Her noblest qualities of zeal and devotion to the cause of the Society made her a ready victim to the Jesuits of the Orient the moment her ear was opened to whispers of doubt in regard to Mr. Judge and to simulated reverence for herself as the great Western exponent of Theosophy, whose duty it was to "purify" the Society. Precisely the arts that had availed to turn Col. Olcott to ingratitude, treachery and calumny toward his friend, benefactor and teacher, H. P. B., were all too successful in poisoning the mind of Mrs. Besant toward Mr. Judge. Of all the victims of the Dark Forces which must, if Theosophy be true, ever strive to undo the work of the White Lodge, Col. Olcott and Mrs. Besant, to our mind, are the saddest illustrations, whether viewed from the standpoint of their own undoing, the many who followed them through faith in them and their representations, or the world of men whose minds have been closed to the message of Theosophy through the scandals and ill-repute traceable to the accusations and actions of these two. Many are the books attacking, maligning and "exposing" Theosophy and H. P. B. Their thunders are provided by extracts from the published writings of those theosophists who, to sustain their own position and bolster their own claims to precedence and pre-eminence, vilified and calumniated their Teachers, perverted their teachings, and abused and abuse the sacred names of the Masters to support their pretences and pretensions. The world listens to names and claims, not evidence, and when Col. Olcott vilified H. P. B., and Mrs. Besant vilified Mr. Judge, it was enough and more than enough for most. "Where there is so much smoke there must be some fire," we say, and in our evil hearts accept an accusation as a conviction. In the life of true occultism its real followers do not defend *themselves* against ingratitude or treachery. How many Theosophical students in 1885 studied the Report of the Psychical Research Society, and then defended their teacher, H. P. B.? *Not one.* How many of them to-day have gone over the record

of the many vicious attacks within as well as without the Society on the name and fame of H. P. B. and W. Q. J., and defend the honor of their Teachers as they would their own? Since the publication of the present series of Chapters from Theosophical History was begun we have received not a few letters from men and women still living, who were members active in the period of which we write. These theosophical worthies advise us to "cease these assaults on prominent Theosophists;" to "let bygones be bygones;" and instruct us that these things of which we write are ancient history and that no good can come from raking over the ashes of the past. Then these same letters will bemoan the false teachings that are everywhere current under the name of Theosophy; will commend the United Lodge of Theosophists for re-printing the old out-of-print magazine writings of H. P. B. and W. Q. J.; for constantly circulating the books of the two Teachers; will confidentially advise us that we err grievously in our "worship" of H. P. B. and W. Q. J., telling us of their "personal acquaintance" with them, and that we are "mistaken." One and all either inform us that their particular society is *the* theosophical society, or that the particular writer is in personal communication with the Masters and "knows" that H. P. B. and W. Q. J. were fallible indeed and made "many mistakes." Most unfortunately none of these persons are ever able or willing to cite chapter and verse for the alleged "mistakes" of H. P. B. and W. Q. J. None of them sees any relation between the actions of these old-time students and the desuetude into which the writings of the teachers have fallen. None is able to see any difference between a defense of the innocent and an "attack." None is able to perceive any relation between the supineness of the students in loyalty and defense for those to whom they owed all, and the multitude of sects, schisms and pollutions that to-day do duty as Theosophy and the Theosophical Society. They could not see in 1885. They could not see in 1895. They cannot see to-day. To all such, and to all theosophists everywhere, we commend a thoughtful consideration of the second paragraph of the *Preface to Isis Unveiled*, and its application, *mutatis mutandis*, to the past and to the present, as well as to all "personal psychological experiences," the basis in all time of all adulterations and betrayals. We reprint the paragraph here:

"The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. *It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.* Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, highseated upon its rock of adamant, is alone eternal and supreme."

The preceding paragraph of that same *Preface* is our inspiration in carrying on this work as best we can as loyal students of a great philosophy and loyal followers of the great Teacher who brought that philosophy: "It is offered to such as are willing to accept truth wherever it may be found, and *to defend it*, even looking popular prejudice straight in the face." On that basis we study and on that basis we write.

In 1893 Mrs. Besant came to America in company with G. N. Chakravarti, to speak at the Parliament of Religions held during the Chicago World's Fair. Mr. Chakravarti was a Brahmin and came under credentials from three Brahminical associations. He was also a member of the Prayag (Allahabad, India,) Branch of the T. S. This was the Branch to which one of the Masters had written a stinging rebuke to its Brahmin members for their adherence to caste and sacerdotalism while yet joining the T. S., and it was this Letter which Col. Olcott afterwards denounced as a fraud of H. P. B.'s. Mr. Chakravarti had also been one of the Committee to which had been referred decision as to what action should be taken by H. P. B. relative to the Coulomb accusations against her, and which Committee had recommended that she should take no action at all but "leave to time the vindication of her wounded honor." Mr. Chakravarti, as a leading Brahmin member of the Society in India, had been invited to attend the Religious Congress on behalf of the T. S., and his expenses were paid by it. Chakravarti was not a member of the Esoteric Section, but was on the contrary a chela or disciple of one of the numerous gurus with which India abounds. Mrs. Besant became greatly attached to Chakravarti, and placed herself under his influence to such an alarming extent that Mr. Judge felt it necessary to caution her and insist upon more discretion in her association with Chakravarti both for her own sake and for that of the T. S. It was from Chakravarti that came the first whispers to Mrs. Besant against Mr. Judge. After the World's Fair Congress Mrs. Besant went to India. There, in company with Chakravarti, in the congenial surroundings of flattery and suspicion her ears were wide open to further charges of a like nature from Bertram Keightley, from Walter R. Old, from Col. Olcott, and others of the Adyar clique, saturated with the atmosphere, the jealousies and the suspicions of Indian sectaries, members of the T. S. In January and February, 1894, Mrs. Besant wrote Mr. Judge, demanding his resignation as Vice-President on the threat of preferring charges. The charges being denied and resignation refused by Mr. Judge, followed his suspension by Col. Olcott, the appointment of the Judicial Committee, its meeting at London, in July, 1894; the decision that to consider the charges brought would be to violate the religious neutrality of the T. S.; the Statements read by Mrs. Besant and Mr. Judge to the European Convention, and the supposed satisfactory adjustment of the difficulties.

To allay, if possible, any further friction in the E. S. as in the T. S., it was agreed that the E. S. should be in two Divisions with

Mrs. Besant in charge of the Eastern, and Mr. Judge in charge of the Western, Division. Mr. Judge returned to America; Col. Olcott returned to India, and Mrs. Besant, under commission from Col. Olcott, went to Australia.

At once the cabal recommenced its efforts to destroy the reputation and influence of Mr. Judge. The Judicial Committee, engineered by themselves, packed by themselves, had yet found itself compelled to recede from the position assumed; the action of the European Convention had apparently closed the matter, but the effect of both was to leave the conspirators in a discredited position. They had made themselves sponsors from accusations of wrong-doing by Mr. Judge and had been compelled to back down and apologize. Smarting under the reaction of their fault and failure, they at once began the campaign of vilification anew and more subtly. In *Lucifer* for August, 1894, Mrs. Besant's opening editorial was a mixture of apology, cant and sophistry, immediately followed by an article on "Truth and Occultism," in which Mr. Judge's name was not mentioned, but all of whose insinuations were meant for him, as was well understood by all at the time, and as was later openly admitted by Mrs. Besant over her signature. Through the medium of Old and Edge efforts were made in various English Lodges to stir up feeling and demands that Mr. Judge reply to the charges; that the charges and argument of Mrs. Besant, prepared for the Judicial Committee, be printed and circulated. In the Eastern Division of the E. S., matter of an erroneous and misleading character was sent out as "instructions" to the members. In Australia Mrs. Besant made no secret of her opinions and views in regard to Mr. Judge, quite at variance with her Statement from which we have given extracts in a former Chapter. Things smouldered and gradually flamed to such a pass that on November 3, 1894, Mr. Judge issued a circular to all E. S. members reciting the various steps in the conspiracy, its real source in the activity of the Dark Forces, its real agency in G. N. Chakravarti, and the fact of Mrs. Besant's having become the tool of Chakravarti and the agencies behind him, while yet professing unswerving loyalty to himself, H. P. B., and the School of the Masters, and closed by issuing an order deposing Mrs. Besant from any position in the E. S., under the letter of H. P. B. to himself, dated 14th December, 1888, and on the order of the Master.

At almost the same time Edmund Garrett began in the *Westminster Gazette* a scurrilous and ribald "exposure" of Theosophy, the Masters, H. P. B., W. Q. J., and the "follies" of the "Eastern Occultism craze" carried on by the Theosophical Society. Mrs. Besant, Col. Olcott, and others of the students were held up to scorn and ridicule for their "gullibility" in so easily becoming the dupes of charlatans. The tincture of historical facts and the skeleton of documents on which to hang Mr. Garrett's fictions were furnished by Walter R. Old, who had returned from India, embittered by his suspension from the E. S., and soured by the failure of the Judicial Committee to blacken the reputation of Mr. Judge. The laughter

and ridicule to which theosophists were subjected by Mr. Garrett's series of articles brought very quick efforts to defend *themselves* by those students particularly who were the butt of Mr. Garrett's newspaper shafts. Herbert Burrows, prominent socialist, who had joined the Society at the same time as Mrs. Besant, came out with an open letter demanding that Mr. Judge answer the "charges" of Mr. Garrett, or he would resign from the Society. The cue was quickly taken up and followed by the many members of the T. S., who felt themselves put in the pillory by the tempest of slanderous wit; English Branches at once began passing resolutions calling for Mr. Judge to take up the cudgels in his own defense and "explain."

Mrs. Besant went from Australia to India, reaching there at the end of December, and at the usual Indian Anniversary Convention made a fiery harangue, filled with the grossest misstatements of fact—facts belied by her prior recorded statements. The Indian Convention passed a resolution calling upon Col. Olcott to demand Mr. Judge's resignation, and failing that, or a "satisfactory explanation" from Mr. Judge, to take steps to force him from the Society. From December, 1894, on, the pages of *Lucifer* were filled with blasts and counter blasts, charges and recriminations, attack and defense, all centering and bursting on the devoted head of Mr. Judge. *The Theosophist* published Mrs. Besant's inflammatory speech and took up the hue and cry, culminating in the celebrated "Postscript" signed by Col. Olcott in the issue of April, 1895, assailing the memory, the name and fame of H. P. B. Mrs. Besant meantime had been filling the London newspapers, and writing many pages for *Lucifer* with defense of herself and attack on Mr. Judge. She returned to England and in April, 1895, published a pamphlet entitled, "The Case against W. Q. Judge," which contained the original charges and her remarks thereon, prepared for the Judicial Committee the summer before; a prolonged defense of her own virtues and sincerity, and a savage renewal of attacks on Mr. Judge. The pamphlet closed with a "Notice," signed by Mrs. Besant and G. R. S. Mead, stating that if, before the forthcoming European Convention, the Section had not taken some definite action, or Mr. Judge had not "made a full and satisfactory explanation," or had not seceded, they would propose a resolution demanding his expulsion from the Society.

It becoming every day more and more evident to the American Theosophists that assaults upon Mr. Judge would continue, and that no considerations of honor, duty or decency could any longer be relied upon to restrain the clamor of calumnies and fresh accusations against the one man whom they, no less than the Masters and H. P. B., had found through long years worthy of their fullest trust and confidence, the most earnest students reached the conclusion that but one thing could be done. Accordingly, at the Convention of the American Section in April, 1895, an almost unanimous vote decided to sever official and organizational connection with the T. S. The name of the American Section was changed to that of the Theosophical Society in America, a new constitution was adopted, and Mr.

Judge was elected President for life. A Letter was drawn up and addressed to the forthcoming Convention of the European Theosophists, reciting the action taken, the reasons therefor, and reaffirming devotion to the principles of Theosophy and the Objects of the original Society, together with all brotherly greetings to the European Theosophists. We may add that at the European Convention this Letter on being presented, was, on motion of Mrs. Besant, laid on the table unread, whereupon more than one-third of the European delegates left the Convention and organized as the Theosophical Society in England, electing Mr. Judge their President and adopting the constitution of the Theosophical Society in America.

After the proceedings of the American convention were concluded, Mr. Judge presented to the assembled delegates and members his reply to the various charges made. The reply was read by Dr. Archibald Keightley in Mr. Judge's behalf, as Mr. Judge was at the time a sick man. A resolution was unanimously adopted, thanking Mr. Judge for his statement but affirming that no one of the American delegates had felt any necessity for its presentation as all believed him innocent of any wrong-doing and wholly devoted to Theosophy. Mr. Judge died less than a year later, March 21, 1896.

Thus ended the drama of the Theosophical Society founded by H. P. Blavatsky, William Q. Judge, and H. S. Olcott. Its betrayal and disruption came from within and not from without. That Brotherhood which had been the primary object in its foundation had failed of a footing in the hearts of the world-wide membership. That solidarity which was the key-note of the Esoteric Section, failed of establishment in the hearts of many. Henceforth there were two societies with the name Theosophical. Henceforth claimants and claims multiplied apace. Now, after twenty years, there are all too many leaders, all too many societies, all too many self-styled initiates, and of books no end—all using the name of Theosophy and the Masters—all using material brought into the world by H. P. B. and W. Q. J.—all with the claims of pre-eminence and exclusiveness. And the filchers from Theosophy masquerading under this, that, and the other name, are legion. But that "nucleus of a Universal Brotherhood of Humanity," which was *Their* great Object, exists in no organization. It lies hidden and concealed in the few hearts among men who have assimilated the philosophy and embodied in their own lives the great Object. Seeing this long years ago, one of the Masters wrote:

SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S
BLESSING THE THEOSOPHICAL SOCIETY CANNOT PERISH.

To-day the name theosophical means no more than the word christian. To-day the Theosophical Society can be seen only by those who can read the hearts of men, and it is to serve that Theosophical Society which embraces all those who are striving to embody a nucleus of Universal Brotherhood, that we write.

MISTAKEN NOTIONS ON THE “SECRET DOCTRINE”*

EVER since the publication of the *Secret Doctrine* Students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

“For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc.”

This is the direct and natural result of the very mistaken notion that the work I have called the “Secret Doctrine” had ever been intended by me to dovetail with modern Science, or to explain “occult points”. I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval “Wisdom Religion”. I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of “Secret” would have become like the *secret* of “Polichinelle” shouted in the manner of a stage *a parte*; but simply to give *that which could be given out*, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1890.

Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine", and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric*; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can

ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable". The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, *I know*', the last, they who in humbleness have garnered, low confess, 'thus have I heard' "; and hence, become the only "chosen".

H. P. BLAVATSKY.

MONGOLIAN APHORISMS*

If thou lovest nature, thou lovest man. If thou hatest man, thou hatest nature, for the two are inseparable.

Learn from all thou comest in contact with. Learn from the wicked as from the good; do, as the wise bee doeth, which extracts sweet honey from the bitterest plant, truly.

Slave, thou shalt not purchase thy freedom with the bondage of thy friends and next-of-kin; nor shalt thou seek to obtain it, if that freedom be at the price of making the slavery of thy enemy more sorrowful.

Learn to discern light from darkness, and to perceive in the darkest night the bright dawn of the coming day.

Better that thou shouldst be twice deceived, and cursed thrice by LIE for no lie of thine, but thy truthful word, rather than deceive thy enemy even once, or so much as think of cursing thy greatest foe. He who curses, poisons his own heart, losing thereby every spark of love in him.

Hate is the black skunk, and love, the pure, snow-white ermine: it is enough to let in one skunk to clear a whole plain of the ermines—aye, to the last.

PYTHAGORIC SENTENCES OF DEMOPHILUS¹

ESTEEM that to be eminently good, which, when communicated to another, will be increased to yourself.

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

As many passions of the soul, so many fierce and savage despots.

No one is free who has not obtained the empire of himself.

*This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1888.

¹This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

THE ESOTERIC CHARACTER OF THE GOSPELS*

(Continued.)

II.

THE word *Chréstos* existed ages before Christianity was heard of. It is found used, from the fifth century B. C., by Herodotus, by Æschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Æschylus (Cho. 901) we read of *Μαντεύματα πυθόχρηστα* (*pytho-chrésta*) the "oracles delivered by a Pythian God" (*Greek-Eng. Lex.*) through a pythoness; and *Pythochréstos* is the nominative singular of an adjective derived from *chrao* *χράω* (Eurip. *Ion*, 1,218). The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb *χράομαι* "consulting an oracle"; for it also means "fated," *doomed* by an oracle, in the sense of a *sacrificial victim to its decree*, or—"to the WORD"; as *chrésterion* is not only "the seat of an oracle" but also "an offering to, or for, the oracle."¹ *Chrestés* *χρήστης* is one who expounds or explains oracles, "a prophet, a soothsayer,"² and *chrésterios* *χρηστήριος* is one who belongs to, or is in the service of, an oracle, a god, or a "Master";³ this Canon Farrar's efforts notwithstanding.⁴

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

¹ The word *χραίων* is explained by Herodotus (7.11.7.) as that which an oracle declares, and *τὸ χραίων* is given by Plutarch (Nic. 14.) as "fate", "necessity." *Vide* Herod. 7.215; 5.108; and Sophocles, Phil. 437.

² See Liddell and Scott's Greek-Engl. Lex.

³ Hence of a *Guru*, "a teacher," and *chela*, a "disciple," in their mutual relations.

⁴ In his recent work—"The Early Days of Christianity," Canon Farrar remarks:—"Some have supposed a pleasant play of words founded on it, as . . . between *Chrestos* ('sweet' Ps. xxx., iv., 8) and *Christos* (Christ)" (I. p. 158, *foot-note*). But there is nothing to suppose, since it begun by a "play of words," indeed. The name *Christus* was not "distorted into *Chrestus*," as the learned author would make his readers believe (p. 19), but it was the adjective and noun *Chrestos* which became distorted into *Christus*, and applied to Jesus. In a foot-note on the word "Chrestian," occurring in the First Epistle of Peter (chap. iv., 16), in which in the *revised* later MSS. the word was changed into *Christian*, Canon Farrar remarks again, "Perhaps we should read the ignorant heathen distortion, *Chrestian*." Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding, Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A. D. 44, but had not come into general use before the persecution by Nero. "Tacitus," he says, "uses the word Christians with something of apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts* xi. 26, xxvi. 28, as it does in *iv. 16*)." It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men *detested for their enormities and crimes*. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens "touched by grace."

All this is evidence that the terms Christ and Christians, spelt originally *Chríst* and *Chrístians* *χρηστῖανοι** were directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation "*Chrístos*" became a noun applied to one special personage; and new terms such as *Chrístianoî* and *Chrístodoulos* "a follower or servant of Chrestos"—were coined out of the old material. This is shown by Philo Judæus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of *θεόχρηστος* (*théochrístos*) "God-declared," or one who is declared by god, and of *λόγια θεόχρηστα* (*logia théochrístá*) "sayings delivered by God"—which proves that he wrote at a time (between the first century B. C., and the first A. D.) when neither Christians nor Chrestians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words *χράω*—"consulting or obtaining response from a god or oracle" (*χρέω* being the Ionic earlier form of it), and *χρίω* (*chrio*) "to rub, to anoint" (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo's expression *θεόχρηστος* of that other term *θεόχριστος* "anointed by God." Thus the quiet substitution of the letter *ι* for *η* for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chrístos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes' saying *ὦ χρηστέ* (330, 27), means by it simply "you nice fellow"; Plato (in *Phaed.* 264 B) has *χρηστὸς εἰ ὅτι ἡγήει*—"you are an excellent fellow to think . . ." But in the esoteric phraseology of the temples "*chrestos*,"¹ a word which, like the participle *chrístheis*, is formed under the same rule, and conveys the same sense—from the verb *χράομαι* ("to consult a god")—answers to what we would call an adept, also a high *chela*, a disciple. It is in this sense that it is used by Euripides (*Ion.* 1320) and by Æschylus (*I C*). This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words *χρῆσεν οἰκιστήρα* used by Pindar (p. 4-10) mean "the oracle proclaimed him the coloniser." In this case the genius of the Greek language permits that the man so proclaimed should be called *χρηστὸς* (*Chrístos*). Hence this term was applied to every

* Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

¹ Vide Liddell and Scott's Greek and English Lexicon. *Chrestos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that " . . . The Gnostic form of the name Chrest, or Chrestos, denotes the Good God, not a human original," for it denoted the latter, i. e., a good, holy man; but he is quite right when he adds that "*Chrestianus* signifies . . . 'Sweetness and Light.'" "The *Chrestoi*, as the Good People, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the 'Good'—was styled *Chrestos*, or the Christ; and from this meaning of the 'Good' does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the 'Good God' who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology."—(*Agnostic Annual*.)

Disciple recognised by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name Christos should be taken as derived from *χρίω*, *χρίσω* (Chriso), "anointed with scented unguents or oil." But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Il.* 23, 186; also in *Od.* 4, 252) as other ancient writers do. Yet the word *χρίστης* (*Christes*) means rather a *white-washer*, while the word *Chrestes* (*χρήστης*) means priest and prophet, a term far more applicable to Jesus, than that of the "Anointed," since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan* mysteries is capable of unveiling.* It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrístos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrestos*, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, and in Luke (vi., 35), where it means "kind," and "merciful." *χρηστός ἐστὶν ἐπὶ τοῖς*, in I Peter (ii., 3), where it is said, "Kind is the Lord," *χρηστός ὁ κύριος*. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man; i. e. "All who believe in *Chríst* (a good man) both *are*, and *are called Chrístians*, that is good men." (Strom. lib. ii.) The reticence of Clemens, whose Christianity, as King truly remarks in his "*Gnostics*," was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic*, one who *knew*, Clemens must have known that *Christos* was "the WAY," while *Chrístos* was the lonely traveller journeying on to reach the ultimate goal through that "Path," which goal was *Christos*, the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it.

* Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest*, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest*, or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead." See the explanation of this further on.

For what do the words *πάλιν ὠδίνω' ἄχρις οὐ μορφωθῇ χριστὸς ἐν ὑμῖν*, or as given in the authorised translations, "I am again in travail until *Christ be formed in you*" mean, but what we give in its esoteric rendering, *i. e.*, "until you find *the* Christos within yourselves as your only 'way.'" (*vide* Galatians iv., 19 and 20.)

Thus Jesus, whether of Nazareth or Lüd,* was a Chréstos, as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that the first name of Jesus was, perhaps, *χρεισός* the second *χρησός*, and the third *χρισός*. "The word *χρεισός* was in use before the H (cap. *eta*) was in the language." But Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet Chrest . . . signified nothing more than a good man."

Here again a number of ancient writers may be brought forward to testify that *Christos* (or *Chreistos*, rather) was, along with *χρησος*=Hrésos, an adjective applied to Gentiles before the Christian era. In *Philopatris* it is said *εἰ τύχοι χρῆστος καὶ ἐν ἔθνεσιν*, *i. e.*, "if chrestos chance to be even among the Gentiles," etc.

Tertullian denounces in the 3rd chapter of his *Apologia* the word "*Christianus*" as derived by "crafty interpretation";¹ Dr. Jones, on the other hand, letting out the information, corroborated by good sources, that *Hrésos* (*χρησός*) was the name given to Christ by the Gnostics, and even by unbelievers," assures us that the real name ought to be *χρισός* or Chrisos—thus repeating and supporting the original "pious fraud" of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.² But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. Christos, or the "Christ-condition," was ever the synonym of the "Mahatmic-condition," *i. e.*, the union of the man with the divine principle in him. As Paul says (Ephes. iii. 17) "*κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ὑμῖν*"

* Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toledoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannæus and his wife Salome, who reigned from the year 106 to 79 B. C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of "Sota" and "Sanhedrin," p. 19, Book of Zechiel. See "Isis Unveiled," II. 201; Arnobius; Elephas Levi's "*Science des Esprits*," and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

¹ Christianus quantum interpretatione de unctione deducitur. Sed ut cum perferam Chrestianus pronuntiatus a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est." Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. "There can be little doubt," he says (in *The Early Days of Christianity*) "that the . . . name Christian . . . was a nick-name due to the wit of the Antiochians . . . It is clear that the sacred writers avoided the name (Christians) because it was employed by their enemies (Tac. Ann. xv. 44). It only became familiar when the virtues of Christians had shed lustre upon it. . . ." This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the "virtues of Christians" ever shedding *lustre* upon the name, let us hope that the writer had in his mind's eye neither Bishop Cyril, of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

² Quoted by G. Higgins. (See Vol. I., pp. 569-573.)

καρδίας ὑμῶν." "That you may find Christos in your inner man through *knowledge*" not faith, as translated; for *Pistis* is "knowledge," as will be shown further on.

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythrean Sybil. We read in it **ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΝ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ**. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (*Christos*), after which advent—that has once more nought to do with Jesus—will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words "*Iesus Chreistos theou yios soter stauros*," meaning literally "Jesus, Christos, God, Son, Saviour, Cross," are most excellent handles to hang a Christian prophecy on, but they are *pagan*, not Christian.

If called upon to explain the names **IESOUS CHREISTOS**, the answer is: study mythology, the so-called "fictions" of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the "Healer," and the allegory about his son Janus (or Ion), his priest at Delphos, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Soter*, or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa* (now spelt Crisa), was built in memory of Kreusa (or Creusa), daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.¹ We learn that Janus, abandoned by his mother in a grotto "to hide the shame of the virgin who bore a son," was found by Hermes, who brought the infant to Delphi, nurtured him by his father's sanctuary and oracle, where, under the name of Chresis (χρησις) Janus became first a *Chrestis* (a priest, soothsayer, or Initiate), and then very nearly a *Chresterion*, "a sacrificial victim,"² ready to be poisoned by his own mother who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar

* In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of *Chrestos* used as a title during the mysteries. It is mentioned in the *Iliad*, ii., 520 as "Chrisa" (χρῖσα). Dr. Clarke suspected its ruins under the present site of *Krestona*, a small town, or village rather, in Phocis, near the Crissæan Bay. (See E. D. Clarke, 4th ed., Vol. viii. p. 239, "Delphi.")

¹ The root of *χρητός* (*Chretos*) and *χρηστός* (*Chrestos*) is one and the same; *χρᾶω* which means "consulting the oracle," in one sense, but in another one "consecrated," *set apart*, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word *χρε* (*χρῆω*) means "obligation," a "bond, duty," or one who is under the obligation of pledges, or vows taken.

² The adjective *χρηστός* was also used as an adjective before proper names as a compliment, as in Plat. Theat. p. 166A, "Ὀυῖτος ὁ Σωκράτης ὁ χρηστός;" (here Socrates is the *Chrestos*), and also as a surname, as shown by Plutarch (V. Phocion), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrestos*.

with the intention of killing her—when she was saved through the pythoress, who divulged to both the secret of their relationship. In memory of this narrow escape, Creusa, the mother, built the city of Chrisea, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation.*

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the "Initiator" and the "Opener of the Gate of Light," or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrestos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepius, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepius (Esculapius) was the divine physician, the "Healer," the "Saviour," *Σωτήρ* as he was called, a title also given to Janus of Delphi; and Iaso, the daughter of Asclepius, was the goddess of healing, under whose patronage were all the candidates for initiation in her father's temple, the novices or *chrestoi*, called "the sons of Iaso." (*Vide* for name, "Plutus," by Aristoph. 701).

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the "sons of Iaso," the *Mystoi* and future Eoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words *ἸΗΣΟΥΣ ΧΡΕΙΣΤΟΣ* mean simply "son of Iaso, a Chrestos," or servant of the oracular God. Indeed IASO (*Ἰασώ*) is in the Ionic dialect *IESO* (*Ἰησώ*) and the expression *Ἰησοῦς* (*Iesous*)—in its archaic form, *ἸΗΣΟΥΣ*—simply means "the son of Iaso or *Ieso*, the "healer," i. e., *ὁ Ἰησοῦς* (*uîos*). No objection, assuredly, can be taken

* There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos*, others, of *Coelus* (heaven) hence he is "two-faced" because of his two characters of spirit and matter; and he is not only "Janus Bifrons" (two-faced), but also *Quadrifrons*—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with four equal sides, with a door and three windows on each side. Mythologists explain it as an emblem of the four seasons of the year, and three months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoth and *Enosh* in the Bible) is, as may be shown on Kabbalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), he is the *Initiator*, *Instructor*—of the astronomical circle and solar year," as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). (See Book of Enoch). This patriarch has many features in common with Janus, who, exoterically, is Ion but Iao cabalistically, or Jehovah, the "Lord God of Generations," the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Conscius*, a *conserendo*, because he presided over generations. He is shown giving hospitality to Saturn (*Chronos* "time"), and is the *Initiator* of the year, or time divided into 365.

to such rendering, or to the name being written *Ieso* instead of *Iaso*, since the first form is *attic*, therefore incorrect, for the name is *ionic*. "Ieso" from which "*O'lesous*" (son of Ieso)—i. e. a genitive, not a nominative—is *ionic* and cannot be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrea have spelt it originally otherwise, as Erythrea, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *ionic* preceded the *attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand; "Son of IASO, CHRESTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS"—(of flesh or matter).^{*} Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. Clarke, the author describes a heathen monument found by him.

"Within the sanctuary, behind the altar, we saw the fragments of a *marble cathedra*, upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated, affording perhaps the only instance known of a sepulchral inscription upon a monument of this remarkable form."

The inscription ran thus: ΧΡΗΣΤΟΣ ΠΡΟΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΙΣΣΑΙΟΣ ΠΕΛΑΣΓΙΟΤΗΣ ΕΤΩΝ ΙΗ; or, "Chrestos, the first, a Thessalonian from Larissa, Pelasgiot 18 years old Hero," Chrestos the *first* (*protoo*), why? Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrestos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrestos stood after a name, it would only mean "a good man," a posthumous compliment paid to the defunct, the same being often found on our modern tumular epitaphs. But the word Chrestos, standing alone and the other word, "protoo," following it, gives it quite another meaning, especially when the deceased is specified as a "hero." To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year of neophytism,¹ and stood in the first or highest class of discipleship, having passed his preliminary trials as a "hero;" but

^{*} *Stauros* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau. (Luc. Jud. Voc.). Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

¹ Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was "a child of one year," when he began to reign, though a grown-up adult. See I Samuel ch. xiii. I, and Hebrew scrolls, about his initiation by Samuel.

had died before the last mystery, which would have made of him a "Christos," an *anointed*, one with the spirit of Christos or Truth in him. He had not reached the end of the "Way," though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, where "I should expect to find it, at Delphi, in the temple of the God *Ιε.*," who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, "adjoining the Castalian fountain, which flowed by the ruins of Crisa, probably the town called Crestona," etc. And again. "In the first part of its course from the (Castalian) fountain, it (the river) separates the remains of the gymnasium . . . from the valley of Castro," as it probably did from the old city of Delphi—the seat of the great oracle of Apollo, of the town of Krisa (or Kreusa) the great centre of initiations and of the *Chrestoi* of the decrees of the oracles, where the candidates for the last *labour* were anointed with sacred oils* before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi*."

"In the Clementine Recognitions it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ:" whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the *Karest* and the Christ, also as the Horus of both sexes. ("*The name and nature of the Christ.*")—GERALD MASSEY.)

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian *Karest*, the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru*, and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu* or *mummy*. The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet, when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the *Karest*, or *Karust*, and it was the Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the

* Demosthenes, "De Corona," 313, declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the *Yogi* mysteries—various ointments or unguents being used.

eternal; and, when made, it was called the *Karest*; so that this is not merely a matter of name for name, the *Karest* for the *Christ*.

This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear, and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.

Further, Jesus is put to death in accordance with the instructions given for making the *Karest*. Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved *Karest*, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualised. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka*, has been omitted in the Gospel.

This spelling of the name as Chrest or Chr  st in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust*, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers. *Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome.* No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, is the mummy-type of the resurrection; Lazarus is the *Karest*, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who was not and could not become an historical character.

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru* is the mummy by name. With the Greek terminal *s* this becomes Lazarus. In the course of humanising the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This *Karast* type of the Christ in the Catacombs is not limited to Lazarus.

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians *oi chrestoi*, on the Egyptian monuments. *Ma-Kheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated 'Come thou to me'—an invitation by Horus the Justifier to those who are the 'Blessed ones of his father, Osiris'—they who, having made the Word of Truth the law of their lives, were the Justified—*oi chrestoi*, the Christians, on earth.

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib is also the *Karest*, or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red*!* It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II. that he has "*re-fashioned his flesh in vermillion*." This anointing with red ochre is called *Kura* by the Maori, who likewise made the *Karest* or Christ.

We see the mummy-image continued on another line of descent when we learn that among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honour of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year. It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs. These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance—they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology."—(*Agnostic Annual*.)

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic*, just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms *Ἰησοῦς ὁ χριστός* (See *Acts* v. 42, ix. 14; *I Corinth.* iii. 17, etc.), the article *ὁ* designating "Christos," proves it simply a surname, like that of Phocion, who is referred to as *Φωκίων ὁ χρηστός* (Plut. v.). Still, the personage (Jesus) so addressed—whenever he lived—was a great Initiate and a "Son of God."

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it.

* Because he is cabalistically the new Adam, the "celestial man," and Adam was made of red earth.

Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoï*—the *rays* of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter*, and are, therefore, called the “Fallen Ones.” This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine*, very fully.

Having said so much, a few more facts may be added to the etymology of the two terms. *χριστός* being the verbal adjective in Greek of *χρίω* “to be rubbed on,” as *ointment* or *salve*, and the word being finally brought to mean “the Anointed One,” in Christian theology; and *Kri*, in Sanskrit, the first syllable in the name of Krishna, meaning “to pour out, or rub over, to cover with,”* among many other things, this may lead one as easily to make of Krishna, “the anointed one.” Christian philologists try to limit the meaning of Krishna’s name to its derivation from *Krish*, “black”; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrestos, Christos, and Chrishna, are analyzed more carefully, it will be found that they are all of the same origin.¹

“In Bockh’s ‘Christian Inscriptions,’ numbering 1,287, there is no single instance of an earlier date than the third century, wherein the name is not written *Chrest* or *Chrest*.” (*The Name and Nature of the Christ*, by G. Massey, “The Agnostic Annual.”)

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Puranās or Bible, fulfil astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrestos-Meshiac*, and *Leo*, as *Christos-Messiah* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, *Scorpio* standing as symbol for the latter, *Leo* for the glorified triumph of the “sun” of truth. The mystic philosophy of the allegory is well understood by the author of the “Source of Measures”; who writes: “One (Chrestos) causing himself to go down into the pit (of

* Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the “god” incarnating and becoming *Chrestos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the *Christos* condition.

¹ On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *gharsh*—“rub”; thus: *gharsh-a-mi-to*, “to rub,” and *ghārsh-tā-s* “flayed, sore.” Moreover, *Krish*, which means in one sense to plough and make furrows, means also to cause pain, “to torture to torment,” and *ghrsh-ta-s* “rubbing”—all these terms relating to *Chrestos* and *Christos* conditions. One has to die in *Chrestos*, i. e., kill one’s personality and its passions, to blot out every idea of separateness from one’s “Father,” the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (*SAT*) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

Scorpio, or incarnation in the womb) for the salvation of the world; this was the Sun, shorn of his *golden rays*, and *crowned with blackened* ones* (symbolizing this loss) as the thorns; *the other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the Cross; once in humiliation (as the son of copulation), and once holding it in his control, as the law of creation, he being *Jehovah*—in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana were but epitomizers of the history of the Sun “under differences of aspect or condition.”¹ The explanation, he says, “is simple enough, when it is considered that the names *Jesus*, Hebrew *יְהוֹשֻׁעַ* and Apollonius, or Apollo, are alike names of the *Sun in the heavens*, and, necessarily, the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other*, where there was a wide-spread, common method of describing those travels by personification.” The fact that the Secular Church was founded by Constantine, and that it was a part of his decree “that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun-day*,” shows that they knew well in that “Secular Church” “that the allegory rested upon an astronomical basis,” as the author affirms. Yet, again, the circumstance that both Purânas and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed* books to the scholars “having authority.” (!) Nor does it affect that other truth, that all those systems are *not the work of mortal man*, nor are they his invention in their origin and basis.

Thus “Christos,” under whatever name, means more than *Karest*, a mummy, or even the “anointed” and the *elect* of theology. Both of the latter apply to *Chrēstos*, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Mashiac* (from whence Messiah) con-

* The Orientalists and Theologians are invited to read over and study the allegory of Viswakarman, the “Omnificent,” the Vedic God, the architect of the world, who sacrificed himself to himself or the world, after having offered up all worlds, *which are himself*, in a “Sarva Madha” (general sacrifice)—and ponder over it. In the Purânic allegory, his daughter *Yoga-siddha* “Spiritual consciousness,” the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Viswakarmā, in his character of *Takshaka*, “wood cutter and carpenter,” placing the Sun upon his lathe cuts away a part of his brightness. *Surya* looks, after this, crowned with dark thorns instead of rays, and becomes *Vikartana* (“shorn of his rays”). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viswakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate—*Surya*, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified “Light of the World”—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

¹ The author of the “Source of Measures” thinks that this “serves to explain why it has been that the *Life of Apollonius of Tyana*, by *Philostratus* has been so carefully kept back from translation and popular reading.” Those who have studied it in the original have been forced to the comment that either the “*Life of Apollonius* has been taken from the New Testament, or that New Testament narratives have been taken from the *Life of Apollonius*, because of the manifest sameness of the means of construction of the narrative.” (p. 260).

dition, as the word is etymologised* by Fuerst, and the author of "The Source of Measures," p. 255. Christos is the crown of glory of the suffering Chréstos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrestos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.¹ Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocian, like Theodorus, and so many others surnamed *Chréstos*, i. e., the "good, the excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers" have tried to throw into the background all the other Chréstoī, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crèsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

H. P. B.

(To be continued.)

*"The word **שׁוּב** *shiac*, is in Hebrew the same word as a verbal, signifying *to go down into the pit*. As a noun, *place of thorns, pit*. The *hifil* participle of this word is **שׁוֹבֵב** or *Messiah*, or the Greek *Messias*, *Christ*, and means "he who causes to go down into the pit" (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit "Christos" or rather the "Logos" (*read Logoi*), is said to "go down into the pit," when it incarnates in flesh, *is born as a man*. After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* "fire of life," the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, in *Cosmogony* and *Anthropology*. During the Mysteries, however, it is the *Chrestos*, *neophyte*, (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the "Sleep of Siloam" or the final *trance* condition, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Schéol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

¹ Several classics bear testimony to this fact. Lucian, c. 16, says *Φωκίων ὁ χρηστός*, and *Φωκίων ὁ ἐπικλην (λεγόμενος) σurnamed "χρηστός."* In Phædr. p. 226 E, it is written, "you mean Theodorus the Chrestos." "*Τὸν χρηστὸν λέγεις θεόδωρον.*" Plutarch shows the same; and *χρηστός*—Chrestus, is the proper name (see the word in *Thesaur.* Steph.) of an orator and disciple of Herodes Atticus.

THEOSOPHICAL SYMBOLS*

THE first article printed in the *PATH* on this subject was "Theosophical Symbolism" in Vol. I, May, 1886.¹

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon," one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastika, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "Om", the sacred word of the Hindûs and the first letter of the Sanskrit alphabet.



It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of

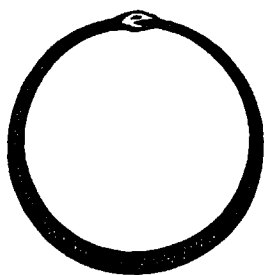
*This article was first printed by Wm. Q. Judge in *The Path* for April, 1892.

¹Reprinted in *THEOSOPHY* in August, 1915 number.

Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such way as the savage may be dealt with by the use of sign language.

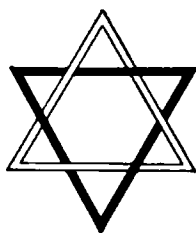
Let us take the serpent which forms the great circle of the seal. Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reïncarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a



circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

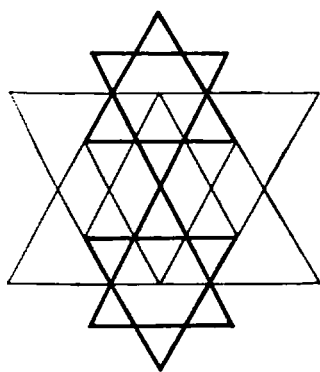
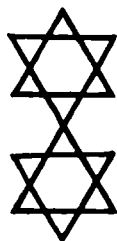
The two interlaced triangles come next in importance. This is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that



did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in

Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms. These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gîtâ*, that spirit and matter are coëternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.

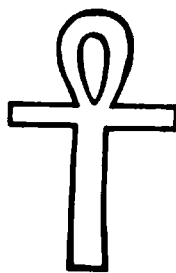
The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated may be new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kabalah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three



smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the Consistory, which may be placed in the point in the centre of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers,

with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.

No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly



found. On the obelisk brought from Egypt by Commander Goringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.

The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastika. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the great wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Swastika represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.



This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T. S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.

The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

To Show Anger.—No “cultured” man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: “Trust not the face which never shows signs of anger, nor the dog that never barks.” Cold-blooded animals are the most venomous.

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

“Love Thy Neighbour.”—When a parson has preached upon this subject, his pious congregation accepts it as tacit permission to slander and villify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christian swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat. The Moslem says: “Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother.” To which the Christian answers: “Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister.”—*Amen*

Brave as a Lion.—The highest compliment—in appearance—paid to one’s courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to “the people of God” and the members of their congregations, comparing them to *sheep* under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here, a wound inflicted upon the offender’s pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor

*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1887.

yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(*See Schopenhauer.*)

Forgive and Forget.—"We should freely forgive, but forget rarely," says Colton. "I will not be revenged, and this I owe to my enemy; but I will *remember*, and this I owe to myself." This is real practical wisdom. It stands between the ferocious "Eye for eye, and tooth for tooth" of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace. The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(*Arabic.*)

Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever-present autocrat and despot, called *Selfishness* and *Egotism*. The strongest will becomes impotent before the voice and authority of *Self*.

INDIAN PROVERBS*

ON a lake reflecting myriads of stars a swan, by night seeking the young lotus buds, though wise, was for a time deceived. Through fear of being deceived by the stars, the swan, even by day, shunned the white lotus. Thus he who has been deceived dreads evil even in truth.

Krishna, the beautiful haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest, and not to the jackal's howl, the elephant trumpets a reply.

Not the tender pliant grass is uprooted by the storm, but the lofty trees—the mighty war only with the mighty.

In sandal trees there are snakes; in lotus tanks are there not alligators? in happiness there is envy; there are no unmixed pleasures.

The root by serpents, the blossoms by black bees, the branches by monkeys, the top by bears; truly no part of the sandal tree is not resorted to by evil natures.

Fret not about sustenance; providence will supply it. When a creature is born, the mother's breast supplies milk.

Who gave the swan his whiteness, and the parrot his wings of green, who gave the peacock his iris-hues, will he not provide for thee?

C. J.

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1888.

THOUGHTS IN SOLITUDE*

II.

THE votaries of Religions that preach salvation only through the acceptance of their dogmas must inevitably be more or less animated by the proselytising spirit, and the more pretentious the claims of power to save by the inculcation of orthodox opinion, the more urgent must appear the necessity to spread those opinions as widely as possible. Indeed it seems imperative on one who holds such a faith in his heart of hearts, that he should spend his life in trying to spread it.

But when the true philosophic thought is attained and the law of Karma with its infinite ramifications realized as the all pervading power, how vain will seem all attempts to control or even deeply affect the destiny of others. Truly Occultism teaches the widest tolerance, and though its student will doubtless as formerly try to influence all who are brought into contact with him in his journey through life, and if possible instil into them the thoughts that actuate him and give his life a definite purpose, yet will he realize that over his own life alone has he paramount power. He may exercise his worldly wisdom as the sower of seed, may avoid what is most patently the rocky or the thorny ground, but he will gradually learn to cease to look for results from even the most promising, and will rise more and more on the wings of devotion to the true giver of the increase.

While therefore it is a subject for satisfaction if the Theosophical Society should indeed prove to be the dawn of that better hope for mankind the nucleus of that Universal Brotherhood which shall overspread all lands, and which shall plant in the hearts of men the Science-Religion along whose lines will move the spiritual progress of all future Humanity, yet as a Society it can scarcely be expected to be free from the imperfections inherent in all organization, which being of the earth is necessarily earthly—and after all it is a matter of very small moment in what form truth is given to the world. This only is certain that truth must advance, that no man can stay the wheel of evolution—that the Divine Wisdom which we believe animates us will one day be recognized by all mankind as the only solution of the problem of the Universe, and as the guide to Life Eternal.

And Destiny will not be hurried—spite of our impatience—any more than she can be retarded. The evil Karma of the World must work itself out. The unclean man let him be unclean still, let him measure every depth of vice and taste of every spring of passion till the hour strikes for him also and his painful upward

*This article was first printed by Wm. Q. Judge in *The Path* for March, 1887.

progress has to begin. So have the Rishis done who went before us, so have we done in past existences, indeed we may have but extricated ourselves from the slough, and the mire may still be clinging to our feet. For no man can transcend experience, and all earthly places, foul and clean alike, must be trodden by him. Nor when the words or acts of others come into direct antagonism with our own personality, any more than when the cruelty and injustice in the world at large are brought painfully before us, shall we continue to blame the actors, or allow the old prejudices "with their lurid colourings of passion" to dominate us any longer, for the true philosophic thought will have taught us to recognize that all acts are but the result of the "Three Qualities" blended in infinite combination—the great Karma of the World working itself out.

The deeper one looks into this Western Civilization of ours, and the more one realizes in what degrading depths its masses are sunk, in what heartless frivolity so many of the more opulent spend their lives, and in what superstitious intolerance its so-called Religious World moves, it seems indeed a forlorn hope to attempt to carry conviction of the Occult Truth or expect a wide-spread acceptance of it. But though this age of Darkness may exhibit an appalling depth of materiality, yet in all ages of the world, the blind multitude are many and the lovers of Wisdom few. And indeed this love of Wisdom is no light attainment, but one for which the soul has been educated through life times of experience and paroxysms of pain, for while the gratification of any of the senses still continues to give supreme satisfaction, there is no room in the soul for Theosophic thought. Not until by the slow education of repeated experience it is realized that the senses can no longer satisfy, that even the higher joys of communion with one's kind—though culminating in the ideal union of two souls—are but steps in the ladder to the Supreme Thought, can any true idea of the Divine Wisdom have been formed. Indeed a time will come for the student when the gratification of the senses will actually cause pain. It may be ushered in for one through the sense of sight, when the most beautiful scenery of earth, and the most perfect combinations of mountain, wood and water only accentuate by their faint reflex the passionate desire for that land which no eye hath seen, that land which no eye can see. Or the symphonies of earthly music which once enthralled the soul may raise the longing for the song of the celestial choir to that ecstatic point where it becomes unrecognisable from pain. And so the student is driven inward to find at last his refuge in pure Thought, and he begins to perceive that the Eternal World of ideas is the only real World, the only one in which pure Being is to be found, and that this phenomenal existence is indeed but the circling of the nets of delusion, the restless tossing of the false salt waves of sense which reward "with droughts that double thirst" the deluded souls that float on them.

The more the student lives in this ideal world, the more will he find that the association with those whose interests are exclusively centered on earthly things becomes repugnant to him, and that even the calls of duty to descend from the tranquil heights of Thought, to the jarring discord of action in the world, are responded to with increasing pain, though duty in such cases is likely to be in process of changing her sphere of action. When the inner struggles of one still bound by ties of earth suggest such thoughts as these, surely the isolation from contact with the rude world of the most spiritual men, those who have achieved the sublime heights of Mahatmaship, is no longer a thing to wonder at, but becomes apparent as an absolute necessity.

The desires above referred to of seeing the invisible, and realizing the divine, will probably if practised continuously enough, and with sufficient intensity, be the prelude to some partial lifting of the veil, when the ecstatic may reap in a moment of beatific vision more than he ever dreamed of, and receive accretion of strength for the coming years, though this is more likely to be the immediate reward of some supreme self-devotion whether in act or thought, and when the words of Krishna, "near to renunciation—very near—dwelleth eternal peace" will flash upon the soul as truth that requires no word of mortal man to give it authority.

But woe to the man who unduly cultivates his spiritual faculties without being a complete master of his lower nature—the beast below will turn and rend him some day—the little bit of lust unconquered may be the means of his complete undoing. For as his astral consciousness develops his whole being intensifies, including the small unconquered part of his physical nature, which he will then have to fight upon the Astral plane, in far more terrible struggle than had he conquered on the physical. It becomes in fact what is symbolically known as the "Dweller on the threshold" that has to be fought and conquered before the neophyte can aspire to gain the first glimmering of vision on the true spiritual plane. For it must always be remembered that our nature is threefold, "body, soul and spirit" as the initiate St. Paul expressed it, and until the personality has transferred all its forces unto the soul plane, it cannot expect to attain to that of spirit. From this it will be evident how necessary it is to live more and more continuously in the Eternal Thought until all fleshly appetites and desires of sense die off by sheer inanition.

The vague dreams with which life began, and which the child with memories fresh from "that imperial palace whence he came" pictured in a material way of a golden city with walls of jasper and with gates of pearl, and into which no unclean thing was permitted to enter, are lost for a while in the frenzied rush of youth and early manhood, but maturer years bring them back with an added pathos and a more spiritualized meaning. It is indeed the Golden city we all seek for—"the city that hath foundations whose builder and whose maker is God."

PILGRIM.

A LAND OF MYSTERY*

[Continued from the November Number.]

BY H. P. B.

THE ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan was unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted", says the *New American Cyclopædia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground", says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill

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of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his *Archæological Notes*, the following information upon some curious mounds in the neighbourhood of Bangalore:—"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them." In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,¹ he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

"In the Jeguatepegue valley in Peru in 70° 24' S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes' or

^{*}On *Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S. F. G. S., &c.

¹ See *Kansas City Review of Science and Industry*, November 1878.

sun-burnt bricks. A wall of fifty feet in width connects it with another; 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Inca city?"

The above was published in November, 1878, when in October, 1877, in my work "Isis Unveiled" (Vol. I. p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further

are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. . . . At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacoamayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with $1\frac{1}{2}$ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Mignel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon, on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—"Quien Sabe?"—who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times:"—"I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas", although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are

often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compaña*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands,

are extensive ruins, described by Squier. From the hill called "Hill of Gold," copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath, "extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformation, earth-quakes, and the sacrilegious destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Ex-

tending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Inca history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way, 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sandstones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560

feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Areguipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

UPANISHADS ON RE-BIRTH*

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*.

THE above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for re-birth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense", because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge, but the subjection to results eternally unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence "to dust thou shalt return".

ON THE LOOKOUT

Is it the war or is it the spirit of the times that makes us receptive to incidents, to narratives, and to ideas, that a few years ago would have been scouted as the wildest of superstitions? Just at the present moment, for example, there is a somewhat animated discussion in eastern newspapers as to the reality of the visions supposed to have been seen by soldiers on the fields of battle in France. Mr. Arthur Machen, it seems, wrote a purely imaginative sketch in which the archers of Poitiers and Agincourt were seen in ghostly array by British soldiers who were thereby encouraged to renewed efforts by such superhuman intervention. Now the question at issue is whether the stories originated with Mr. Arthur Machen or whether they were based upon actual fact. Story writers have often described facts then unknown, and Mr. Machen may have done the same. Miss Phyllis Campbell, writing to a London magazine, says that large numbers of soldiers who fought at Mons and Ypres have testified to the reality of the visions, and now comes a correspondent of the *Boston Transcript* who writes interestingly as follows:

Machen has never denied that spirits do exist and may sometimes manifest themselves; he merely says that he has sifted the stories of those angelic apparitions and found no first-hand proof for any of them. Therefore he takes it that they are more or less unconscious perversions of his published phantasy. Begbie supplies first-hand evidence of the stories about the angels, and urges that they and Machen's ghostly townmen have no relationship; the angels are simple facts, and not an

*This article was first printed by Wm. Q. Judge in *The Path* for February, 1894.

offshoot from Machen's fiction. Such coincidences have happened before. Long ago, James Payne wrote a novel, and at the end got rid of a lot of objectionable characters by sending them on a visit to a volcanic island in the Pacific, and whilst they were staying there the island suddenly collapsed and vanished beneath the sea with all its inhabitants. Whilst the critics were protesting against the wild improbability of such a finale, the newspapers came out with a sensational account of how a volcanic island had just been abruptly swallowed with its population by the waters of the Pacific, and Payne triumphantly called attention to it and claimed that nature had plagiarized the events from his book.

Mr. Sinnett gives full credence to these stories of phantom hosts. He sees no reason to doubt that a certain number of soldiers have psychic vision, or that such vision may be developed by the strain of constant battle. They might then see pictures of past struggles which would have the semblance of angelic intervention. He says:

Many thrilling stories are in circulation relating to manifestations of a protective character that have been actually seen in operation by some of our own soldiers endowed more or less with clairvoyant vision. The drift of modern thought, although much less embittered in this respect than it used to be, is still incredulous concerning alleged intervention by super-physical beings. Nevertheless such intervention sometimes takes place. . . . The fact that in some cases stories of the kind referred to have been found in avowed fiction is nothing to the purpose. Swift many years ago described the satellites of Mars in the course of his *Laputa* story, but that did not interfere with their ultimate discovery.

Possibly we shall have to wait until the end of the war for a settlement of the question, but that it should actually reach the dignity of a public discussion is not without its significance.

The foregoing quotation from Mr. Sinnett is taken from an article entitled "Our Unseen Enemies and Allies," contributed by him to the October issue of *The Nineteenth Century*. The article is even more remarkable than the stories of visions upon the battlefield, not only for its appearance in so staid a magazine as *The Nineteenth Century*, but for the boldness with which its author advances a theory of discarnate powers of evil of enormous potency that make ceaseless war upon the spiritual evolution of the race. For Mr. Sinnett says there are white adepts and black ones, that up to a certain point in evolution they are of an evenly matched strength, and that it is in the unseen domain of their activities that the real struggle between good and evil is carried on.

It is hardly necessary to apologize for the recrudescence of ancient "superstitions," says Mr. Sinnett. We have grown used to the revival of old beliefs, and to the solemnity with which the label of scientific orthodoxy is affixed to them. For centuries we have derided the efforts of the alchemists until Madame Curie taught us that transmutation was by no means a subject for ridicule. Mesmerism and telepathy have become almost tiresomely respectable, and now we are willing to listen even to stories of apparitions upon the battlefield. Superstition is a word that has lost what little meaning it ever had.

A black adept, says Mr. Sinnett, is a being who has consciously and persistently turned his efforts in the direction of evil. First comes the deliberate choice of selfishness as a guide to conduct. This is followed by a disregard of the sufferings of others, and at last comes a conflict with the divine idea as a motive in itself.

From the earliest periods of human existence that we like to think about, there have been unfortunate manifestations of the tendency de-

scribed, with the result that the world is burdened with the presence of large numbers of highly advanced beings definitely in arms against the Divine programme of human evolution. Certainly the numbers, large though they may be, are a minute minority as compared with the whole human family, but, in the progress of ages, some of them have attained to extraordinary heights of knowledge and power. For progress in that direction has nothing to do with moral excellence. The leaders of the Dark Host are not merely morally inferior to the worst criminals in our prisons; they are wedded to evil as definitely as the most glorious angelic beings that poetic imagination can deal with are wedded to the principle of Divine love and benevolence. But that devotion to evil does not put the smallest impediment in the way of their progress in super-physical knowledge, in the development of spiritual powers, in the expansion of consciousness on planes of nature far superior to this on which consciousness is generally limited by our physical senses. Certainly the Dark Host includes all degrees and varieties of evil development. Most of its adherents are, relatively to the terribly sublime leaders, in the same positions as the privates of an army relatively to their generals, but the energies of all are directed by the mighty chiefs, and, putting the main idea in a single sentence, they are the real authors of the present War.

We need not follow Mr. Sinnett through his reflections and inferences that are naturally tinged with his own patriotic sentiments. It is enough to draw attention to the significance of such a publication, and to the toleration that is now extended toward occult beliefs that a few years ago would have been considered as an affront to the intelligence.

Some of the critics of the baser sort are rejoicing because a distinguished Oriental has written a book that combats the doctrine of free will. The East, they say, is becoming intellectually civilised, and Occidental wisdom is making its way against the outworn creeds that have served their turn. And this for no better reason than that Professor Sorabjee N. Wadia, M. A., has announced himself in a somewhat pretentious volume as a believer in human irresponsibility.

His book is called *Fate and Free-Will*, and on his concluding page he tells us that "free-will has been proved to be a fiction and an illusion." Unless we are greatly mistaken we have heard something of the same sort before, although the average human being is still unshakeably convinced that he has the power of choice between alternative courses of action.

The author is certainly not to be congratulated on his methods of reasoning. He charges the *Bhagavad Gita* with inconsistency because it continually exhorts men to use their free-will against the forces of lust and anger, while on the other hand it teaches the doctrine of Karma which "practically fixes the destiny . . . for the present life." Surely Professor Wadia is not so ignorant of Karma as he would have us believe, or does he merely assume that his readers are ignorant? He must surely be aware that Karma, in its aspect of Nemesis, does no more than guarantee the results of causes, and that this may be very far indeed from fixing the destiny of a life. Are we to understand that the man who has a headache on Monday because he over ate on Sunday, is thereby precluded from resolving not to over eat on Tuesday? The prisoner who is sentenced to a jail sentence is not thereby deprived of his free-will, seeing that he will presently be liberated, and will once more have the choice between good and evil. That Huxley and Haeckel believed consciousness to be a product of bodily conditions, controlled in their turn by accident and automatism, may be true enough, but possibly the author is unaware that Huxley and Haeckel are not now regarded as authorities on such matters, and that their teachings are repudiated by practically the whole scientific world.

But perhaps the author's most curious argument is based on the facts of prevision, and here we may hope to see the beginning of a very pretty little quarrel between his materialistic friends in the west and himself. Certainly we should like to hear Professor Haeckel's views on a clairvoyance in which the author implicitly believes. He reminds us that Calpurnia saw in a dream the tragic end of Caesar. "Duroc," said Napoleon on the morning of the Battle of Bautzen, "Fortune is determined to have one of us today;" and in the afternoon a cannon-ball glancing from a tree mortally wounded Duroc, tearing out his entrails. One fine morning in Martinique a negro sorceress stopped a curly-haired Creole and told her: "You will one day be greater than a queen and yet outlive your dignity;" and Empress Josephine lived to see the prophecy fulfilled to the letter. These are some of the examples of prediction given to us by Professor Wadia. How, he asks, can we believe in free-will when the events of the life are thus clearly foreseen by those who have the requisite faculties?

But is it possible that the author does not see the answer to his own question? If Calpurnia foresaw the death of Caesar it means no more than that she caught a glimpse of the results of a particular cause. To revert to a previous illustration, we can predict of the man who has over-eaten that he will be physically inconvenienced, but this is not to deny his possession of free-will. On the contrary we can hardly imagine that nature inflicts pain at any time from causes that are beyond the reach of free will. If the author is right in his necessitarianism then it is evident that experience has no value whatsoever, that there can be no such thing as virtue, or honor, or duty, and that the whole universe becomes a mere piece of blind mechanism like a clock. Which is certainly the *reductio ad absurdum*.

Casual references to the occult philosophy in the current books of the day are increasing with significant rapidity. For example, a volume entitled *What May I Hope?* by George Trumbull Ladd, LL.D., has just been published by Longmans Green & Co. It is avowedly a Christian apology, and defence, and interpretation, but a rapid turning of the pages discloses such passages as this:—"As says the *Bhagavad Gita*":—"When one person suffers the consequences of his acts, should his fellow-brothers stand by and enjoy the spectacle? Certainly not. They should, led by feelings of universal fellowship, do their duty disinterestedly toward the person suffering." Elsewhere we find:—"In spite of modern science the ancient doctrine of Karma will—though it may be in changing form and in subtle and concealed courses—hold on its way. The law of ethical causation will never be abolished or much modified by the positive sciences." But the law of Karma becomes unintelligible without its companion law of reincarnation. Why is it not mentioned? Is the author afraid lest he may thereby give meat to babes, or estrange his audience by an excess of courage?

Another volume, also distinctly Christian, is entitled *The Social Principle*, and its author is Horace Holley. The author believes that we are at the beginning of a new era in which the social principle, as expressed by fraternity, will become the corner stone of religion. Toward the end of his little book he says:—"Nothing endures steadfast in the material world, but everything endures steadfast in the psychic world. Every artist is a member in a brotherhood dating from the beginning of time. As by reincarnation, the artist returns with every generation and to every environment, exercising the same faculty though upon different material and with varying motive." There is no other reference than this, and so we may conjecture whether Mr. Holley wishes us to assume that reincarnation is now an accepted truth or whether he is merely feeling his way. These are but two examples from very many that might be quoted, and they are selected because their authors are well known and reputable writers whose words command attention.

Phil 29. 4



THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND

PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

JANUARY, 1916

No. 3

*Never will I seek nor receive private, individual salvation;
never will I enter into final peace alone; but forever, and
everywhere, will I live and strive for the redemption of every
creature throughout the world.*
—KWAN-YIN.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

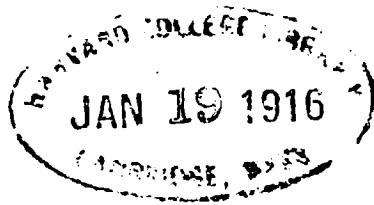
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ॐ ॥ ॐ

Why should you inquire if my hunger has been appeased? Hunger and thirst are functions of the body: ask the condition of the mind, then, for man is not affected by the functions nor the faculties. For your three other questions: Where I dwell? Whither I go? Whence I come?, hear this reply. Man, who is the soul, goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whither thou goest? I am neither coming nor going, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.
—Vishnu Purana.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.
Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THOUGHTS ON THE NEW YEAR

THE custom of greetings and resolutions at the birth of the New Year is not peculiar to Christian nations; it has prevailed in all ages, and with many peoples has had a deeper meaning than that now given it.

Whatever may have been the division of the year into solar or lunar months as adopted by various peoples, the beginning of the year always had relation to the return of the Sun from his farthestmost course; a return which brings with it revivifying influences to all the kingdoms of Nature. These influences touch the inner life of all forms and give a renewed impetus to expansion and growth.

To mankind there comes a new and fresh vigor to all his channels of life from within outwards, gradually strengthening as the Sun moves nearer. The ancients, being aware of this fact, and realizing that Life is One through all its manifestations, took advantage of the birth of the year to re-affirm their highest aspirations, thus consciously seizing the opportune time. In regard to this H. P. Blavatsky wrote:

“Let no one imagine that it is a mere fancy the attaching of importance to the birth of the year. The earth passes through its phases and man with it; and as a day can be colored, so can a year. The astral life of the earth is young and

strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfil them consistently."

Theosophists who make resolutions and who send forth New Year's Greetings should have all this in mind; each for himself looking back upon the successes and failures of the past year, and resolving to make more strenuous efforts towards the goal of self-knowledge and unselfish effort. In like manner, the editors of this magazine look back to the beginning of their efforts, traverse the path by which the present point has been reached, and with the starting point and goal in view, resolve to make the line between these straight and true.

OUR RETROSPECT

Our retrospect begins with the purpose of The United Lodge of Theosophists and the magazine "Theosophy." That purpose is the study, application, and promulgation of Theosophy as it was given by Those who brought it.

By every means in our power we have drawn attention to the indisputable fact that there is a body of knowledge given to the world by H. P. Blavatsky and named by her "Theosophy." We have put forward as a matter of justice to the Message and gratitude to the Messenger that *only that which She gave and so named should be entitled to the name "Theosophy"*; for any other course beclouds the meaning of the title, and permits any theosophical student to call his own peculiar conceptions by that distinctive name, and thus perpetrates an injustice upon all students and enquirers present and to come. To conserve that Message in its purity has been and will continue to be our earnest endeavor.

We have repeatedly called attention to the fact that without a recognition of the existence of Masters of Wisdom there is no assignable reason for the existence of such a body of knowledge. The existence of Masters was shown and proven by H. P. Blavatsky. She was Their Messenger; hence They chose her to deliver Their Message. Their wisdom in so doing may not be questioned, any more than the wisdom and completeness of the Message itself. From this it follows that the sign manual of Theosophy is H. P. Blavatsky; her attest, the only visible means by which the genuine may be distinguished from the counterfeit.

It is for these reasons that we speak with reverence, love and gratitude of the name that stands for Theosophy pure and simple, and defend that name from any and all aspersions cast upon it; and we utterly repudiate the charge that in so doing we deify or follow a person; we simply recognize a fact and govern ourselves accordingly.

The recognition of H. P. B. as the accredited Agent and Messenger of Masters, carries with it her estimation of Wm. Q. Judge,

her colleague from first to last. A study of the writings of both will show their full accord and complementary nature. H. P. B. presented the philosophy as a whole; Wm. Q. Judge exemplified its practical use in daily life; his writings for the most part are devoted to that purpose, hence their incalculable value. Therefore we have taken upon ourselves the task of rescuing from the obscurity with which theosophical schisms have covered them, his name, nature, mission, work and intimate relation with the founding and progress of the Theosophical Movement.

But to what end? That personalities may be exalted and worshipped? Perish the idea. The sole end in view is, that a right appreciation, understanding and use of the philosophy as given by the Teachers may become more general. There is sore need of this. There has been a failure on the part of theosophical exponents and their adherents to make broad or universal applications of the Teaching. For instance, the universal application of the law of Karma has not been followed; it applies to all beings, to all circumstances and conditions. The Masters became such under Karma; H. P. Blavatsky became the transmitter of Their Message under Karma; the Message delivered to the world was all that the world's Karma permitted; better conditions would have permitted more. In regard to this, note the following. In the closing paragraph of Vol. II, *Secret Doctrine*, H. P. B. wrote:

“These two volumes should form for the student a fitting prelude for Volumes III and IV . . . it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.”

H. P. B. did not publish them, and strange to relate, later editions published in London show the above original statement so changed as to entirely obscure the author's meaning. Students who are entitled to the unmutilated text may well ask why this fact was concealed? Nevertheless, the manuscripts must be in someone's hands, and no doubt will be published when the tendency to put the Messenger in the background is destroyed, and when the practice of making universal applications of the doctrines is prevalent among theosophists and mystics in general. All of which is Karma.

So again with the doctrine of Cycles—the Law of Periodicity given in the Second Fundamental Proposition of the Secret Doctrine. The advent of the Messenger of Theosophy was in accordance with the law of cycles. That Messenger stated explicitly that the Masters would not come Themselves nor send anyone until 1975; thus giving an exemplification of the hundred year cycle many times stated. If this had been understood and applied by

theosophical students in general, no such folly as the early coming of "a Christ" would have obtained a moment's credence.

Applying the doctrines to the form of Man, we find that it is a collection of molecules, or *lives*, each striving with the other, and all affected for good or evil by the spiritual aspirations, or want of them, in the man who is the guide, or god, so to say, of his little universe. When he is born, the molecules or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life, they pass through a smaller manvantara just as the lives in the universe do; and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

During a period of manifestation, or manvantara, the egos incarnating must use over and over again in any world upon which they are incarnating, the matter that belongs to it. So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed upon it. And similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

How enormous then is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

THE COMING YEAR.

What then of the coming year? The cycle for the settlement of karma between nations is upon us, a karma in which we of America are involved. Were our principles not those of self-interest, we might hope to escape much of the pain of re-adjustment, but unfortunately our policies exhibit nothing else, and we will not be able to avoid the consequences. Much of these might have been mitigated had theosophists in Europe and America taken Theosophy as the message of Masters and given it all the consideration that such acceptance demanded, for the object of Theosophy is to so change the mind of the race that strife will give place to friendly emulation, unbrotherliness to mutual helpfulness. So, let all who realize this, resolve to study and promulgate the teachings of Theosophy in every possible direction; making a universal application of all the doctrines to ourselves, our surroundings, our peoples, the world in general and to all beings, while taking advantage of the rising cycle of the New Year to give strength and persistency to our aspirations and efforts.

APOLLONIUS AND THE MAHATMAS*

THE journey to India made by the great adept, Apollonius of Tyana, has a special interest for us modern students of occultism. The story of this journey, related in the life of Apollonius by Philostratus, has been held by many to be a fable, and Mr. Tredwell, in his laudable work, omits any account of it. To an earnest Theosophist, however, the internal evidence of the narration is too strong to be resisted, although it is told at third hand probably with the adornments which an accomplished Greek author thought needful for the requisite grace of style.

Apollonius may perhaps be said to have been the Master whose mission was to set the temples in order for the departure of the glorious classic era. Born in the same century as Jesus of Nazareth, nowhere did the teachings of the two, so far as it appears, come into open contact, although the fame of the former spread far and wide in Europe, Asia and Africa during his lifetime. It is said, however, that although no creed bears his name, his work in the world was nevertheless immense and his teachings have, in many unperceived ways, influenced millions of human beings down to the present day.

Apollonius was still a young man when he went to India, but even then he was famous for his wisdom. He had been sent, as a boy of fourteen years, to school in Tarsus by his wealthy father, but he did not like the ways of that city and he was allowed to remove to Aegæ, also in Sicily, where he studied the great philosophers and was specially drawn to the teachings of Pythagoras. At the age of sixteen he fully adopted the Pythagorean life and held firmly to it ever after, letting his hair grow long, eating no flesh, and drinking no wine, wearing no clothing made of animal products. He took up his abode in the temple of Asclepius, and thousands were attracted thither by the wisdom of the wonderfully beautiful youth. Grown to manhood, he made a vow of silence and spoke not a word for five years. Then for a time he taught in Antioch. When asked how the wise man should treat questions of learning, he replied: "Like the law-giver. For the law-giver must make that, of whose truth he has convinced himself, into commandments for the multitude."

He now conceived the idea of a journey to India to meet the wise men known as Brahmins and Hyrkanians. He afterwards told the Egyptian Gymnosophists that his thoughts were directed to them in his youth, but his teacher pointed out to him that in India lived the men who stood nearest the source of wisdom, and from whom the Egyptians themselves derived their light.

His seven disciples in Antioch had not the courage to undertake the journey with him, and he departed with two of his family servants, "one for writing rapidly and the other finely," according

*This article was first printed in two parts by Wm. Q. Judge in *The Path* for October and December, 1886.

to Philostratus. At Ninus he was joined by Damis the Ninivite. This young Assyrian was thenceforth his devoted disciple, accompanying him on all his many journeys throughout his long career. It is to Damis that we chiefly owe the detailed accounts of the doings of the Master thenceforward. We are thereby enabled to see Apollonius in his daily life; in his various deeds and actions, his familiar sayings recorded as he talks with his faithful companion about the common sights and occurrences around them. The picture is therefore exceptionally intimate, and the man himself is brought near to us as well as his divine teachings. When Damis was reproached for writing down such trifles about his master, and compared with a dog devouring the crumbs from a table, he replied: "When the gods are feasting they doubtless have servants who take care that no crumbs of ambrosia are lost."

A year and eight months were spent in Babylon, where King Bardanus, who was a friend of wisdom, received Apollonius with great honors. Considerable intercourse was had with the Magi; he learnt something of them and also taught them something. Damis was forbidden to accompany him in his visits to them, but he said that Apollonius visited them at noon and at midnight. Once Damis asked "What are the Magi?" and was answered, "They are indeed wise, but not in everything." The King became ill, and Apollonius spoke so much and so divinely about the soul that the monarch said to those around: "Apollonius not only relieves me of concern for the Kingdom, but also for Death."

Apollonius, in departing, refused all gifts, but the King provided him with camels and all things needful for the journey. When the King asked what he would bring him from India he replied, "A joyful gift, O King! For if intercourse with the men there makes me wiser, I shall come back to thee better than I now am."

Upon this the King embraced him and said: "May'st thou but come; for this gift is great."

They crossed what they called the Caucasus mountains, separating India and Medea. May it not be that from this ancient designation we get the name of the Caucasian race, rather than from what is now known as the Caucasus? This would make the place of origin identical with that commonly ascribed to the Aryans.

Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough Occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila, and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher. The King told Apollonius the course which a youth took who proposed to dedicate himself to

the pursuit of Wisdom. When he had reached his 18th year he had to cross the Hyphasis river to those men who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether given to drink or gluttony, of boastful habits, evil or foolish ways, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests."

When Apollonius asked about the wise men whom Alexander the Great was said to have conquered and then held converse with, Phraotes said that they were the Oxydraks, a war-like people who claimed Wisdom though they knew nothing of consequence; the truly wise men dwelt between the Hyphasis and Ganges. Had Alexander gone thither he could not have conquered them, even with ten thousand Achilles and thirty thousand Ajaxes. "For they fight not in battle against advancing enemies, but being holy men, beloved by God, they repulse them through aerial apparitions and lightning flashes."

When Apollonius took his departure Phraotes gave him the following significant letter to the Brahmins:

"The King Phraotes greets his teacher Iarchas and the Wise men with him. Apollonius, the wisest of men, regards you as wiser than himself, and comes to learn from you. Let him not depart without knowledge of all which you yourselves know. For thus nothing of your wisdom will be lost; since no one speaks better than he, or has a truer memory. Let him also behold the throne whereon I sat when thou, Father Iarchas, gavest me my kingdom. His attendants also deserve praise for their attachment to such a man. Be thou happy. Be happy all of you."

When they came near the hill where the wise men dwelt their guide was filled with fear, for the Indians stood more in awe of these men than of their own King, and the King who ruled the land where they lived was accustomed to consult them about everything he said or did.

When near a village not a stadium from the hill, a youth approached them, blacker than any Indian, with a gleaming, moon-shaped mark between his eyebrows. He bore a golden anchor, which in India took the place of the Herald's staff. He addressed Apollonius in Greek, which did not astonish him, since all the dwellers in the village [a lamasary?] spoke that tongue, but it did astonish the others to hear their master called by name;

Apollonius, however, it filled with confidence as he remembered the purpose of his journey. "We have come to men truly wise," he said to Damis, "for they have a fore-knowledge of things." Asking the youth what was to be done, he was told: "Those with you remain *here*; thou, however, shalt come just as thou art, for so *They* command. In this *They* Apollonius recognized Pythagorean language and he followed with joy.

In one of his conversations with the Egyptian Gymnosophists, years afterwards, Apollonius thus characterized the wise men of India: "I saw the Indian Brahmins who dwell upon the earth and not upon the earth; in a strong fortress though unfortified; and, without possessions, possessing everything." The deep, interior significance of this is evident to a Theosophist. Damis, in the matter-of-fact way often customary with him, also gives these words a literal interpretation, saying that they had their bed upon the earth and strewed the ground with herbs selected by themselves; he himself had seen them floating in the air two ells above the earth; not for hocus pocus—for they despised vain striving—but in order, by thus floating with the sun, to be near and pleasing unto the god. This was what was meant by "upon the earth and not upon the earth." The strong fortress, unfortified, meant the air in which they dwelt, for although they appeared to live under the open heaven, they spread a shadow over themselves, were not wet by the rain, and were in the sunshine whenever they wished. And since they obtained everything the moment they wished it, Apollonius rightly said that they possessed what they did not possess. "They wear their hair long, they bind a white mitra around their heads, their feet are bare. The form of their clothing resembles that of a sleeveless under-garment; the material is a wool produced by the earth of itself, white like the Pamphylian, but softer, and so fat that oil flows from it. Of this they make their sacred garments, and when another than these men seeks to gather this wool the earth will not release it. By the power of the ring and the staff which they bear every thing can be done, but both are kept as a secret." This personal description by Damis corresponds in certain particulars with what we are told of the Masters to-day. The account of the wool leads some commentators to believe that asbestos is meant.

Iarchas welcomed Apollonius in Greek and asked him for the letter from Phraotes; when Apollonius wondered at his gift of prescience he remarked that a *delta* was lacking in the letter, left out by mistake, and so it proved. After reading the letter Iarchus asked: "What dost thou think of us?"

And Apollonius replied: "As no other person in the land whence I came, as my journey hither shows."

"What makest thou think that we know more than thou dost?"

"I believe," answered Apollonius, "that your knowledge is deeper and much more divine."

Iarchas hereupon said: "Others are accustomed to ask the new comer whence he comes and for what purpose; the first sign

of our wisdom shall be this: that the stranger is not unknown to us. So then, test this:"

Hereupon he told Apollonius his history from father and mother down, what he had done in Aegæ, how Damis had come to him, what things of importance had happened on the way, etc. As Apollonius asked in surprise whence came that knowledge, Iarchas answered: "Thou also camest gifted with this wisdom, but not yet with all of it."

"And wilt thou teach me all thy wisdom?" asked Apollonius.

"By all means, and in ungrudging abundance, for this is wiser than miserly to conceal that which is worthy of knowing. Besides, Apollonius, I see thou hast been richly gifted by Mnemosyne, and she is the one among the gods whom we most love."

"Dost thou also behold," asked Apollonius, "of what manner my nature is?"

"We see all peculiarities of the soul, for we know them by thousandfold indications," replied Iarchas.

When mid-day came they rose in the air and did homage to the sun. The youth who bore the anchor was then told to go and provide for the companions of Apollonius. Swifter than the swiftest of birds he went and returned, saying: "I have provided for them." He was then commanded to bring the throne of Phraotes, and when Apollonius had seated himself thereon they continued their conversation. Iarchas told him to ask what he wished, for he had come to men who knew all things. Apollonius asked if they knew themselves, for he believed that they, like the Greeks, held knowledge of self to be difficult. But Iarchas answered with an unexpected turning: "We know all things, because first of all we know ourselves; for no one of us can approach this wisdom without first attaining knowledge of self."

Apollonius asked further, what they held themselves to be?

"Gods," answered Iarchas.

"And wherefore?"

"Because we are good men."

Apollonius found so much wisdom in this saying that he made use of it in his speech of defence before the Emperor Domitian.

They talked about the soul and reincarnation, and Iarchas told him that the truth was "as Pythagoras taught you, and as we taught the Egyptians." They spoke about the previous incarnation of Apollonius as steersman of an Egyptian ship, in which capacity he had refrained from following the inducements held out by pirates to let his vessel come into their hands.

Concerning this Iarchas said that refraining from unrighteousness did not constitute righteousness.

The King came to visit the Brahmins and a wonderful feast was prepared for him; everything came of itself: Pythian tripods, and automatic attendants of black bronze, the earth spread out herbs softer than beds to recline on, delicate viands appeared in orderly succession, etc. The accounts of these phenomena occa-

sioned great remark during the subsequent career of Apollonius, and people would persist in mixing them up with the teachings of the master just as to-day they inextricably confound Madame Blavatsky's famous cup and saucer with Theosophy. But we are told that Apollonius did not concern himself with phenomena; when he saw these wonderful things he did not ask how they were done, nor to be taught to do them, but he contented himself with admiring them. And we are also told that the marvelous things he did were not accomplished through ceremonial magic, but through the perfection of his wisdom.

Damis was subsequently allowed to come to the Brahmins and when he asked about the composition of the world and the four elements they replied that there were five—the fifth being ether, which was to be regarded as the primal source of the gods.

"For everything that breathes the air is mortal; that which drinks the ether is immortal and divine," said Iarchas. He also said that the world was to be regarded as a living being of both sexes, having a more ardent love for itself than that of one person to another, being united and bound to itself. Damis learnt much from his intercourse with the Brahmins, but he wrote that at the secret discourses Apollonius was alone with Iarchas, and from there originated the four books written by the former. Iarchas, said Damis, gave Apollonius seven rings bearing the names of the seven planets, and Apollonius wore them one after the other according to the name of the day of the week.

The foregoing is an incomplete account of the remarkable journey and experience of Apollonius, as is necessitated by the limits of a brief article. Many passages of deep wisdom have had to be passed over, and many remarkable things are told, hard to understand, but which, there is reason to believe, have an occult significance.

S. B.

THE HERMETIC PHILOSOPHY*

Fragments of the Ancient Wisdom Religion have come down to us from the remotest past, through many channels, and in various forms.

The study of philology alone will be inadequate to discover the true meaning of ancient sacred writings, though it may very greatly assist the labors of those who have already gained a clue to the Secret Doctrine. The Theosophist and the Antiquarian differ very widely, and though the former has sometimes been accused of searching out obsolete doctrines and magnifying the achievements of the past, but little observation will be required to reveal the fact,

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that that for which they search may be very old because it is valuable, but never valuable merely because it is old.

In short that of which they are in search may truly be said to never fade, and ne'er grow old, though it is often lost sight of. Occultism is not a new craze as some suppose, it is not simply a line of the marvelous, it is rather the profoundest of all sciences, conforming in its methods of research and the character of its results to those of all sciences. The naturalist does not hesitate to construct from a single tooth or a few fragments of bone, the entire animal and assign to it its proper place, declare its habits, modes of life, size, &c., &c., even though he fixed its era centuries ago, and no one nowadays questions the general correctness of the result; the study of comparative anatomy and the science of biology testify all this. In like manner and by similar methods may one familiar with the science of occultism, which deals with the operation of uniform laws in the higher realms of nature, arrive at exact data from very small beginnings, and with this advantage, viz., that he has the means at hand to verify his conclusions, which the naturalist has not, for in this realm there are no extinct species, the elements of human nature, and the laws which underlie their unfoldment and manifestation are the same now, as thousands of years ago.

It is the custom of many who are entirely ignorant of this higher science, to deny its existence and ridicule its cultivators. Just as an uneducated and conceited boor would ridicule an Agassiz for attempting to reconstruct an animal from its thigh bone. When, therefore, one entirely ignorant not only of the principles but of the existence of such a thing as occult science, examines ancient records in which it is concealed, he will arise from his task possibly better satisfied with his own possessions as contrasted with the "ignorance" of past ages, but seldom wiser for his endeavor. Few persons nowadays are ignorant of the form of most ancient hierarchic writings, as consisting of, or containing a double meaning under the garb of allegory or parable. It is moreover becoming quite generally known that many of these ancient records are of vital importance to us of the present day, as containing the very knowledge of which we stand most in need, and the amount of attention they are receiving may be determined by observing the interest in, and almost unprecedented sales of, such works as Arnold's *Light of Asia*, while the labors of men like Max Müller in rendering the ancient scriptures into English have made it possible for everyone to gain some familiarity with the religious casts of antiquity. Bearing in mind these general observations, let us briefly examine one of the most ancient, most famous, and yet least comprehended sources of ancient wisdom. As to the questions who was Hermes? which Hermes? when did he write? we have these points for the philologists and historians, quoting here the remark of Iamblichus in his treatise on the Mysteries:

"Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes," and "the late learned Divine Doctor Everard" in the preface to his translation of the Divine Pymander 1650, contends that Hermes Trismegistus lived a long time before Moses, that he had "perfect and exact knowledge of all things contained in the world," * * * "that he was the first that invented the art of communicating knowledge to the world by writing, that he was King of Egypt, that he styled himself the son of Saturn, and that he was believed to have come from heaven, and not to have been born on earth."¹

The above writer goes on to say that Hermes did excel in the right understanding of, because he attained to, the knowledge of the quintessence of the whole universe, otherwise called the *Elixir* of the philosophers, which secret many ignorantly deny, many have sought after, and some have found. A description of this great Treasure is said to have been found engraved upon a Smaragdine Tablet in the valley of Hebron after the flood.²

To the modern reader, all this sounds very queer, a bundle of contradictions and vagaries, taxing reason and even credulity. But suppose we are told, that it was designed for exactly that purpose, that only they who were *determined* to find the truth, and who therefore had faith that it existed somewhere, were expected to walk around or dig under this stumbling-block. If we turn now to *Isis Unveiled*, p. 507, Vol. I, we shall find the inscription said to have been found on the tablet.

B.

(To be continued.)

WHY DO ANIMALS SUFFER?*

Q. Is it possible for me who love the animals to learn how to get more power than I have to help them in their sufferings?

A. Genuine unselfish LOVE combined with WILL, is a "power" in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities

1. See Introduction to The Divine Pymander, p. VI et seq. edition 1650.

2. Ibid.

*This article was first printed by H. P. Blavatsky in *Lucifer* for May, 1888.

are torture places for the animals who can be turned to any account for use or amusement by man! and these are always the most noble.

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—"the believers in the efficacy of Karma," (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:—

. . . "Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidāna*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heartrending sufferings of our dumb companions." . . .

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the

affirmative, as the prisoner had been a servant in the employ of a Russian colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?

THOUGHTS IN SOLITUDE*

III.

CONTENT AND SATISFACTION.

THE ideas these words represent lie at opposite poles of the circle. The former should stand for the philosophic calm, the minor peace, the comparative equability of Soul which the disciple has attained, while the latter implies the stagnation of Will, the death of aspiration and of all true progress.

When the first impetuous burst of feeling is over, and time with her slowly disenchanting hand has begun to blur the outlines of the first vivid creation of thought, the knowledge gained seems to be the only possession left,—the knowledge that there is a Path to tread and that no thought is worth thinking, and no word worth uttering that has not for its aim the one supreme object—the finding and the treading of this path that leads to deliverance from conditioned existence. But it is one thing to be possessed of this merely intellectual knowledge, and another to have the Will, the Courage, and the Strength to find and to tread the path.

After much uncertain questioning and many anxious thoughts about the path, remembering always that "it is not found by devotion alone, by religious contemplation alone, by ardent progress, by self sacrificing labour, by studious observations of life, that none alone can take the disciple more than one step onwards, and that all steps are necessary to make up the ladder," a clue may yet be obtained from the lines in the *Bhagavat-Gita*, so beautifully rendered by Mr. Edwin Arnold

Some few there be
By meditation find the Soul in self
Self-schooled, and some by long philosophy
And holy life reach thither; Some by works:
Some never so attaining hear of light
From other lips and seize and cleave to it
Worshipping; yea! and those—to teaching true
Overpass Death!

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Aye! "The aids to noble life are all within,"—the path indeed lies there, in other words there are as many pathways to perfection as there are individual Souls.

There is no doubt a saturation point for Energy as there is for Truth in the individual;—it may come in the form of lethargic weariness, or it may come in the form of satisfaction. To the old man, weary of life, the rest of death is sweet, but even though he may seem to have earned repose, such feeling still appertains to the quality of "Tamas," and should be resisted at any cost. The feeling of satisfaction is far more insidious,—indeed it is the limit to any further possible advance placed by the man's own deepest sub-conscious self. Around us are to be seen men in all stages of moral growth who have attained to this satisfaction. Though the mere gratification of the senses and the social amenities of civilized countries may become to the majority of the votaries of pleasure a dull meaningless treadmill, we yet see some to whom such life affords true satisfaction. They have reached their goal. And if we turn to the Religious world, who does not know one or two of the many happy Souls who have attained the complete rest of satisfaction? Burning questions do not exist for them—they deem that they have solved the insolvable—They too have reached their goal. Nor does this sphere of objective life in which we dwell alone exemplify the working of this law of nature. The realm of the Deva-lokas, could we penetrate to those serene heights of being, would show us Souls who had attained to their Saintly rest, who had reached their supreme satisfaction—rest and satisfaction however that must along with all conditioned existence come to an end some time. But to the god in the Deva-loka, as to the worldly epicure, the satisfaction he has reached is the evidence of the limit of advance,—the advance made in the different cases being merely one of degree. Each has shown an incapacity for further endurance, whether of suffering or of joy, though in most cases it must be suffering, and their progress has therefore come to an end. But man has within him the potentiality of Godhead, not the Deva (god) in his realms of bliss, but the absolute unity with the divine Spirit of Life of which nature is a manifestation,—the Being where all individuality is merged in one,—the one ever-permanent state of Nirvana—the Peace of God that passeth all understanding.

When after long years of incessant goading the goad within ceases to act, a minor peace is attained. It is a matter of wonder to the disciple, who cannot understand why it should be so,—he has had no hand in the slackening of the torture cords,—he only knows that the strain is withdrawn and that in the quietude his thought can range undisturbed. But with the removal of the pain, he seems to feel as if his search were less intense, and then follows the inexplicable paradox of the actual invocation of pain by one part of his nature, while the other part of him regards with fear and dismay any recurrence of it. Nevertheless this tranquility of content continues. It goes without saying that this state includes the

perfect content in all outward conditions. It may not have reached the transcendent light, where fear of any earthly catastrophe as well as desire for any earthly gain are alike non-existent. The disciple still remains a creature of habit, and imagination can easily conjure up situations where the equanimity would be entirely overthrown. But at least fresh desire for earthly objects has, as a rule, ceased to operate. All earthly life, indeed, stands before his mind in its true colour, as possessing value only so far as giving opportunity of recognizing its utter valuelessness, and of stretching forward to those things which have permanence and value, and the one all-absorbing desire that remains is that, when the burden of earthly existence has again to be taken up, the progress gained in the last life may not be lost; that, in the words of Plato, we may so pass through the water of Lethe as not to defile our souls with absolute oblivion.

In one of the early numbers of the *Theosophist* the aspirants for chelaship are warned against too soon undertaking a life for which they are not yet fitted, and all are advised to master first their most apparent weaknesses—their most besetting sins. The mastering of such, and the continuing to be the master until relapse is constitutionally impossible, (though this may imply a period which one life may not cover), would indeed seem to be for most the necessary entrance to the Path. While by this exercise of self restraint the aspirant is acquiring the necessary Will, Strength, and Courage for the treading of the Path when found, "new hands and new feet are being born within him" with which to scale the heights that lie beyond. The search for perfection may well find its simile in the scaling of some seemingly inaccessible peak. After journeying for long years through the dim forest on the plain, and falling into many a slough of despond, with torn garments and with bleeding feet the climber has at last emerged. The forest lies below him and he sees the dim plain stretching to the horizon, but it is only the first plateau of the mountain he has scaled, and straight in front of him rises a seemingly perpendicular face of rock. Yet up this face of rock he has to go, for there can be no turning back when it is realized that what he has undertaken is the one thing worth doing.

But while insisting on the necessity of the gradual strengthening of the character by victory over all the faults of which the disciple is conscious, the common mistake of the religious must not here be made, and the conquering of any one sin or of all sins be mistaken for the goal, instead of a mere preparation for the treading of the path. Indeed—given a sufficiently ardent desire for the ultimate goal—all sins and weaknesses that stand between the disciple and the object of his desire will by that very fire of desire be annihilated in a flash of thought. One of the most important means of keeping alive and intensifying this desire is by keeping the goal constantly in view. And as it must have been the failure of all earthly things to satisfy the heaven-born longings of the

aspirant that first set his face towards the path, so the bringing back before the mind's eye the past experience of futile longings and disillusionings will best serve as impetus for the next transport of Heavenward flight.

What a man sets his whole heart on, that he will undoubtedly attain sooner or later. The man whose desires do not rise above the gratification of his physical senses gets what he desires, and that, as a rule, quickly. He whose life is concentrated in the emotional nature will in time achieve his "*summum bonum*" in the union of love he has dreamt of with another soul. He to whom the acquirement of knowledge is the one thing needful must attain what he desires, and that in exact ratio with his energetic search for it, while the philanthropist whose aim is to do good to others—whether on the material or the moral plane, and who feels impelled to the so-called sacrifice of self in some definite course of action,—though this lies far apart from the "killing out of all sense of separateness" which constitutes the true "self-sacrifice"—will doubtless also achieve his reward, though in some less obvious way. But

"Narrow

"The heart that loves, the brain that contemplates,

"The life that wears, the spirit that creates

"One object and *one* form and builds thereby

"A sepulchre for its eternity."

We who recognize the finger of Maya in all these things, and whose search is for that intuitive Wisdom in which they are all embraced, but which transcends them all, does it not behoove us to lift our minds more and more continuously to the Supreme? and to free our thoughts more and more from all limitations? for as it was the inability to fix the soul in worship on the attributeless Deity (though he had freed himself from *all* personal desires) that prevented the devotee from straightway attaining Nirvana, and instead landed him in the heavens of the Devaloka, where the conditions of bliss he had pictured to his mind as the Supreme were his inevitable reward, so should we even now begin to free our minds from all limited conceptions, and strain more and more towards the infinite.

I cannot better conclude than by quoting the last few lines in Faridu-d-din Attâr's description of the seven stages in the road leading to union with the Divine Essence.

"Last stage of all is the Valley of Annihilation of Self; of complete Poverty,¹—the seventh and supreme degree which no human words can describe. There is the great ocean of Divine Love. The world present and the world to come are but as figures reflected in it—And as it rises and falls how can they remain? He who plunges in that sea and is lost in it finds perfect peace."

PILGRIM.

¹ This is the common term among the Muslim Mystics for the highest degree of the contemplative life.

THE SILENT BROTHER*

BY COUNT E——A——, F. T. S.

THE strange story I am about to say was given me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (a) the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; (b) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (c) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R——V——. For myself at least, no doubt remains as to the veracity of the story.

Glaüerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living in Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him. Why he declined to accept as pupil a young man of a good family and very intelligent, was a secret which Glaüerbach—the narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the “Grand Copht” to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in society, in the Parliament, in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the unknown. The “magician” had evoked the shades of Cleopatra and Julius Cæsar, of Mahomet and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—

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but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he, upon seeing the great warrior emerging from the ground, fell senseless. Young, daring and passionate Glaüerbach, feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, i. e., the art of cleverly bamboozling fools. He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that, at last, from believing in nothing, it ended by believing anything. Glaüerbach, under the experienced directions of his abbot, began practising upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

In that city the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R—— V——, one of the most wealthy and noble families of Sicily. Three years earlier, a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with *ennui*. Not knowing what better to do with himself, under the directions of Glaüerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of the Duke Alfonso R—— V——, who was betrothed, moreover, to Bianca Alfieri, a rich orphan, left, at the age of ten, heiress to an immense fortune. This marriage united the wealth of both the houses of R—— V—— and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married, he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R—— V—— or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and *improvisatori* had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship-load of sonnets, and Rome the Pope's blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practise their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday, the bridegroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening he had repaired there alone and on horseback, as usual, to return home early on the following morning. About ten in the evening two *contadini* had met and saluted him. That was the last any one saw of the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the corsairs had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods: there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pachas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Every one at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately despatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R—— V——.

At nightfall, the watchers on the deck had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one, on which was young Hector, returned two days after, dismantled and a wreck, to Trapani.

The night before, the watchers, in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glaüerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector. But the fair Bianca wept, and would not be consoled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive"—he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself!"

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry his brother, or—no one. Such was the state of affairs when Glaüerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R—— V—— He had not been there a fortnight before he captivated the affections and admirations of every one. The mysterious and the occult, and especially dealings with a world unknown, the "silent land," have a charm for every one in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? that *was* the question. Taking a few minutes to reflect, Glaüerbach answered in this wise: "Prince, what you ask me to do for you is very important. . . . Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will

your son and your pupil—the charming Countess Bianca—consent to it?”

“Anything rather than cruel uncertainty,” the old Prince answered. And so the evocation was decided upon, to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are. Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week, demanded by Glaüerbach for preparation and purification, seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince’s bed-room. This was enough for his purposes. To add to the solemnity, he had enjoined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer’s apartment.

Glaüerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and, finally, to command the shadow of Alfonso to appear,—if it *was*, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to

keep their breath; then all relapsed into darkness, and Bianca, uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand-and-five hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Glaüerbach, clad in a sable mantle like one of the family, represented its absent members during the funeral obsequies. His eyes were red, and, when he covered them with his scented pocket-handkerchief, those near him heard his convulsive sobs. Never had a sacrilegious comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble, sculptured with two allegorical figures, was raised in Alfonso's memory in St. Rosalia's church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Glaüerbach, who had meanwhile gone to travel all over Italy, returned to Monte-Cavalli on the eve of the marriage. He had exhibited his wonderful necromantic powers elsewhere, and had the "holy" Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Glaüerbach had the honour of being Hector's best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite. Roasted pheasants and partridges were thrown by the dozens to the neighbouring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or

"Silent Brothers," as they are popularly called. This dress consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy—the black, gray, red, and white penitents—none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed: "My friends, let us drink to the health of Hector and his wife Bianca!" But, at this very moment, some one seized his arm and stopped it. It was the gray-frocked "Silent Brother." Quietly emerging from the crowd, he had approached the table and also taken up a goblet.

"And is there no one, old man, besides Hector and Bianca, whose health thou couldst propose?"—he asked in deep, guttural tones—"Where is thy son Alfonso?"

"Knowest thou not he is dead?"—sadly answered the Prince.

"Yes! . . . dead—dead!"—echoed the penitent. "But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond . . . aye . . . from his very grave. . . . Old man, summon here thy son Hector! . . . "

"Good God! what do you, . . . what *can* you mean!"—exclaimed the Prince, pallid with unnameable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen, had not Gläuerbach supported him.

"To the memory of Alfonso!"—slowly pronounced the same lugubrious voice.—"Let every one repeat the words after me! Hector, Duke of R—— V——. . . . I invite you to pronounce them! . . . "

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was rivetted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness, he stammered out, "To the memory of Alfonso! . . . "

"*The voice of my mur-de-rer!* . . . " ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the *dead* form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can be more easily imagined than described. In one moment the garden became empty; the whole crowd upsetting the tables and flying as if for life. . . . But, more strange than all, was the fact that it was Glaüerbach who, notwithstanding his intimate acquaintance with the dead, was most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and, after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R—— V——. While digging the foundations, the workmen discovered an old dry well, and, in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened scepticist. Upon recovering, Glaüerbach left Italy for ever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in this old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatanry for ever, but became from that time a firm believer in the survival of the human soul and in its occult powers. He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R—— V——.

CHELAS AND LAY CHELAS*

AS the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kui-te*, Chapter on "the Laws of Upasans," we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;

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3. Unselfishness of purpose; universal charity; pity for all animate beings;

4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;

5. A courage undaunted in every emergency, even by peril to life;

6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);

7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test."

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, i. e., spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least begin-

ning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could

be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie"? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADEPTSHIP:

to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela’s Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism,

or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed lest he fall" — a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18, 19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise Kirátárjuniya of Bharávi it is written:—

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; *who conquers these*
Is equal to the conqueror of worlds." (XI. 32.)

A REMINISCENCE*

THE interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.



The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electro-plate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky," the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or some one else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board. What is the use of permitting vanity to influence us toward denying the facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be pub-

*This article was first printed by Wm. Q. Judge in *The Path* for February, 1893.

lished in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing—out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. And examination of the correspondence shows that Brothers Judge and Doubleday wrote—often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other fitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF.

A LAND OF MYSTERY*

By H. P. B.

[Concluded from the December number.]

TO refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist exca-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1889.

vators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century, A. D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord, several feet long, composed of different colored threads, from which a multicoloured fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips, that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records, which could tell so much we want to know, will remain sealed till all is revealed at the last day." . . . if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archæology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him

superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—"Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance, which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*,"* says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. "How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara

**Journal of Science* for February, Article—"The Alleged Distinction between Man and Brute."

Indians their noble ancestry?" Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them.

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognise no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—"so far shalt thou go, and no further!"

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections. "Thirteen thousand years ago," he writes, "*Vega* or a *Lyræ*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a 'Platonic or Great Year,' think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim, in terms almost psalmistic, 'Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!'"

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

ANSWERS TO QUESTIONERS*

From R. L. R.

1.—What is a Nirmanakaya?

Answer.—Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of great reformers, or statesmen who carry on a beneficial policy; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

2.—Has a Nirmanakaya any sex?

Answer.—No. The pronoun "He" has been used because it has a general application just as "man" or "men" has. In such a development as that of a Nirmanakaya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

MOULVIE.

From T. D.

If there be any defect in the Mind Cure system, what would you say it is?

Answer.—I should say that the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opposites stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent is half-used. The illusionary quality is attributed only to so-called "evil," whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called "good," since it hastens death's advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

NILAKANT.

*A portion of the correspondence first printed under this title by Wm. Q. Judge in *The Path* for June, 1889.

THE ESOTERIC CHARACTER OF THE GOSPELS*

III.

NO one can be regarded as a Christian unless he professes, or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a *conditio sine quâ non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have—or *pretend to have*—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

"Faith is the key of Christendom,"

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in St. Mark's Gospel, Chapter xvi., verse 16th: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such *un-Christ-like* sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people had assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a foot-note remark of a very equivocal character, one that would grace the work and do honour to the diplomatic faculties of the craftiest Jesuits. It tells the "believer" that:—

"The two oldest Greek MSS. and some other authorities OMIT from verse 9 to the end. Some authorities *have a different ending* to the Gospel."†—
—and explains no further.

But the two "oldest Greek MSS." omit the verses *volens volens*, as these *have never existed*. And the learned and truth-loving revisers know this better than any of us do; yet the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed

*This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1888.

†Vide "Gospel according to St. Mark," in the revised edition printed for the Universities of Oxford and Cambridge, 1881.

to go on, glaring into the faces of coming generations of students of theology and, hence, into those of their future parishioners. Neither can be, nor are they deceived by it, yet both *pretend* belief in the authenticity of the cruel words worthy of a *theological Satan*. And this Satan-Moloch is their own *God of infinite mercy and justice* in Heaven, and the incarnate symbol of love and charity on Earth—blended in one!

Truly mysterious are your paradoxical ways, oh—Churches of Christ!

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest "Infidels" of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom. Belief in the Bible *literally*, and in a *carnalised* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas—the perfect counterpart of those belonging to other exoteric and pagan religions—claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas—and these two only very partially mastered, how can a line of demarcation be drawn, or any difference made between the religions of say, Krishna and Christ, between salvation through the blood of the "First-born primeval male" of one faith, and that of the "only *begotten* Son" of the other, far younger, religion?

Study the Vedas; read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. The "Book of the Dead," teaches that mor-

tal man "became one with the gods through an interflow of a common life in the common blood of the two." Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 35, Professor Monier Williams, translating from the *Taitiriya Brâhmana*, writes:—"By means of the sacrifice the gods obtained heaven." And in the *Tandya Brâhmana*:—"The lord of creatures offered himself a sacrifice for the gods." . . . And again in the *Satapatha Brâhmana*:—"He who, knowing this, sacrifices with the *Purusha-madha* or the sacrifice of the primeval male, becomes everything."

Whenever I hear the Vedic rites discussed and called "disgusting human sacrifices," and cannibalism (*sic.*), I feel always inclined to ask, where's the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,* Brahmanism—its philosophical schools at any rate—teaches its adherents, that this (*pagan*) sacrifice of the "primeval male" is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the Church proclaims as Satanic plagiarisms (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and "solar" myths as anywhere else. Analysed and criticised superficially and on its dead-letter face, Professor Joly ("Man before Metals," pp. 189-190) finding in the *Swastika*, the *crux ansata*, and the cross pure and simple, mere sexual symbols—is justified in speaking as he does. Seeing that "the father of the sacred fire (in India) bore the name of *Twashtri*, that is the divine carpenter who made the *Swastika* and the *Pramantha*, whose friction produced the divine child *Agni*, in Latin *Ignis*; that his mother was named *Maya*; he himself, styled *Akta* (*anointed*, or *Christos*) after the priests had poured upon his head the spirituous *soma* and on his body butter purified by sacrifice"; seeing all this he has a full right to remark that:—

"The close resemblance which exists between certain ceremonies of the worship of *Agni* and certain rites of the Catholic religion may be explained by their common origin. *Agni* in the condition of *Akta*, or anointed, is suggestive of Christ; *Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible."

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the "divine origin" of Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once

**Vide* "The Soldier's Daughter," in this number, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the "blood sacrifices," "Atonement by blood," etc., in the Church of England. The reaction begins: another *sign of the times*.

he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions—Judaëo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-religion. Without the light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the “dark sayings” of fiction and parable, thus covers the original esoteric texts from which the New Testament—as *now known*—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaïm* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient *Tanaïm*, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in this language that the Gospels* were written.* He alone who has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that “St. Barnabas, the companion of St. Paul, in his epistle (ch. ix.) discovers . . . the name of Jesus crucified in the number 318,” namely, Barnabas finds it in the mystic Greek

*Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbolologies the *Revelation* is written in the mystery language of the *Tanaïm*—the relic of Egyptian and Chaldean wisdom—and St. John's Gospel is purely Gnostic.

I H T—the *tau* being the glyph of the cross. On this, a Kabbalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes:—"But this is but a play upon the Hebrew letters *Jodh*, *Chith*, and *Shin*, from whence the I H S as the monogram of Christ coming down to our day, and this reads as **ויהי** or 381, and sum of the letters being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek also the number of Jacob and his antagonist (Godfrey Higgins gives the authority for the number 608) It is the number of Melchizedek's name, for the value of the last is 304 and Melchizedek was the priest of the most high God, without beginning nor ending of days." The solution and secret of Melchizedek are found in the fact that "in the ancient Pantheons the two planets which had existed from eternity (*æonic* eternity) and were eternal, were the Sun and the Moon, or Osiris and Isis, hence the terms of *without beginning nor ending of days*. 304 multiplied by two is 608. So also the numbers in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . The staple value in the name of Joshua was the number 365, the indication of the Solar year, while Jehovah delighted in being the indication of the Lunar year—and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . ."

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious.* The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the "mystery-language." For these Gnostics—the inspirers of primitive Christianity—were "the most cultured, the most learned and most wealthy of the Christian name," as Gibbon has it. Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (Galat. iii. 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in *the flesh*,"—i. e., a *corporeal*

*"The claim of Christianity to possess Divine authority rests on the ignorant belief that the mystical Christ could and did become a Person, whereas the gnosis proves the corporeal Christ to be only a counterfeit Presentment of the trans-corporeal man; consequently, historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality." (G. Massey, "Gnostic and Historic Christianity.")

Christ. For such is the true meaning of the Greek sentence,[†] "ἐπαρξάμενοι Πνεύματι νῦν σαρκὶ ἐπιτελείετε" That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a "Christ-Spirit," though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone—"The philosopher devoted to the contemplation of Divine things," as Clement describes him—the 24 volumes of his *interpretations upon the Gospels*—were all burned by order of the Church, Eusebius tells us (H. E., iv. 7).

As these *Interpretations* were written at a time when the Gospels we have now, were not yet in existence,* here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucus, the disciple of Peter (*Clemens Al. "Strom."* vii. 7, §106), must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the *Secret Doctrine* of the East. For, discussing Basilides, the "pious, god-like, theosophic philosopher," as Clement of Alexandria thought him, Tertullian exclaims:

"After this, Basilides, the *heretic*, broke loose.¹ He asserted that there is a Supreme God, by name Abraxas, by whom Mind (*Mahat*) was created, which the Greeks call *Nous*. From this emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,² and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels."³ (Isis Unv. vol. ii.)

[†]This sentence analyzed means "Shall you, who in the beginning looked to the Christ-Spirit, now end by believing in a Christ of flesh," or it means nothing. The verb ἐπιτελεῖν has not the meaning of "becoming perfect," but of "ending by," becoming so. Paul's lifelong struggle with Peter and others, and what he himself tells of his vision of a Spiritual Christ and not of Jesus of Nazareth, as in the *Acts*—are so many proofs of this.

*See "Supern. Relig.," vol. ii., chap. "Basilides."

¹It was asked in "Isis Unveiled," were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one *heretic*, Tertullian, against another *heretic*, Basilides, when the abuse happens to further her own object.

²Does not Paul himself speak of "*Principalities and Powers* in heavenly places" (Ephesians iii. 10; i. 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunamis), and *Principalities*? (See I Corinthians, viii. 5; and Epistle to Romans, viii. 38.)

³Tertullian: "Præscript." It is undeniably owing only to a remarkably casuistical, sleight-of-hand-like argument that Jehovah, who in the *Kabala* is simply a Sephiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the *One* absolute God. Even in the Bible he is but one of the *Elohim* (See Genesis, chapter iii. v. 22, "The Lord God" making no difference between himself and others.)

Another proof of the claim that the Gospel of Matthew in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than S. Jerome (or Hieronymus). The suspicion of a conscious and gradual *euhemerization* of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in book ii. of the "Comment. to Matthew" by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently re-written by this too zealous Church Father.⁴ He says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus to Cæsarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* "exhibited matter *not for edification, but for destruction*."⁵ The "destruction" of what? Of the dogma that Jesus of Nazareth and the *Christos* are one—evidently; hence for the "destruction" of the newly planned religion.* In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ)—admits that Matthew did not wish his gospel to be *openly written*, hence that the MS. *was a secret* one. But while admitting also that this gospel "was written in Hebrew characters and *by the hand of himself*" (*Matthew*), yet in another place he contradicts himself and assures posterity that *as it was tampered with, and re-written by a disciple of Manicheus, named Seleucus* . . . "the ears of the Church properly refused to listen to it." (*Hieron.*, "Comment. to Matthew," book ii. chapter xii., 13.)

No wonder that the very meaning of the terms *Chrestos* and *Christos*, and the bearing of both on "Jesus of Nazareth," a name coined out of Joshua the *Nazar*, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The *Zohar* and the Kabala have been remodelled by Christian hands out of recognition; and were it not for a copy of the Chaldean *Book of Numbers* there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabalists of England and France, many of whom are Theosophists, protest too vehemently; for *this is history* (See Munk). It is as foolish to maintain, as

⁴ This is *history*. How far that *re-writing* of, and tampering with, the primitive gnostic fragments which are now become the New Testament, went, may be inferred by reading "Supernatural Religion," which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.

⁵ The chief details are given in "Isis Unveiled," vol. ii., pp. 180-183, *et seq.* Truly faith in the infallibility of the Church must be *stone-blind*—or it could not have failed being killed and—dying.

*See Hieronymus: "De Viros," illust. cap. 3; Olshausen: "Neuen Text.," p. 32. The Greek text of Matthew's Gospel is the only one used or ever possessed by the Church.

some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de Leon, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Simeon Ben Jochai delivered the "traditions" to his sons and followers. Not a single of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post-Christian forgery, for he says:

"It appears evident to us that the author made use of ancient documents, and among these of certain *Midraschim* or collections of traditions and Biblical expositions, which we do not now possess."

After which, quoting from Tholuck (l. c. pp. 24 and 31), he adds:

"Haya Gaon, who died in 1038, is to our knowledge the first author who developed the theory of the Sephiroth and he gave to them the names which we find again to be among the Kabalists (Tellenik, Moses ben Schem Tob di Leon, p. 13, note 5); this doctor, *who had intimate intercourse with the Syrian and Chaldean Christian savans*, was enabled by these last to acquire a knowledge of some of the Gnostic writings."

Which "Gnostic writings" and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the *Zohar*, as Munk well proves. The Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics*—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the "Heretics," an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels*, and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia*, "Knowledge-Wisdom."

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who translate *Pistis* by "Faith," are utterly wrong. The word "faith" as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably—
an INITIATE.

H. P. B.

ON THE LOOKOUT

Dr. Alexander Graham Bell, writing a syndicated newspaper article on etheric vibrations, advances a theory of telepathy, and incidentally commits himself to a prediction. He tells us, somewhat unnecessarily at this stage of human knowledge, that sound, light and heat are vibrations of the ether, and that there is no difference between them except in the rapidity of the etheric undulations. Suppose, he says, you have the power to make an iron rod vibrate with any desired frequency in a dark room. At first, when vibrating slowly, its movement will be indicated by only one sense, that of touch. As soon as the vibrations increase a low sound will emanate from it and it will then appeal to two senses. At about 32,000 vibrations to the second the sound will be loud and shrill, but at 40,000 vibrations it will be silent, and its movements will not be perceived by touch or any other human sense. But when the rod vibrates at about 1,500,000 per second its movement is indicated first by a sense of heat, and when the rod becomes red hot, by the sense of sight. At 3,000,000 vibrations it produces a violet light. Then it passes into the ultra violet rays which are invisible, and so the vibrations pass from the domain of human sensibility.

But, asks Dr. Bell, what are we to think about the dark gaps that lie between sound and light? There seems to be a part of nature here from which we are excluded. Our senses do not respond to all etheric vibrations, but only to some of them. Just as the sending apparatus of a wireless station must be attuned to the receiving station so our senses are attuned to certain departments of nature and not to others. They respond to certain limited rates of vibration, but as soon as the vibrations reach a certain point they make no appeal to the senses, and we are left, so to speak, on the outside of a closed door. What is there on the other side of that door?

Dr. Bell thinks that telepathic vibrations are to be found in this *terra incognita*, but he admits that the gaps are so great that there must be much more. But he is not sure that the telepathic vibrations lie between sound and light. We may have to search for them in some of the other gaps, for example in the gap that lies beyond the ultra violet. He seems to think that we may never know this until we can "make machines practically to supply new senses, as the wireless instruments do."

It seems a pity that Dr. Bell could not see the open road in front of him. Perhaps he did see it, but thought it well to be cautious lest he give offense to materialism. For surely our present senses are the product of consciousness and correspond exactly with consciousness. If our senses admit us to some of the realms of nature and debar us from others it is because our consciousness has not been of a kind to develop the senses that shall give us access to these closed rooms. And it is obvious that if we would gain access it must be by a change in the state of consciousness, which in its turn shall develop its corresponding senses. It is an axiom of evolutionary science that first comes need, or desire, or consciousness, and that function follows. The artist who sees shades of color invisible to the rest of us has developed a visual apparatus to correspond with his artistic desires or needs, in precisely the same way that an animal will change his coat when taken into unaccustomed climates. The consciousness that changes its state from the material or intellectual to the spiritual must unfailingly produce a change or development in its sensory apparatus, and this new mechanism will open to it those departments of nature, or those scales of etheric vibrations, from which it is now debarred. If Dr. Bell had but taken a logical step forward he would have seen the whole landscape of occultism before him, but it is a peculiarity of modern science that having eyes it sees not, and ears it hears not.

Something of a *rara avis* is "India and Its Faiths," by James Bissett Pratt, just published by Houghton Mifflin Company. Mr. Pratt is a warm

defender of Christianity and of the missionaries, but he none the less writes a volume of nearly five hundred pages on the religions of India with the heartiest and most intelligent desire to tell the exact truth. Moreover—and this is still more rare—he tries to represent every aspect of Indian belief in its highest rather than its lowest form, and with the obvious wish to admire rather than to condemn.

It is natural that there should be very many references to Theosophy, and sometimes we are inclined to wish that the author might have met it in a purer form than that in which it is now so often offered to the peoples of India. None the less Mr. Pratt finds much in it to admire, and he says so frankly, and,—wherever it is possible—uncritically. The heart of Indian Theosophy, he says, is a kind of occult and mystic Hinduism, and he then continues:—

It is for this reason that the T. S. has had so large an influence in India. This influence has been in many respects admirable. There is a goodly number of Theosophist missionaries in India who have gone at their work in humble and earnest fashion; deeply religious souls who see that there is in Hinduism much that may be made ennobling, and who are endeavoring by publications, schools, and personal influence to reveal to Hindu girls and boys, men and women, a loftier outlook and a purer life than they have ever caught sight of before. These Theosophist missionaries have not necessarily ceased to be Christians, but they feel that there is more hope of success in teaching the Indian the inner meaning and the spiritual side of the religion into which he was born, than in indoctrinating him into a new religion which is foreign to his land. I know some of these earnest souls—women and men who are devoting their lives to the humble task of teaching little brown girls and boys and trying to make them into men and women of larger vision than their parents were. And there can be no doubt that many a Hindu of today is a more intelligent man and a better man because of the work of the Theosophical Society. In every part of India you meet with men who will tell you that their first insight into a more spiritual interpretation of the rites and beliefs of their native religion came to them through some Theosophist or through reading some of the periodicals put out by the T. S. For the Society publishes several periodicals of an educative nature, some for children, some for adults.

Elsewhere the author gives a brief survey of the history of the Theosophical Society and although he allows himself to fall into occasional inaccuracy we must concede the justice of the ridicule that he pours on some of the surprising superstitions which are now lamentably presented to the world under the name of Theosophy. It is hard to resent such criticism, although we may wish very heartily that the author had examined the stream of Theosophic thought at its source rather than at points where the contamination of human speculation and fancy has made itself so painfully evident. Thus in the course of his historical sketch he says:—

Quite recently nearly all the German Theosophists, under the leadership of Dr. Rudolf Steiner, have broken away and founded an independent organization, the Anthroposophical Society. Even in the Indian Section the feeling of discontent and criticism is present, and it has been brought to a climax by Mrs. Besant's recent attempt to present Hinduism with a new Messiah in the form of a rather commonplace native boy, whose father had entrusted him to her charge. . . . Her surprising revelation that this young gentleman was the latest representative of the Deity carried occultism too far even for the patient Indian.

Nor are we disposed to quarrel with the author for his complaint that the many distorted versions of Theosophy have "brought the spirit into con-

tempt and derision by spreading abroad the view that spirituality means a belief in psychic planes, vibrations, magnetism and mantras." Surely not thus, he says, shall we triumph over materialism. Surely not such is the message that shall set the spirit free.

A book note in an English newspaper reminds us of the visit to England in 1913 of Meherban Narayanras Babasaheb chief of the Ichalkaranji, Bombay Presidency. Subsequently he wrote a book entitled "Impressions of British Life and Character," in which he gives the following counsel to those whom he calls "the Young nations of Europe." He says:—"The young nations of Europe have to learn the truth that real happiness consists rather in reducing necessities to a minimum than in increasing them and endeavoring to gratify every desire. When a craving for one thing is satisfied, a desire springs up for something else, and when that is gained there is a hunger for something still different. . . . After Europe has enjoyed prosperity sufficiently long, the time is bound to come in the natural course when it will realize the truth of the teaching of the Upanishads on this subject."

These are rather significant words in view of recent events. Neither war nor any other human evil could raise its head but for the craving for possessions, the mad determination to profit at the expense of another. And when the war is over we are likely to see the fruition of some of the searchings of heart that are now going on all over the world as to the causes of calamity that lie so far deeper than the dispatches of statesmen or the speeches of kings.

A dramatic critic in the New York *Evening Post* finds fault with Gordon Craig's "Art of the Theatre" because the author has misinterpreted oriental philosophy. Mr. Craig says that the actor should not try to express human emotions, but rather the austere calm and aloofness that one finds in the face of the Sphinx of Egypt and in the eternal statues of the Buddha in India.

But this, says the writer, is a mistake. Mr. Craig shares, in common with the rest of the western world, this erroneous impression of Eastern religious thought. Except in exoteric Buddhism, the Oriental's conception of Brahm is not a negative one. Brahm is the symbol of perfect and absolute power and calm, yet out of this very calm he is continually evolving and weaving with restless energy human beings and all the various forms of life. In other words Brahm consists of two elements, that which has attained Nirvana and that which is striving after the Nirvana attained. But even Nirvana itself in the last analysis is not a state of negative inertia. Rather it is one of such force that they who dwell therein have nothing to strive for, since they have everything in themselves, being at one with the dynamic force of the universe.

If Mr. Craig, says the writer, had taken this view of oriental occultism; if he had founded his theories on esoteric Buddhism, instead of on the weak exoteric ideas of annihilation, the result would have been very different. He would then have seen that life, movement and action are as divine as death and as full of inspiration.

One hardly expects to find a defence of esoteric Buddhism in the dramatic columns of the modern newspaper and that it does so appear is not without significance.

Phil 29.4

THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND

PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

FEBRUARY, 1916

No. 4

*What then is the panacea finally, the royal talisman? It is
DUTY, Selflessness.*

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

A H M

The Gods, men, and evil spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful." Therefore let this triad be taught: Subduing, Giving, and Mercy.—*Brihadaranyaka-Upanishad*.

Do not despise every person, nor apprehend all things impossible; for there is no man who hath not his moment, neither a thing that hath not its place.

—*Son of Azai in Hebrew Fathers*.

Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give thythes by guess.—*Gamaliel; ib.*

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE ADEPTS IN AMERICA IN 1776*

(BY AN EX-ASIATIC.)

THE following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1883.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country?"

His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "the Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U. S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appear the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world . . . there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The design 'of the seal' was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not

*9 Sparks, 49.

only was this change unauthorized, but the cause for it is unknown. (†) When the other side is cut and used, will not the new order of ages have actually been established?

More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK,

June 25th, 1883.

ADEPTS AND POLITICS*

BY CHHABIGRAM DOLATRAM (*Dikshita.*)

THE perusal of an article headed "The Adepts in America in 1776," published in the October number of the *Theosophist*, has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent—as far as he knows—of the Adepts." The views advanced, however, falls in, entirely with those held in general by the Theosophical Society, and the Editor of the *Theosophist* is the sole authority on a subject of this sort.

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (bye the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Ma-

†See U. S. State Dept. archives.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1883.

hatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I., under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it. Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the

highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time, appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me.

BROACH,
27th October 1883.

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosic Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706) died on the 17th (April, 1790) and was the youngest of the seventeen children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "*alone* to enjoy or claim the extraordinary felicity of personal communication with the Adepts"]—would believe for one moment that any of the cruel, blood-thirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. Presi-

dent Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the “lower Jehovah” of the old Testament—the Mahatma and Paramatma, or the “personal” god of Calvin and those Puritans who burnt to the greater glory of their deity—“ever ready for a bribe of blood to aid the foulest cause”—alleged witches and heretics by hundred of thousands. Surely it is not the living Mahatmas but “the Biblical one living God,” he who, thousand of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul “in the hill before the Lord;” and who again in our own age had moved Guiteau to shoot President Garfield—that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other “historical charlatans” (i. e. great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the “elect, and the Lord’s anointed.” And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine “to supernatural visitors” is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, “have failed to bring conviction home” to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, “I, the Lord create evil,” the Mahatma answers—“I, the Initiate try to counteract and destroy it.”

GOLDEN SENTENCES OF DEMOCRITUS†

It is beautiful to impede an unjust man; but if this be not possible, it is beautiful not to act in conjunction with him.

Sin should be abstained from, not through fear, but, for the sake of the becoming.

Many who have not learnt to argue rationally, still live according to reason.

Vehement desires about any one thing render the soul blind with respect to other things.

The equal is beautiful in everything, but excess and defect to me do not appear to be so.

It is the property of a divine intellect to be always intently thinking about the beautiful.

*See *The keys of the Creeds*, by a Roman Catholic Priest.

†This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

THE CYCLE MOVETH*

"Let the great world spin for ever down the ringing
grooves of change."

TENNYSON.

"The goal of yesterday will be the starting point of
to-morrow."

CARLYLE.

THE great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men".

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopædias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramus" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an under-current appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change"

*This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1890.

had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phænomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phænomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phænomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phænomena contain *per se* or not the *proof of immortality*, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be brow-beaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists". To oppose the strong tidal wave of the cycle there

remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Material-

ism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavoured to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-“Spirits” or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o’-the-wisps which looked at first sight as the most palpable proof of an *immortal Soul* in man*—i. e., the alleged *communion between the dead and the living*?¹ Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilised centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever.

But, whether they placed belief in and followed “Spiritualism” or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spirit-

*Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous “Memoirs,” published in Roeskaya Starina, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

¹ We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus “spirits” of *seances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

ualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of “life in spirit” and “life in truth”, which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of “scientific” and “foremost,” of “pioneer” and “liberal,” uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave “Sir Oracles” of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

“The most famous of our Russian authors, the “word-painter,” a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und für sich*—as the Hegelians used to say—collapses suddenly over his fairy palette; lost in tormenting thought; and forthwith he commences to offer to himself and the world the most obtruse and insoluble problems. . . . The author of the ‘Cossacks’ and ‘Family Happiness,’ clad in peasant’s garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolniki*,¹ visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to ‘Anna Karenina’ he creates his ‘Confessions’ and ‘Explanations of the New Testament.’”

**Skit* is a religious hermitage.

¹ *Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits", who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences". Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by "impious foreigners" (in our case, those outside its fold) of adoring monsters and chimæras, and teaching "enigmas incredible to posterity". If our "sacred scribes and hierophants" are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names to bury deeper than ever the little of the esoteric-knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the "Secret Doctrine", the most abstruse of our publications—withstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:—

"To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence."

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read:

"I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence?"

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation*" preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

The ghost in man, the ghost that once was man,
But cannot wholly free itself from men,
Are calling to each other through a Dawn,
Stronger than earth has ever seen; *the veil*
Is rending, and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,
.
Æonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth.

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but these are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences". One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society". As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that the (original or 'Parent') Society at present does not cover". However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical

The italics are ours.

Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counter-acting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C. T. S."—by inviting

"To its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind.*"

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the avoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher".

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

THE HERMETIC PHILOSOPHY*

[Continued from January Number.]

THE inscription said to have been found on the Smaragdine Tablet and to which reference was made in a former article, and which Dr. Everard refers to as containing the "*Elixir of the philosophers*," is further explained by the author of *Isis*, where it is also said "It is for the Hermetic student to watch its motions, to catch its subtle currents, to guide and direct them with the help of the *Athamor*, the Archimedean lever of the Alchemist."¹ It is further stated in plain words that this mysterious agent "is the universal magical agent, the astral light, which in the correlation of its forces furnishes the Alkahest, the philosophers' stone, and the elixir of life."² Now one great advantage to the student who follows carefully these hints is, that he soon discovers certain basic principles which reach far and wide, and in Hermetic language enable him to ascend from Earth to Heaven, and descend from Heaven to Earth, not in a vague, fanciful way, but as applicable to physical phenomena as to philosophical synthesis. These basic principles are not hypothesis, they are the *first principles of Nature*, as manifested in the phenomenal universe, a thread or clue to the labyrinth of phenomena.

There is a vast difference between modern and ancient science in regard to the Ether: The former hypothecates it to bridge a gap in phenomena and at once, as if ashamed of its weakness, turns its back upon it. Not so our ancient Hermetic brethren. Modern speculation regarding a fourth dimension of space apprehends the necessity for something beyond the old conception, as does physical science. And yet the latter reaches no solid ground, though the problem lies in the rubbish derived from analytical science, and the necessity which has compelled it to pay tribute. There is a logical, uniform, invariable antithesis in all manifested nature, which at once suggests the unmanifested. Sometimes the change of a letter or an accent in a word or its division into syllables produces wonderful results, *e. g.*, atonement, at-one-ment. So here in the phenomenal universe, nothing and no-thing are not synonymous. To say that the ether fills all space, penetrates the densest matter, and gives rise by emanation to the whole phenomenal universe, and yet that it is *nothing* is nonsense, but that it is no-thing is perfectly true. The ether is to the phenomenal universe what the 0 is to the mathematician, nothing in itself and yet from association, implication or involution, it enters into every form and quantity. Oken has shown³ that there are really two zeros, or that zero exists as 0+ and 0—, and even here begins the science

*This article was first printed by Wm. Q. Judge in *The Path* for July, 1886.

1. *Isis Unveiled*, p. 507, vol. I.

2. *Ibid.*

3. *Physio-philosophy*.

of symbolism in the ancient *Mathesis*. It is in this shoreless ocean of ether that suns and solar systems are suspended. It is the alkahest or universal solvent from which all forms and qualities of matter and life proceed, and into which they return. It is luminous, and yet the abode of darkness, the Unmoved Mover of Plato.

Take now the three dimensions of space, and we find the *idea* of length, breadth and thickness are associated with objects. Where there is no object upon which the eye can rest, we have then no length, no breadth, no thickness, *i. e.*, Ether, the antithesis of objective forms in which occur all phenomena. This ether is called the Mirror of Isis, because in it are impressed or mirrored all forms. When these forms are clothed upon then occurs, first, a *positing*; second, motion; third, the "picture" in the ether is involved and the outer material shape evolved. Nay, there is no first, second, third about it, for all occurs coincidently. The last analysis of physics is matter, force and motion; and these three, inseparable on the physical visual plane, resolve back into the ocean of ether, which contains them all *potentially*, and which sends them out as an indissoluble trinity. Compared with matter then, the ether is transcendental, and yet we cannot say it is nothing, as has already been pointed out. Now all life, all matter, all forms, are in their essence cyclic. This is readily seen in the colloidal forms incident to organic life, but even in crystalline forms, though often overlooked, it is none the less apparent.

In relation to objective manifestation, preserving the idea of cyclic form, the ether is spoken of as the center which is everywhere, and the circumference which is nowhere.

Proceeding now with the idea of center and circumference (as yet only an idea) let us imagine a globule of protoplasm to spring instantly into visual existence. The act of *positing* was geometrical, *i. e.*, "position without extension." Let this positing represent *force*, and extension represent matter, typically, (in all directions) but this tension and extension begets motion, all together; creation, from the hitherto "*without form and void*," *i. e.*, the ether.

What was the immediate coefficient of the positing? a picture, a Divine idea, an essential form, projected in the ether. This idea is now being clothed upon, or involved in matter, and coincidently the outer material shape and structure is being evolved. Here is an equation being solved, and from this on, it is easy to trace what occurs even under a good microscope. We are, however, interested in principles rather than processes, therefore we will preserve our typical sphere with its center and circumference.

We shall presently come back to the Smaragdine inscription, and then be able to see what a revelation it contains, and what a magical key it affords to unlock the doors of knowledge.

B.

[To be continued.]

THOUGHTS IN SOLITUDE*

IV.

AS said Solomon the wise, "there is no new thing under the sun." Our thoughts are but the thoughts of preceding ages. That this must be so will be apparent when one considers the Eternity behind. All possibilities of nature must have been realized and all thoughts thought in the—to us—dim past. And while the wheel of evolution still turns this must be so. At the apex of the orbit in each revolution, a few of the greatest souled ones have attained emancipation, a few have been able to lift the latch of the Golden Gate. But the remainder of the candidates in nature's school who have failed at the final test have again to begin the weary round, along with those evolving from lower conditions, with only so much light to guide them through the labyrinth of life as may have been enshrined in the traditions or religions evolved during the previous efflorescence of Humanity. How are they to regain the thoughts of the past and obtain some true interpretation of the mystery of life? All thoughts indeed are writ in the Akasa from which the Prophets and Poets of all ages have drawn their inspiration, and in proportion to a man's striving to get below the mere surface of things, will be the degree in which he succeeds in making part of that inheritance of the ages his own possession.

The scholar too would seem to have a part to play. What worthier object can be his than that of rendering intelligible in the speech of his epoch, the thoughts and ideas enshrined in the dead languages of the great thinking races of the past? The scholars of to-day, those who have drunk deep at the wells of Sanscrit and Greek learning, have indeed a heavy responsibility upon their shoulders. Were it not a worthier aim of life to make common property the thoughts and ideas of the sublime ancients than to wrap themselves as so many do—though there are one or two notable and glorious exceptions—in the self-gratulation of exclusive culture and stagnate in the memory of past achievement?

Those too who are animated by the Theosophic spirit, and who feel the supreme desirability of the path they are striving to tread, are bound to find words more or less appropriate to carry to the world a conviction of this supreme desirability, words which may convey some idea of the animating life within which is quite as much an embodiment of the scientific spirit of the seeker after truth, and the single-eyed determination of the man of the world to achieve his object, as of any devotional or religious feeling. Religion—in Christian countries at least—has been made far too much a thing of sentiment, it has its use no doubt in prompting to the initial effort, but when the path is chosen it would seem that

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single-heartedness of aim and firm determination were the dominant qualities required.

The thought that prompted the present paper was expressed in a foot note written by a friend in that mystical work of the middle ages "Theologia Germanica." The text expresses the thought that all that is, is well pleasing and good in God's eyes, while the foot note by citing one out of the many instances of earthly action so diametrically opposed to what the most optimistic could consider as pleasing to God, commands as the necessary corollary to the text its converse proposition.

Search as deeply as we may into Nature's life, and obtain though we may some intuition of the love which may be regarded as "creation's final law," that law in its working throughout all objective existence must still appear to us as unutterably hideous. The cosmos exists indeed for those who have extended enough vision, in other words the faith to see it; its picture may be seen in the depths of the soul, that very throne of God, but to us who tread the pathways of the world, who are daily brought in contact with the social evils of this generation, the crime, the ignorance, the poverty, the suffering, how can such existence appear to us other than a chaos? Is it not a veritable Hell on Earth? But is there no "best Philosophy" such as Shelley speaks of

"Whose taste
"Makes this cold common Hell—our life—a doom
"As glorious as a fiery martyrdom?"

The reproach of being unpractical is often made against those who are deeply imbued with the philosophic spirit—they may not have the ready panacea for the cure of existing evils demanded by the philanthropist, whose partial remedy he is so apt to consider as such, and to apply with ill-considered action—but they who look deep down see the real remedy, though their words may fall as vain sounds on the ears of the world.

The forces too that have long been set in motion are not lightly to be diverted from the goal towards which they have been hastening, and that goal is for us beginning to loom but too clearly in view. That child born of man's deep seated sense of justice (perverted though it may be) out of the dam, dire poverty, the shrieking red-clad socialist stalks among us, and following the inevitable law of retribution, over the people who have fallen deepest in the slough of materialism, and have been most dominated by the lusts of the flesh, is beginning to tremble the moan of the coming storm, while in their most populous cities the cries rise loudest. It may be too late now entirely to ward off the storm, but surely its fury might be mitigated were we even now to read the lesson aright.

To a people whose upper classes are pandered to by nameless lusts, and whose lower classes breed like beasts of the field, without recognizing, as the beasts do, a non-breeding season, to this adulterous and lascivious generation were it not a worthy aim to show by word and deed that *it is possible* to dissociate love from lust, and

that the loftiest emotion of which Humanity is capable has no necessary connection with the sexual bond? But what advance can be made till society recognizes that instead of offering a premium on marriage, they rather are worthy of admiration who can guard inviolate the sacred seed, under the influence of an aim the worldling knows not of—the aim of transferring the life-force from the material into the spiritual plane, with whatever results may accrue from this transformation of energy, of transcendental powers, or sweeter far the realization of the Platonic dream of union with our other half, the finding that with-in ourselves lay the twin soul which has been the object of our life-long search, in other words that in the microcosm, man, as in the macrocosm, God, are contained both the male and the female elements of existence.

What a contrast to this age of materiality to read of that old time when to prevent the depopulation of the country, it was necessary to enjoin each true-hearted Brahman to marry and beget one child before devoting himself to the main object of existence which should be to-day as it was then, the practice of Yoga.

But besides helping to counteract the dominant evil of our time another reason can be given for the practice of celibacy, though this lies more on the interior plane, and is therefore more a subject of speculation. For it is a satisfaction to think that by refusing further to swell the already overteeming populations, the ranks of the unborn are lessened to a smaller degree, that a few more souls continue to enjoy the rosy dreams of Heaven.

But though the general acceptance of a less gross form of life would greatly tend towards the amelioration of human existence, to expect it from this generation would seem like putting the effect before the cause, for what is there to impel towards any curbing of the passions while Ignorance holds almost undivided sway? All evils under which Humanity groans may indeed be ascribed to that baleful influence, and it is useless to lop off one of the hydra heads of the monster, while she is capable of replacing it by a still more hideous growth. Andromeda truly pictures Humanity to-day, but where is the redeemer Perseus to be looked for save under the shining garb of the occult wisdom? The worldly knowledge with its glittering train of physical sciences and mechanical inventions can never set Humanity free, it but weaves round its votaries still more deluding webs of darkness. But we may hope that Reason will once more “shed her beams of dawn” over the dim world, and that true faith will once more shine in the hearts of men, for when the knowledge has filtered in that this life is but one of an endless chain of similar existences, will not the futility of gratifying every whim of the senses, which must so often before have been gratified give place to the desire for freedom from such dominance, and to the yearning for some more lasting bliss? and when it is realized that our present thoughts and acts are the factors that determine our future lives and that the pain (or joy) of the present is the retribution of the past, will not a goad be fixed in the hearts of

many to drive them on the right way? and finally, when it is dimly perceived that the soul in past existences has experienced all heights and depths of earthly things—has realized all the sweets of wealth, of honor, of power, of love—that the bitter has been very bitter indeed and that the sweetest of the sweet has failed to give permanent satisfaction, will there not spring up in the soul a deep distaste for this loathsome life, a firm intent to pierce the veil of Maya that hides from us the celestial region?

This piercing of the veil, or to adopt a simile which will carry us a little further, this scaling of the mountain is conceived of in very different ways. To some it seems as the culmination of one gigantic effort, to others as the result of infinitely slow progress. It is now pictured as "the killing of the deadly serpent of self for which Supreme moment is needed a strength such as no hero of the battle field needs." Elsewhere it is described as the steadfast toil of the will "till efforts end in ease and thought has passed from thinking," as the gradual centring of all thought in the eternal thought till all earth-born desires and fears die out through sheer lack of the nourishment whereby they may be kept alive. The truth may lie in the union of these two apparently contradictory modes of thought, or it may be that as the different natures of men impel them to different lines of action, the pathways are really different though conducting to the same goal, or it may be suggested that the desperate effort referred to above, the supreme moment when the strength of the hero is needed, may be symbolised in the action of one of the mountain climbers, who has strayed from the true mountain side, into some rocky cul-de-sac, up some misleading pinnacle. A desperate leap will doubtless be required of him to reach the true breast of the mountain again. But he who has started on the ascent with a true guide will not mistake the rocky pinnacle for the snow-clad summit. His progress will be fast or slow as the strength and will within him shall decide. Therefore to the aspirant should it ever seem like the steady ascent of the mountain for which are demanded all his combined energies of courage, prudence and steadfastness. And as the summit is approached, all dread anticipation of what the future may bring as well as the fever of personal desire and earthly passion will be left behind like the mist of the valley. Hope and Fear alike will disappear in the purity of that serene air.

And the love which could no longer identify itself with any one object of desire, or find any resting place on earth will have been gradually purged from all taint of animal passion, and will daily become more Godlike in its diffusion, until personal likes and dislikes melt away before its intensity of worship of the one supreme Perfection. All appearances of difference will then be blotted out—friends and enemies, kinsmen and aliens, yea, good and evil men—all will appear alike—for God only will be seen in all, and the bliss of Yoga will be attained.

PILGRIM.

MAHATMAS AND CHELAS*

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, the *pure man*, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be re-incarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the

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MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called “faith” which should not be confounded with *blind belief*. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i. e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i. e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

NOTES ON “A LAND OF MYSTERY”*

To the Editor of the THEOSOPHIST—I have read with much pleasure your excellent article on the “Land of Mystery.” In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the No-

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temyra have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error, had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator, Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as Paz Soldan informs us in his *Geografiadel Peru*, a little colony there; and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of the *Human Species* by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point, which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and, when found, to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon “recent researches” which “have once for all exploded that theory”—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that “there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean,” for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left in numerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait, (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of “divarication caused by difference of climate, habits and *religious culture*.” M. Quatrefages may remain, as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—“Souvenirs d'un Naturaliste.” He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory, about the migration by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untram-

melled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

First.—We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

THOUGHTS ON THE ELEMENTALS*

YEARS have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of “Spirits.” The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary) all evolved from the body of Brahmâ. The *Urdhwasrota* only,¹ of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phoenician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian stand-point as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognised as the attendants upon the Jewish Jehovah—were proclaimed *Devils*.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who

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¹The *Urdhwasrota*, the Gods, so called because the bare sight of aliment stands to them, in place of eating; “for there is satisfaction from the mere beholding of ambrosia”, says the commentator of the *Ishnu Purana*.

can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his “Summer-land”—there are only *two orders of conscious beings*—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the “Spirits” of the Séance rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma*¹ in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention.

“I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, ‘Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.*’”²

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. “Servitissimo” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work. “I would have persuaded him (the author of *Gabalis*) to have changed the whole form of his work,” he writes, “for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously

¹The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc his native country.

²Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.

study the which are certainly most dangerous to jest with." *Verbum sat sapienti.*

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels," for many have seen them

".... by the sick one's pillow—
Whose was the soft tone and the soundless tread!
Where smitten hearts were drooping like the willow,
They stood between the living and the dead."

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the "drolleries" of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning "by the grace of God," countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at. . . .

This is a digression; but such works as the *Count de Gabalis* have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *railleries* and *gasconades* of that "satire," full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results*—*good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to

the author: "The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*" (p. 27).

This is a *sine quâ non* with *practical* Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Dugpas* and *Fadoos* of Bhutan and India, one with the *Voodooos* and *Nagals* of New Orleans and Mexico,¹ *with an additional clause to it, however, in the statutes of the latter*. And this is to have carnal commerce with male and female Djins, Elementals, or Demons, call them by whatever names you will.²

"*I am making known nothing to you* but the Principles of the Antient *Cabal*," explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . they must finally resolve into nothing." . . . "Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylphe ceases to be Mortal from the moment that he *Espouses one of our Daughters*."

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their love of *women*, no more than they have put Men under the Power of the *Devil*. . . . There was nothing criminal in all that. They were Sylphs which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so just to us that we are all resolved by common consent utterly to Renounce *Women*; and entirely to give ourselves to Immortalizing of the *Nymphs and Sylphs*" (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, *and it is not those of Holland who will deny the fact*, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

¹We speak here of the well-known ancient statutes in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans' Voodoo does, when in the exercise of his powers. Every Kabbalist knows this.

²The Jewish Kabbalist of Poland and Galicia calls the female Spirit of *Nergal*, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer a female *Djini*; a Russian Koldoon a deceased Witch (*Vyedma*). The Chinese maleficer has a female *Houen* in his house at his command. The above intercourse is said to give magic powers and a Supernal Force.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead", watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are those "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine —, —one of which authoresses we abstain from naming out of regard to the surviving relatives—that they are the actual "Spirits" of those two deceased ladies; and that the latter felt a "Spiritual affinity" for an idiotic, old, and slovenly Canadian medium and thus became his *happy wife* as he boasts publicly, the result of which union is a herd of "spiritual" children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (?) intercourse. Let him think seriously over this, and then read the "Count de Gabalis", especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,¹ and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community", the astral "Napoleons", and other departed Don Juans from the "Summer-Land", the "*spiritual* affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptuous pseudonym to assume, by the bye) a dissatisfied *ex-theosophist*, tells the Spiritual-

¹"Sub-Mundanes; or The Elementaries of the Cabala": with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi", by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporiety of the Incubi and Succubi would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

ists (see *Light*, Jan. 1, 1887) that not only is there no re-incarnation—because the astral “spirit” of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is tom-foolery. “Without Karma re-incarnation cannot stand”, and, since his *astral* informant “has inquired in the realm of his present existence as to the theory of re-incarnation, and he says he cannot get one fact or a trace of one as to the truth of it” this “astral” informant *has to be believed*. He *cannot* lie. For “a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness.”¹

Let us hope that the “astrals” of such eminent chemists as Messrs. Crookes and Butlerof—when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt for the present generation of Spiritualists, since the name assumed by the “astral control of a friend” was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good—goes for nought. And thus the “spirit-husbands and wives” must be also believed when they say they are this or that. Because, as “Platon” justly argues: “There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as this spirit says *they do*, the philosophy of Occultism in regard to re-incarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?”

This is high philosophy and logic. “The end of wisdom is consultation and deliberation”—with “Spirits,” Demosthenes might have added, had he known where to look for them—but all this leaves still the question, “who are those spirits”—an open one. For, “where doctors disagree,” there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon”, whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very

¹The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those “Spirits” are not even “lying” Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion”.

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i. e.*, that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience”, demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity; and since—whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediæval Theosophists and so on, *ad infinitum*;—since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii, Demons, Gods, Lares, and “Elementaries,” now all confused into one heap under the name of “Spirits”; we cannot fail to recognize in all this something “enduring the test of *universal experience*,” and “coming unchanged” out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair minded witness to the doings of the “Spirits” in America, one that is neither a Theosophist nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was

slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"*Monstrum horrendum informe cui lumen ademptum*" is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save *Nature Spirits* or Elementals, *Shells*, or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes", and "Daisies", and other spooks and "controls". And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "*non compos mentis*" or "victim to fraud and psychology"? &c., &c. When we say with regard to unbelievers that they are "a handful" the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the "Occult craze" and so on, who are the strongest in their scepticism. At the first oppor-

tunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "Departure of the Fairies". They are gone, says the poet:

. . . . "They are flown,
Beautiful fictions of our fathers, wove
In Superstition's web when Time was young,
And fondly loved and cherished—they are flown,
Before the Wand of Science!"

We maintain that they have done nothing of the kind; and that on the contrary it is these "Fairies"—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "Wand".

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom "*no man shall see and live*" (*Exodus xxxiii. 20*), shows him at the same time so human and so petty a God as to concern himself with the breeches¹ of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra-Kosmic Beings*, in fact, is logical and reasonable, while belief in an *extra-Kosmic* God is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses ("*See I have made thee a God to Pharaoh, and Aaron thy prophet*" *Exodus vii. 7*) as the Egyptian monarch's deity, why should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyan Chohans. As Hare has it: "man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are

¹"And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach" (*Exodus xxviii, 42 et seq.*). GOD a linendraper and a tailor!!

created and finite in all respects, whereas God is *infinite and uncreated*". And if God is the latter, then God is not a "Being" but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyān Chohans are the "Living Ones"; that Principle the "Self-Existent", the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the "River of Life", whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind", as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,¹ *Bhoots*, and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be "superior to man in some respects," it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahābhārata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (I Corinth. vi., 3.) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which "hath not flesh and bones", but has still an external form.

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits". This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors*—the full significance of which name will be found

¹The *Houen* in China, is "the *second* Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the *astral*. The *Houen*, however, is as distinct from the "Ancestor" as the *Bhoots* are from the Pitris in India.

in Vol. II. of the "Secret Doctrine", where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "*nacha purarâvarti*"—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmins and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This "concentration," and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahansa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar wisdom* esoterically, and not the "Lunar ancestor". It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the "Nabathean Agriculture," who wrote down "the revelations of the Moon". But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "*the dark side of the moon*," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear

of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Komos.

H. P. B.

OCCULT ARTS*

No. I.

PRECIPITATION.

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop," which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, (*a*) before the operation an invisibility of a mass of powder, (*b*) upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

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And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows:

1. That the precipitated messages are on rice paper;
2. That they are invariably in one or two colors of some sort of chalk or carbon;

3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;

4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.

5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

(a), A precipitated picture or message may be on any sort of paper.

(b), It may be in black or any other pigment.

(c), It may be in carbon, chalk, ink, paint, or other fluid or substance.

(d), It may be on any sort of surface or any kind of material.

(e), It may be incorporated in the fibre of the paper and be thus ineffaceable, or lie upon the surface and be easily eradicated.

(f), It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(g), It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(h), As matter of fact, the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of

their communications: that, being universal, is not their handwriting. *Thirdly*, in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he formed it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of elementals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: (a), that new communica-

tions need not be in a new style of writing, and (b), there is a danger that persons who seek either clairvoyants or mesmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations: The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H. P. B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo*, sound that has no significance, a confusion between words and knowledge delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

(To be continued.)

CORRESPONDENCE*

AN UNWRITTEN MESSAGE BECOMES VISIBLE.

NEW YORK, May 16, 1886.

EDITOR OF THE PATH,

DEAR SIR:—Could you explain the following?

A friend of mine, a physician, who is a rational agnostic and scoffer at all so-called supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p. m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had received the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn; he was sure it would by and by easily explain itself. However, the servant was sure that no letter had since 2 p. m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. "I am glad to hear that it is nothing serious," the doctor said, "I wanted to excuse myself for not coming yesterday. I received your letter only at 5 p. m." "My letter?" the lady answered, "I never wrote to you; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you."

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching—the lady had written but forgotten it. I can vouch for the truth of the story.

Remain yours fraternally,

H. P. L.

[The explanation by those who adhere to mediumship would be, that this was what they call, "a spirit letter." But at this time we cannot accept that proposition; it seems rather a degradation of what we call "spirit," and many alleged "controls" of mediums have deprecated the constant referring of everything to spirit agency, when in perhaps the majority of cases, "spirits" have nothing to do in the matter. Many so-called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to western people.

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1886.

The true student of Raj Yoga knows that everything has its origin in the mind; that even this universe is the passing before the Divine Mind of the images he desires to appear.

Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impression in the same way. The variations of the operations of *manas*, which may be properly called "mind," are infinite.

The lady whose daughter was sick, desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (*a*) the reflection from his mind, or (*b*) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient has elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, &c., always finding that they answer the other person's thought or written letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—ED.]

ON THE LOOKOUT

The new Warfield-Belasco production, "Van Der Decken," recently presented for the first time in Washington, D. C., will prove of special interest to Theosophists, as well as to the thousands of people who recognize reincarnation as a fact in nature, without fully understanding this process of life in the light of the theosophical teaching. For the play, based on the familiar legend of the Flying Dutchman, really turns on reincarnation. As one reviewer writes:—

" . . . Mr. Belasco has taken the familiar legend of the Flying Dutchman; fired it with his marvelous imagination; touched it with romance; dominated it with tremendous faith in reincarnation; saturated it with symbolism and tuned it to the call of every human heart for love and home.

"The central figure, Van Der Decken—played by Warfield—is the Hollander who blasphemously swore that he would double the Cape of Good Hope, despite all storms, if it took him until the sound of Gabriel's trumpet, and thereby bringing down on himself the curse that condemned him to beat about the cape forever. . . . Mr. Belasco's expansion of the legend gives hope to the wanderer by a promise that if he can find any woman, during the landings which he is allowed every nine years, who loves him enough to sail with him through all storms and never in the sight of port for the next nine years, the curse will be lifted. The lifting of the curse means death, but with a hope of reincarnation under happier conditions.

"The first act shows the wharves of a seaport town in the north of Holland a century ago. A group of superstitious sailors are discussing the legend of the Flying Dutchman when that unfortunate man himself appears on the scene. . . . In that act he meets Trintie Staats, young and beautiful, who is his wife of two centuries ago, but who has been reincarnated without the loss of appearance or disposition. She is about to be forced into an unpleasant marriage but is so attracted by the captain—who has recognized her—that she agrees to visit him on his ancient ship that lays in the fog, waiting to sail with the sunset. On board the ship in Van Der Decken's cabin he gently wakens her memory of a past existence and her love returns. He tells her the true explanation of the tragic curse upon him, explaining it was caused by his words which were born of an intense longing to be home—for the feel of her soft arms around his neck and the sight of the new baby. His eagerness drove him mad and he killed a sailor and defied the Maker. Then the curse that made him a wanderer was his punishment. But it wasn't a wicked impulse that set his mind unbalanced; it was the craving for her arms and the baby.

"At first the girl turns from him as a murderer, but her love prevails, and she announces that she will sail with him the next nine weary years to lift the curse and get him back. She swoons and then Van Der Decken, with a great effort, overpowers himself and sends her ashore unconscious, with a message for her peace and happiness. With his triumph over himself the name of God comes back to his lips.

"Nine years pass and the scene shows Trintie happy in her own home in the outskirts of Amsterdam. . . . Van Der Decken comes to greet her for the last time and bid her farewell; a farewell, however, that applies only to his present life. 'For,' he says, 'I leave nothing here that I shall not find again.' In another age their spirits will be reborn and united. Somewhere, sometime he will feel the soft arms and catch sight of the new baby."

Whatever its technical failings in the presentation of the reincarnation idea, this play will drive home to many minds the probable truth of this ex-

planation of the mystery of life. And was it not H. P. Blavatsky who once wrote that what the Western nations needed most was a realization of the truth of Karma and Reincarnation?

In one issue, and in the same column of the editorial page, of the leading newspaper of a great American city appeared the three items reproduced below. They are significant of the subtle, but no less tremendous, change in the thinking and the point of view of the intelligent minority of our Western race. The first item might be called a statement of the first fundamental principle of the philosophy of Theosophy; the second, a practical application of Theosophy to the facts of everyday life; the third, an illuminating comment on the signs of the times:—

MYSTERY DECLARED

The purpose of life is no mystery, but a lot of people who are half alive make a great mystery of it. Life is consciousness and the purpose is an expanse of consciousness, and whoever has light has life and he who has more light has more life, and light is the absolute.

DOES ANGER CORRECT?

Not so long ago we passed a small garden in which stood a sunny-haired baby plucking from a rose the bright red petals and watching them float like fairy boats to the green grass at her feet. Then came a storm and a tragedy. A dark being sprang from nowhere with a terrible shadow upon its face and harsh words upon its lips. The being shook the baby roughly by the arm, the baby was smiling like an angel. There was anger in that clutch at the rose-child's arm and there was a blow in the words that accompanied the grasp. Then the creature went away and we rubbed our eyes in wonder because it was dressed like a woman.

BUSINESS IS BUSINESS

The American Lutheran Survey boasts that an Indiana congregation runs a baseball team of which the pastor is manager and a deacon the pitcher; an opera troupe conducted by the choir; a moving-picture show in which the Sunday-school children are exhibited throwing somersaults; a building association composed of the elders, and a real estate exchange conducted by the sexton. Can you beat it?

Never has an event evidenced more widespread crying need of a knowledge of the laws of life—Theosophy—than the responsible death of the Bolinger baby. Whether or no the physician in charge was simply using publicity methods, as his lurid newspaper articles would indicate, or honestly convinced that he was doing a service to the baby and humanity by ignoring the responsibility of what knowledge he had, a lack of knowledge of Life itself is really the point at issue. Yet so impacted in our very natures is this knowledge, that even across the physician's brain-pan flashed a glimmer of the truth. Did not the eye of the infant vision to him a torture-chamber of the Middle Ages? And then the curtain of his own personal ideas dropped down, obscuring the fact that the physical body comes into life for the purposes of the soul; that whatever more of days his knowledge could add to the life of that infant would further expiation for evil done in its past; that every minute spent in that body was a precious opportunity. To him, that body was a defective instrument—that alone. As a visitor at the hospital remarked, while the baby's fate still hung in the balance—Feodor Dostoevsky, one of the greatest novelists the world has produced was born a defective and epileptic! Who shall say, indeed, what tools are needed by the Ego?

So then, a knowledge of Karma would have bestowed upon that Ego its body for a longer opportunity; it would have spared that physician and the parents a hard reckoning in some future life, and it would also have spared the nation a re-enforcement of that materialistic basis to which are due such movements as Eugenics, and the decadent Greek method of—is it not fair to say?—the murder of the physically defective.

We are going far in selfishness when we so shirk our responsibilities as to constitute ourselves Karmic agents in the matter of life and death—when the motive of expediency prevails against the right of the Ego to the place he has sought and made for himself in the world. Futile indeed is the argument that a century ago the baby would have died from ignorance of how to succor. It was not so born! It was born under Karma in an age when life could have been preserved for it, when it was entitled to as much assistance as any other Ego at the hands of his fellow-men. Knowing the Law, we can afford to place reliance on it.

The case should fire all Theosophists with greater devotion in combating false ideas with the stern truths of Theosophy.

How much real Theosophy lies unnamed in the hearts of many of our present writers is evidenced very often in these days of conflict when deep feelings rise to the surface. Hermann Hagedorn's "The Heart of Youth" (published in *The Outlook* of November 24th) is a sincere cry against the materialism of the age. There is also a strong arraignment against those who are engaged in the practice of exchanging what they have of spiritual power for pelf. In the figure of Fra Angelo, "the wandering good man," we see the Master who through knowledge and self-sacrifice has risen so far beyond the physical as to obtain control of physical laws. We have a pitiful little figure in Rabelin, the ambitious youth whose

"Fault is that he tries to heal
Ere he himself is healed."

Arabis, the dying princess, is symbolic of faith, impotent without knowledge

In the Prologue these significant lines occur:

"You said that thoughts were nothing. What a web
Have now the weavers made of that thin silk
The spider-brain spun of the love of things
The eye could see, the ear could hear, the hand
Could finger, squeeze and claw. Ah, what a web
Of gray inconsequential seeming threads!
The modish thoughts, the meat-and-money thoughts—
In webs, in webs, in iron curtains, proof
Against whatever fires of poesy
Burn in white aspirations from our lines,
They hang between us and your inner eyes,
Those better eyes, the pure eyes of the soul.

... For an hour lift up
The veil that holds you prisoners in this world
Of coins and wires and motor horns, this world
Of figures and of men who trust in facts,
This pitiable, hypocritic world
Where men with blinkered eyes and hobbled feet
Grope down a narrow gorge and call it life."

This dramatic poem or poetic drama ends with a hymn which sounds as a trumpet call to the return of things spiritual, and reminds one of the fervor of Kipling's *Recessional*.

Phil 29.4



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

MARCH, 1916

No. 5

*"Let us use with care those living messengers
called words."*

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



"There is no Religion bigger than Truth."

Family motto of the Maharajas of Benares.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

IS HEREDITY A PUZZLE?*

A well known writer in *Harper's Magazine* said lately "Heredity is a Puzzle." He then proceeded, "The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. * * We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins."

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit—excepting those who say they do not know—the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortal and are not spirits. The religious investigators admit we are spirits, but go no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible.

*This article was first printed by Wm. Q. Judge in *The Path* for November, 1888.

Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life,—that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the

premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect

and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

TO ASCERTAIN THE TRUTH*

If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W. Q. Judge.—Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad Gîtâ* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for May, 1895. The title used is our own. [ED. THEOSOPHY.]

DIAGNOSES AND PALLIATIVES*

"That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago: they are as far from the solution as they ever were. . . ."

(From an *Unpublished Letter*, well known to Theosophists.)

ONE need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society; nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb-screws, and hell-tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectioners of moral man—as Count Tolstoi in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private sessions "with closed doors"—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, "gentle reader," we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all uncleanness, and making them, "indeed, appear beautiful without." What matters it that the "cup and platter"

*This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1890.

of our heart remain unclean if they "outwardly appear righteous unto men"? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we "may have glory of men." The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: "Do as I bid you, but do not do *as I do*."

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola's works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With "Jack the Ripper" in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and "hysteric," might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of Count Lev Tolstoi. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of "Kate Field's Washington" why? Does "The Kreutzer Sonata" defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary Why then is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoi has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a

mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life*, and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply *repulsive*. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

Thus the author of "Anna Karenina" and of the "Death of Ivan Ilyitch," the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (*Scot's Observer*) called "the *ex-great* artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair*, Tolstoi is "an extremist", because "with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches". This shows the ideas of the reviewer on *morality*!

Tolstoi, however, "preaches" nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth" or a vile man's heart and imagination. It is not "monasticism" but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i. e.*, for eighteen or twenty months, the savage squaw is *sacred to her husband*; the civilised and semi-civilised man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truths, namely, that:

"For morality to exist between men and women in their daily life, *they must make perfect chastity their law*.* In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice*."

*All the italics throughout the article are ours.

A good proof that it is not "monasticism" and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow-traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be "that a man would have to keep away from his wife except once every year or two". Then again there is this sentence:—

"I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife."

"Monastics" have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoi, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his "grimy and revolting book (*Scot's Observer*) say:—

"Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter."

Tolstoi might have added—and when moral continence and chastity, mistaken for "monasticism", are pronounced far more evil than "the marriage system *taken even* as the vile thing for which he (Tolstoi) gives it us". Has the virtuous critic of *Vanity Fair* or the *Scot's Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a *vestal* (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental*, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call "Kreutzer Sonata" *pointless*, and "a vain book", is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity". And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e. g.*, the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either—any more than to Pozdnisheff—"that *immorality does not consist in*

physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose"? (Kreutzer Sonata, p. 32.) And as a direct result of such legal "liberation from any moral obligations", we have the present marriage system in every civilized nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 39); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the "Kreutzer Sonata" ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is*, but only as it would like to make itself *appear*. Had the book been directed against your slave and creature—woman, Tolstoi's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man". And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

"Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy. . . . Ask an experienced coquette . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made. . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut. . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms."

Create no demand and there will be no supply. But such demand being established by men, it

"Explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything. . . . 'Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke,' say the women" who "like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets" . . . Why? Because "the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . we cannot wake up to the truth" . . .

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

"If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewelry, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever."

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the "ladies in good Society"—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines* whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanor of a lady, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon a bore. A legitimate wife who imitates in dress, and mimicks the *desinvolture* of her husband's mistresses has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the animal demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaira*. But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

"The absence of women's rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen*. That would be quite abnormal, you think. Then let men also be without their rights. . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man;* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated

*This, only in "semi" civilised Russia, if you please. In England she has not even the privilege of voting yet.

and corrupted, and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure."

Such is *man*, who is shewn in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law". But "*man* alone does not, and will not, know. . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy." . . .

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—"the most conspicuous case out of Bedlam". Count Tolstoi who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present*, "a gross and vile abomination", and who thus interferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian virtue", and what men want now is *vice*, such as the old Romans themselves have never dreamed of. "Stone him to death"—gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every house-top, is such articles as Mr. Grant Allen's "The Girl of the Future". Fortunately, for that author's admirers, the editor of the *Universal Review* has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the *Scot's Observer*). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoi's diagnosis we may now turn to Grant Allen's *palliative*.

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem", another, though "most people call it so with illogical glibness". Therefore to avoid the latter Mr. Grant Allen . . . "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Pædopoietics".

After this fling at Girton, he has one at Lord Campbell's Act,

prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata*, as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the *opinions of women (if any) who have thought a little*". The author's chief concern being "the moulding of the future British nationality", and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system", he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their *pruderie*, and at the "university" ladies. What, then, he queries:

. . . "Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world hap-hazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with." . . .

Such weakness for *one* "black moustache" will never do. The author has a "nobler," a "higher" calling for the "blushing English maiden", to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State*, by *several* "black" and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the "higher education" which debilitates woman. For—

. . . "the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not? If it doesn't, then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act *Æschylean* tragedies in most æsthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast anything better than equally-developed and well-balanced minds and bodies."

Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only "to approach by a lateral avenue one of the minor outworks of the fortress to be stormed". What this "fortress" is, we will now see and by the "lateral" small "avenue" judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom

he urges to select for every new babe a fresh and well-chosen father. It is, you see—

... "what Mr. Galton aptly terms 'eugenics'—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers." The other "leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us."

"We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature."

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood". We abandon him willingly his "sires", as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their "dam" to a single "sire" under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of "dams" for each single "sire", as their means would permit them. But we protest against the same offer to women to become *nolens volens* "accredited mares and heifers". Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the "freedom" he longs for, "for such variety of experimentation", without which, he says it is quite "impossible to turn out the best results in the end *for humanity*". *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens*". We wonder the author does not add to these laudatory epithets, two more, viz., "the most respectful sons", and men "proudest of their virtuous mothers". The latter are not qualified by Mr. Grant Allen, because, perchance, he was anticipated on this point by the "Lord God" of Hosea (i. 2) who

specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the "Confession" of Count Tolstoi with an eulogy on Miss Tennant, "the Bride of the Season"—the insertion of "The Girl of the Future" is a direct slap in the face of that marriage. Moreover, Mr. G. Allen's idea is not new. It is as old as Plato, and as modern as Auguste Comte and the "Oneida Community" in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic*, nor "the Woman of the Future" in the *Catechism of the Religion of Positivism*—we come to the following conclusion. As the name of Comte's "Woman of the Future" is the prototype of Mr. G. Allen's "Girl of the Future", so the daily rites of the "mystic coupling" performed in the *Oneida*, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself with the "fine characteristics" of a "single sire" and "a single dam", and would have turned away in horror at the idea of "the advantage of different mixtures of blood". On the other hand the high-priest of Positivism, suggesting that the woman of the future "should cease to be the *female* of the man", and "submitting to artificial fecundation", thus become "the *Virgin Mother without a husband*", preaches only a kind of insane mysticism. Not so with Mr. Grant Allen. His noble ideal for woman is to make of her a regular *brood-mare*. He prompts her to follow out

"the *divine impulse of the moment, which is the voice of Nature within us, prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being*," and adds: "If there is anything *sacred and divine* in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other, is now and here the one best fitted to become with him the parent of a suitable offspring. If sexual selection among us (*men* only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and does it not suggest to us that Nature herself, on these special occasions, is choosing for us anatomically the help most meet for us in our reproductive functions?"

But why "divine"? And if so, why only *in man* when the stallion, the hog and the dog all share this "divine impulse" with him? In the author's view "such an occasional variation modifying and *heightening the general moral standard*" is ennobling; in our theosophical opinion, such casual union on momentary impulse is

essentially bestial. It is no longer love but *lust*, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a "divine impulse" in his mother, wife, sister or daughter? Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal", are pitiable. Instead of proving this "selection" "sacred and divine" he simply shows that *civilized man has descended lower than any brute* after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are "divine impulses", and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new "Catechism of Sexual Ethics"—shall we call it?—ends with the following eloquent appeal to the "Girls of the Future" to become the brood mares of cultured society stallions:—

"This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome, would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes*, though always in accordance with instinctive promptings, to the best advantage of the future offspring. . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, *by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature*. And surely a woman who had reached *such an elevated ideal of the duties of sex as that* would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots."

And now gentlemen of the Press, severe critics of Tolstoi's "immoral" *Sonata*, stern moralists who shudder at Zola's "filthy realism", what say you to this production of one of your own national prophets, who has evidently found honor in his own country? Such naturalistic articles as "The Girls of the Future", published in the hugest and reddest *Review* on the globe, are, methinks, more dangerous for the public morals than all the Tolstoi-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E. g.*, if it is an "honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton", and another "by a

Goethe", why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such "honors", why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the decent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen's article!

H. P. B.

THE HERMETIC PHILOSOPHY*

[Concluded from the February Number.]

"THE music of the spheres" is not a mere figure of speech, but an actuality.

The Soul of the World has its central Sun whose life throbs pulsate throughout immensity. If we study the phenomena and conditions of either crystallization or organization we shall find that every atom in the vast universe is set to music. There is the pæan of life, and the dirge of death, the major and the minor key. The rythm is the same whether in the ebb or flow of life, but the serried columns march in opposite directions. The Unity lies back of all phenomena in the infinite ocean, the universal solvent, as the crystal lies latent, potential, unmanifested, in the solution of salt. So all things exist potentially in the ether. The real form of everything is perfect, essential, divine. Only the effigy appears with ebb and flow; with swell and cadence like martial music. Only in the Garden of the Gods can the perfect flower and fruit appear. There is but one approximation to perfect form to be apprehended by mortals—the Sphere—and even this is ideal or geometrical, not actual. The dimensions of space pertain to objects: objects exist in time, and the essence of time is motion.¹ Imagine the intelligence of man posited in an ocean of Ether, a thinking principle, without form or extension, and the fallacy of space as generally conceived becomes manifest, and disappears. Matter, space, time, and motion, these pertain to outwardly manifested existence. Read backward the genesis of crystal, plant, animal or man, and one plan, one basis is discovered in all.

"Out from the shore of the great unknown" come trooping these effigies of diviner being, these shapes of diviner forms. In the beginning was the Word, the Fiat has gone forth. Listen O! man to the music of Bath Col the voice of thine own soul.

*This article was first printed by Wm. Q. Judge in *The Path* for December, 1886.

¹"We take no notice of time save by its loss" i. e. its passage or motion.

Adonai speaks. If thou art *conscious*, His voice is *conscience*. It is the memory of the voice of God in fields elysian, thy former divine abode. Thou mayest involve in thy life on earth thine Augoeides, "being of light," a "gleaming brightness." This is thy holy mission, the meaning of thy human shape, thy manly powers, thy subtle intellect, thy holy intuitions. These are but the seed of larger life, the bird of promise. The unfolded flower shall be thy highest aspiration, thy holiest wish, and its ripened fruit shall bear thee to the garden of the gods, with knowledge and power as thy servants. Ask but thine own soul, counsel with thy better self, and if thou findest not within the silence the answering voice, then return to thy wallowing in the mire, and the husks which the swine do eat, rather than to thy *father's house* which thou hast made, and will henceforth continue to make a den of thieves, at best, a whited sepulchre.

Now let us read the Tablet of Hermes, bearing in mind the fact that man is an epitome of the universe, thus actually or potentially containing all that is, and if he knows how to read and to unfold his own nature, powers and possibilities, he may read thereby the universe, unfold its laws, comprehend its plan, and if he be master of himself, thus revealed to his understanding, his powers shall be co-extensive with knowledge. He shall possess the MASTER'S WORD.

This tablet is printed in full in September PATH at p. 167.*

The reader is referred to *Isis Unveiled* for explanation of the Azoth to which, on the physical plane, the tablet refers,¹ and I might say in passing, that those who complain that the Brothers closely guard occult secrets, will do well, even at this late day, to read *Isis Unveiled*. There are several matters contained in those two volumes which the careless reader, and complaining "theosophist" has possibly overlooked. In fact there is less concealment in all occult matters than the ignorant and time-serving suppose. There can be no better safe-guards to Royal Secrets, than ignorance and defective vision, for which defects there is no surgery or remedy outside ourselves.

"God saith, Let the man endued with a *mind*, mark, consider, and *know himself well*. * * * And before they give up their bodies to the death of them, they hate their senses, knowing their works and operations.

"Rather I, that am the mind itself, will not suffer the operations or works, which belong to the body, to be finished and brought to perfection in them, but being the *Porter* and *Doorkeeper* I will shut up the entrances of evil, and cut off the thoughtful desires of filthy works.

"But to the foolish, the evil, and wicked, and envious, and covetous, and profane, I am far off, giving place to the revenging demon * * * *

*Will be reprinted in April "THEOSOPHY."—[ED. THEOS.]

¹ *Isis Unveiled*, vol. i, p. 507, et seq.

"For the sleep of the body is the sober watchfulness of the mind, and the shutting of my eyes, the true sight, and my *silence* great with child; and full of good, and the pronouncing of my words the blossoms and fruits of good things."²

"Wherefore we must be bold to say that *an earthly man is a mortal god, and that the heavenly God is an immortal Man.*"³

Compare with this the following from the writings of Plato:

"He who has not even a knowledge of common things, is a brute among men; he who has an accurate knowledge of human concerns alone, is a man among brutes; but he who knows all that can be known by intelligent inquiry is a god among men."

In these brief and imperfect outlines enough has been given to show the thoughtful student, the agreement of the Hermetic doctrines with the teachings of Theosophy, indeed, any real progress in the comprehension of the one, may be taken as a key to the other. These, together with the teachings of the Kabala, are but different forms of the *Secret Doctrine*; none of them are to be fully apprehended by the intellect alone; but only when the mind is *illuminated* by the light of understanding, and the process by which this illumination is to be achieved, through diligent inquiry, unselfish work, and repression of the senses, appetites and passion, has been often pointed out, and is found repeated and reiterated in all these writings. If any, therefore, are disposed to complain that they are left to grope in darkness, they have no one to blame but themselves. To the conscientious student, the constant wonder is at the richness of the feast spread out on every hand.

Like a beautiful landscape to the blind, or music to the deaf, are the pages of wisdom to the ignorant and selfish. Eyes have they but they see not, ears have they but they hear not, and so long as they are joined to their idols they may as well be let alone. But to the earnest disciple, to the true seeker of *The Path* these are the everlasting verities: let them run and not be weary, walk and not faint, seek, and they shall *surely find*, desire, and they shall attain, knock, and the door of knowledge shall open, obey, and they shall in turn command, labor, and they shall obtain rest.

"Rest is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.
"Tis the brook's motion,
Clear, without strife,
Fleeting to ocean
After this life.
"Tis living and serving
The highest and best,
"Tis *onward unsweving*,
And this is true rest."

B.

² Pymander, p. 33, et seq. edition of 1650.

³ IV Book, p. 60.

THOUGHTS IN SOLITUDE*

V.

THE TWO PATHWAYS.

IN man's attempt to pierce the dark mists of ignorance that surround him, in his search after the perfect life, two ideas alternately dominate his horizon—two pathways seem alternately to invite his footsteps. These may roughly be designated as the Scientific and the Religious.

When full consideration is given to the stupendousness of the undertaking, to the almost inconceivable heights at which we aim; when it is realized that we aspire to reach the ranks of the Dhyan Chohans, the rulers of our Planetary System; to become, in fact, part of that diffused Divine consciousness in which is upheld the life of the World, does it not seem reasonable to conclude that all knowledge and all power must have been realized and beneficently practised by such an one in his upward course—that the conquering of the desires of the outer senses must have been accompanied by the development of the inner senses, through whose agency the whole elemental kingdom must have been cognised and conquered, and the hearts and minds of men read as in an open book?

But when the disciple realizes that all earthly power, honor, dominion, has long been put aside by him as valueless—that the one word which has dominated his being is love, and that the failure to realize any perfect union on earth has created and intensified the desire to plunge and to be lost in the Nirvanic ocean of Divinity, will not the attainment of powers and the development of inner senses appear to him as mere circumlocution and surplusage? Why not make for his goal at once? The bondage of material life being but the impulse to act, liberation consists in destroying this impulse, not by suppression, but by the knowledge that the ego is independent of it. This knowledge is attained through faith, but the faith that leads up to it is liable to die if not fed by obedience to the will of God—"If thou wouldst enter the life, keep the commandments"—the commandments set in the various Scriptures of Humanity—then in long-suffering patience work out the term of imprisonment in flesh.

"Ruling the flesh

"By mind, governing mind with ordered Will;

"Subduing Will by knowledge, making this

"Serve the firm Spirit, and the Spirit cling

"As Soul to the eternal changeless Soul,"

till the "dark" and "passionate" qualities of Nature have melted away, and the serenity of "Satwa" alone remains. And the soul, which has centred itself more and more on the Supreme Soul, will find its earthly ties gradually dissolve, until the last one disappears, and it naturally gravitates to its eternal home.

This is a lovely picture, and there are many to whom such a pathway—the pathway of Religion—must have inconceivable attrac-

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1887.

tions; but let us pause and consider well whether it is one which we in this Kali Yuga are yet fitted to follow to the exclusion of all others.

If we were such complete masters of the physical nature as to be absolutely fearless under any conceivable circumstances, and if our hearts were filled with such an all-embracing love for Humanity that at no moment would we hesitate to lay down our lives for it, we might, perhaps, consider ourselves worthy of passing through the final gateway of contemplative devotion. Doubtless there are few men, worthy of the name, who have not risen, in moments of exaltation, to the thought that even the physical well-being—let alone the eternal salvation!—of suffering Humanity would be cheaply purchased by his death. It needs not to turn for an example to the Cross of Calvary, though that is regarded by Christians who fail to realize the inner meaning of their own faith as something uniquely transcendental in its self-sacrifice. Heroism is not so far to seek, and History can point to many a martyr who has braved as painful and ignominious a death without the stupendous motive for the sacrifice, such as might well goad any high-souled man to make it. But it is another thing to live constantly in the devoted frame of mind referred to, from merely rising to it in moments of exaltation.

Doubtless, also, there are men who by the judicious use of right emotion, can, at times, so nerve themselves that fear shall seem an unknown word; but who is able to live in constant disregard of consequences, even on the physical plane with which we are tolerably well acquainted? So long as the horrors of the unknown psychic plane transcend anything we can conceive of on the physical, or while the realms of darkness contain one thought of terror for our imaginations, how can we consider ourselves worthy of the final crown of being? For is it not Perfection that we aim at? And where a trace of fear is present, or where love in its plenitude is absent, how can we expect to be within measurable distance of our goal? Four lines from one of Matthew Arnold's poems, many of which seem to breathe a subtle, though possibly unintentional aroma of occult thought, may here partially help to express the idea intended:

"And he who flagged not in the earthly strife
"From strength to strength advancing—only he,
"His soul well knit, and all his battles won,
"Mounts, and that hardly, to eternal life."

Though it must be remembered that fear is an attribute of the physical only, there is an interblending of the elements of our nature, and it stands to reason that the unknown sights and sounds of the plane just beyond that of which the physical is cognisant are capable of striking a far deeper terror, as well as of fascinating with a more subtle power.

And is it not logical to suppose that, as the disciple has gradually realized the unsatisfying nature of all earthly things—has learned to put aside its temptations, and to rise occasionally to a standpoint where its fears cannot assail him, so he must start on his journey

of discovery in the unknown psychic world—armed always with the firm will and the lofty aspirations towards the Spirit—till he has learned also that its attractions cannot detain him, and that he has the power within him to dominate its terrors?

Until, therefore, we can stand as master in our house of life, and until the "Enthusiasm of Humanity" has possessed our Being, we must not imagine that we can discard the Scientific pathway before we have really begun to tread it. Indeed, the desire to tread the Religious path alone may, in some cases, have a partially selfish origin not altogether unallied to the slothful quality of "Tamas."

When it is realized, too, that work for Humanity "all up the line" is the prevailing rule, that the Divine and Semi-divine beings whom we know under the name of Mahatmas and Adepts are unremitting in their arduous work for the race, it will become apparent that the breaking down of the walls of our personality, and the merging of our individual being in the universal Divine Being, is a very far-off goal, which not all of them even have yet reached.

The attitude of mind of all students of Occultism towards the great mass of Humanity, must, as stated in Zanon, be one either of pity or of scorn—as a fact, it seems to fluctuate between these two. The feeling of scorn, indeed, easily rises in the breast when contemplating the petty aims and prejudiced views of even the noblest and worthiest specimens of the race we have known; and when to a naturally proud disposition is added the conviction that the objects of desire striven for by the mass of men are below contempt, the feeling of scorn often seems to carry all before it; and when it is felt that through pain and suffering heights of thought have been scaled, and that contemporaries, and even those who were once looked up to as teachers, have been left below, it often seems as if the only refuge from the lonesome isolation were to be found in a scornful pride. But surely, pity is the truer feeling, and it must be with relief that the disciple turns to the softer memories of past years, when the mere glance of a passer in the street carried home a tale of untold endurance and uncomplaining suffering, or when a modulation of voice opened the flood-gates of emotion, and the deep pathos of the fate of this suffering Humanity seemed to bind all together in community of being. It is in such moments as these, when it is realized that the supremest bliss would be obtained by the utter abandonment of "self" for the Great Cause, that the two pathways really merge in one, and it is felt that the "great renunciation" must be the final outcome alike of the love of God and of the service of Man.

It would seem, then, that our efforts to identify ourselves with the great whole must not be confined to yearnings after the ineffable Perfection, but must also take the form of work, on whatever plane it may be, for a more or less recognisedly concrete Humanity. It is very difficult to know what special form this work should take. While fully accepting the ideas expressed in Number II. of this series, as to the futility of attempting to exert paramount influence on the thoughts of others, Ignorance must yet be recognised as the

prime curse of mankind; the attempts at diffusion of the true philosophic thought must, therefore, ever stand in the first place; and doubtless, along with the increased effort to enlighten Humanity, there will arise in the heart of the worker a greater love for and identification with Humanity which must lead to a more or less partial breaking down of the partition walls of his individuality.

If we turn from the evolution of the individual to the evolution of the race as a whole, the analogous thoughts which occur are, that while the veil of obscurity must ever hide the future, and while it must remain impossible for us to know whether our special efforts in this or in that direction are destined to be successful, it may broadly be stated that—at least in this Western civilization of ours—individualism seems to have reached its zenith, and that the problems for the race to work out in the future will probably lie in the altruistic effort to supplant individualism by schemes which will more or less recognise the underlying Brotherhood of Humanity. The societies of to-day that call themselves Socialistic put forward plans that may be utterly inchoate and unworkable—and some of their members certainly appear to hold opinions as to the rights of revolution and violence which are alike hateful and fearsome to all true lovers of order—but those who think their work lies in this direction will doubtless feel impelled to try and discover the truth that underlies all these manifestations, with the view of guiding, if possible, the forces towards a peaceful issue.

The development of the inner senses is also one of the many pathways that must be pursued for the attainment of the real knowledge and power whereby we may potently help this suffering humanity, and give our aid to the few strong hands who hold back the powers of darkness "from obtaining complete victory." When by the unfoldment of the inner perceptions, we have reached the platform whence earthly life is seen as from a height, the physical nature will have become a mighty tool in our hands to be used in the service of man. What vistas of work for the race will then unfold to our view! Of those who can grasp this idea by strong imaginative power, some will, no doubt, feel urged to force the development, though such forcing must doubtless be attended with danger. That it can be forced is a fact known to many students of occultism, and he who is in earnest will doubtless find a more or less competent instructor. To step consciously into situations where previous experience will be unavailing and where dangers are known to exist certainly requires courage, but how is greater strength to be gained or courage to be acquired save by undertaking the task and facing the danger? Nothing should be done rashly, and every step should be taken with due caution, but the path will have to be trod some day, and if only a little courage and a little strength are already possessed, this would seem to be a means of increasing our store of them. A sudden stoppage of the heart by an access of sheer terror, or a death in life dragged on to the grave through the delirium of madness, are awful possibilities to contemplate, but even were the investigator by some rash attempt to make utter wreck of himself

in conflict with one of the elemental forces of nature, it should always be remembered that it would only be of his present earth-life that the wreck would be made, and that when his time came to appear again on the earthly scene, he would doubtless come back endowed with greater powers than if he had not made the attempt at all.

The separation throughout this paper of the two pathways, the Scientific and the Religious, has been made, it must be remembered, for purposes of contrast. Such division is purely arbitrary. Man's nature is indeed complex, but it is a unity in complexity; similarly, the path, though multiform, is one. But it is more especially in carrying out such investigations or developments as those just dwelt on that the supreme necessity of the qualities known as the devotional or religious is apparent. Indeed, it may safely be asserted that the searcher who starts with a mere scientific interest, and in his own strength only, runs the greatest possible danger, while he is certain of success whose animating motive is the all-embracing love of Humanity, or the still intenser worship of the Supreme Perfection. If the old self regains its dominance, the disciple may well tremble, for in such moments the "Dweller of the Threshold" has a secret ally in the man's inner stronghold; but while the love and the faith continue to be his guiding impulses failure is impossible, for when "Self" is cast aside, what is there to fear for? and when God dwells in the heart, then is strength made perfect.

PILGRIM.

ABOUT INTUITION*

According to Theosophical teaching, intuition is the sixth sense of man. Can it be cultivated, and, if so, how? If it is a sense like hearing, seeing, and smelling, why cannot it be trained as they are?

W. Q. Judge.—I do not know that it is "according to theosophical teaching that intuition is the sixth sense." It would be well to have citation of chapter or article where this statement is made. The question of the sixth sense is speculative as yet, nothing being decided. Like the fourth dimension, it is involved in doubt. Hence it should not be assumed that the assertion in the question is correct. Many persons hold that intuition is not the sixth sense, because it may very well be that a species of very rapid reasoning enters into intuitional acts, making them so rapid in conclusion as to appear devoid of reasoning as a means to find the conclusion arrived at. For myself I do not believe that intuition is the sixth sense nor any sense at all. But whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for May, 1896. The title used is our own. [ED. THEOSOPHY.]

THE MOTE AND THE BEAM*

"Ye blind guides, which strain at a gnat and swallow a camel. . . ."
"Why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?"

MATTHEW VII.

OH the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthropists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hulla-baloo of loud protests of "indignation meetings", of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park "in the name of civilization and humanity" against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the *hoi polloi* in general. These being "sat upon" from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries. True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial "Siberias" and "Dead Houses"; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported, and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage "whom the Gods would destroy they first make mad." To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that *Lucifer* has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring "to light the hidden things of darkness," it has naturally a good deal to say about drunken John and Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless.

*This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1890.

Here the writer speaks first of all as a Theosophist, and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on *facts* which no one can deny. And once this position established, the writer says: "How consoling and hopeful might have been for our growing society—that of the 'Universal Brotherhood of Man'—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts", of which presently. Even as the "protest" against Russian cruelty stands now, all such show of pious regard for Christ's command "love your enemies", is spoiled by a disregard of that other injunction "thou shalt not be as the hypocrites are". Indeed, Europe might be asking now as of George Dandin in the comedy of Molière, "*Qui de nous deux trompe-t-on ici?*" Could even a child be really deceived by such *protests* on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those "inferior races" under the paternal sway and benevolent rule of their respective white rulers. Hindus and Mussulmen, Burmese and Singalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison-houses with that of their own rulers, with the Calcutta "Black Hole" of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the "political prisoners of Siberia"

But what imposing pictures! On the other side of the "pond" the pathetic eloquence of Mr. George Kennan the Siberian traveller, "who has just seen all this for himself, you see!"—drawing tears from the street-flags and forcing lamp-posts to use their pocket-handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen. On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the "oppressed". Mr. Adolphe Smith's "Exile by administrative order", adorned by what Mr. Stead calls "a fancy sketch of the flogging of *Madame Sihida*" (?) * gracing one of the last numbers of the *Universal Review* produces likewise its effect. Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M. P's, peers, judges, heads of Colleges and so on, to ask them "whether (a) the present system of Siberian exile by administrative order" was not "a disgrace to a civilized nation"; and (b), whether the above mentioned authorities do not "consider that steps should be taken to call the attention of her Majesty's Govern-

*Were this "flogging" even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged "flogging" took place (if it ever did) in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven "kicking and clubbing" right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were a case of merely "six of one and half-a-dozen of the other."

ment to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar"!

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident on page 489 of the June *Review of Reviews*; but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that "exile in Siberia is . . . a just and beneficent punishment . . . much better for criminals than our own (British) convict system"; (2) that the outrage on Madame Sihida "does not rest upon unimpeachable evidence", the sketch recalling to the writer's memory "an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince's brother subsequently declared was false".

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and *the causes which made it arise*. Most Theosophists have read Mrs. F. Fenwick Miller's admirable address on the programme of the Women's Franchise League*; and many of our Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so-called, have been happily removed after centuries of *penal servitude* to their husbands—would gladly have consented to exchange places with "Madame Sihida", whoever she is—not as a political prisoner perhaps, *but as a flogged woman*. What is the horror of being flogged (where brutal force is used, *there is no dishonor but martyrdom*), when compared with a long life of moral and physical slavery? Which of the female "serfs of sex"¹ in *free* England would not gladly exchange her position as a wife and mother, for that of a wife and mother in *despotic* Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill", and the right of woman as an independent individual and a citizen, instead of the *thing* and her husband's chattel that she was and still is—are you aware that in *despotic* "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catharine II., sole mistress of her property, the husband having no right to one penny without the wife's legal signature. That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether he wills it or not, and also a right to the maintenance of herself and children *whatever*

*The National Liberal Club, February 25th, 1890.

¹"Woman's Rights as preached by Women", by a "Looker on."

*she does?** Have you not heard that a woman holding property and paying taxes is *obliged to give her vote*, whether personally or by proxy? And that so greatly is she protected by law *that even a child born between nine and ten months after the husband's death is considered legitimate by law*: simply because abnormally prolonged gestation does casually happen, and that the law states that it is *more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent?* Compare this with the laws of *free* England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro. Read again Mrs. Fenwick Miller's paper (*loc. cit. supra*) and judge. Everything went against her receiving a higher education, inasmuch as she was to remain all her life "under the tutelage of some man". She had no right to her husband's property, and lost every right to hers, *even to every penny she earned by her own labor*, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as "the skill of her brain was not hers, it was her husband's". No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother for ever, and there was no redress for her. Says Mrs. Fenwick Miller:—

The wife had in the eyes of the law simply no existence. . . . Even "within the last two years, seven judges in conclave have declared the law to be to-day that a married woman is in this respect *still absolutely a slave, with no rights of free will in herself*. . . . Was this not slavery? . . . The woes and flight of the mulatto mother invented by Mrs. Stowe's genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers . . . —have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep . . . near their breaking hearts the darlings of their souls. . . . "

Herbert Spencer seems to have said the same long ago, in these words:

"Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

Between 1817 and 1890 there are but a few years. But how many centuries old is English civilisation as compared to that of Russia, whose era of barbarism closed only with Peter the Great?

*If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the *casual flogging* of a woman, than in such a systematic oppression, the life-long torture of millions of *innocent* women and mothers throughout past centuries and to the present day? And for what reasons? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging “a disgrace to civilization”! And so it would be, if once proved, as are the heartless laws of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending “remonstrances” to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that “neighbor” is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real “disgrace to a civilized nation” it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of “wife-kickers” and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one “disgrace to a civilized nation”, taking place on British soil and in American lands, *e. g.*, to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians? Cannibals inflict less torture on their prisoners of war than do the two cultured Christian nations in question on their colored Brethren of the “inferior” races. The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens: they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie-buzzard. . . .

But why go so far as to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young

girls not out of their teens, necessitate "Royal Commissions" at home? "Ruby, or How Girls are Trained for Circus Life", by Amye Read, a *shocker* founded on *facts* as the author claims, has brought forth the following in the *Saturday Review* (July 26th, 1890):

"ROYAL COMMISSION."—Mr. Gainsford Bruce, Q. C., M. P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.

"MANCHESTER GUARDIAN" says: "'Ruby', by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel-readers. She should collect her proofs and lay them before the Public Prosecutor. *Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus-master and flogged by him till they are sick and faint and bleeding.*"

Among the members of Parliament who have "allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties", are Messrs. Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc. Now, "Madame Sihida", whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of to-day, and are an insult to the ethics of Christ. They are no better than a glaring instance of modern cant and a gigantic apotheosis of hypocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

. . . "would be too grotesque, in truth,
If it were not so heartrending!"

Read rather Bertillon's *Les Races Sauvages* and Charles Lühmoltz's *Au pays des Cannibales*—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power. Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian "mote" with the British "beam". We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, *if true*, would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies—when we saw a Russian review of these works which made us long to read the works themselves. We had known for years—that which the whole world knows—in what a civilized and Christian way the

English and Americans treated—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other “black heathens”, hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lühholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last *nigger*. How did it come to pass? This is Bertillon's tale:

To achieve such a brilliant result, the English did not stop before any kind of cruelty. They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the miserable native the better, the English brought with them aborigines of Australia, the great enemies of the Tasmanians, and used them as blood hounds. But this method was found to work too slowly. Then a *cordon* was organised, or rather a band, selected from Colonists, and among the scum of the garrison . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanian, as one finds in hunts after wild boars. . . . The natives were driven into deep water, shot, as if by accident, and those who escaped were poisoned with arsenic . . . some Colonists going so far as to make a fine collection of their victims' skulls, and boasting of it. . . .”

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of “Siberian flogging” and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lühholtz, in his work called in the French translation, *Au Pays des Cannibales*. We quote from an ample Russian review of the work, in the *Novoyé Vremya*, May 2 (14), 1890, No. 5,080. According to the latter, the “enlightenment” of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lühholtz's revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast. “To kill a native of Australia is the same as killing a dog in the eyes of a British colonist,” says Lühholtz. More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that

sport, simply for pleasure's sake. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life's peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only *the killing of white men* which is called murder. English colonists have repeatedly offered to Lühholtz to shoot a few blacks, to get for him the native skulls he was in need of. . . . Before law a black savage is entirely helpless. "Were I a native, I would kill every English colonist I met," said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lühholtz, speaks of these British colonists as of "the most disgusting caricatures of Christians," and adds: "The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia".

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists—

. . . "with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has borne fruit and their handiwork is nearing its end." "A few more years" says Lühholtz, "and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man's lands, soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that. . . ."

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the *Universal Review* and his colleagues. We give a *verbatim* translation of it:—

"Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies."

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers. If the reader would learn the

characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the *barasaabs*. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the *inferior* to those of the *superior* race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lüholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities. Until then the best advice one can give to the English and the Americans is very, very old: "JUDGE NOT THAT YE BE NOT JUDGED. For how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own?"

H. P. B.

OCCULT ARTS*

NO. I.

(CONCLUDED)

PRECIPITATION

THE outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practised. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the

*This article was first printed by Wm. Q. Judge in *The Path* for November, 1893.

rush of the lightning, whereas when the Adept causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits", as well as what we know as *kama-lokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practised; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says, "Here is a message from one of Those", then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H. P. B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She herself put it tersely in this way: "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all". The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had some one else do it, and that must be decided on what is known of the character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T. S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from an outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first*, they are extremely rare, and *second*, the persons involved do not wish to relate them, since the matter transmitted had a purely

personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact, so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communications for the guidance of his own action, unless he or she is directed to tell another. To spread broad-cast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in the Secret Doctrine. For if the postulate of the metaphysical character of the Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negatived, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and positions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of

the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are contrary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere—simply from blind ignorance—there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H. P. B. I was sitting in her room beside her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the bookseller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said, "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H. P. B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin. This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But

those last I can not accept, for I know to the contrary, and further I know that the advice for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

WILLIAM Q. JUDGE.

THREE GREAT IDEAS*

AMONG many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that “the Masters descend not to this plane of ours.” The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

WILLIAM Q. JUDGE.

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THE MAGICAL EVOCATON OF APOLLONIUS OF TYANA*

A CHAPTER TRANSLATED BY THE EDITOR, FROM
ELIPHAS LEVI.¹

WE have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-worlds, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are: Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book, "The Revolution of the Souls," that there are souls of three kinds; the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilith and Næmah, the queens of Strygis;² these are the souls which have to make the future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the Astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the Astral or translucid light, which communicates its impressions to the nervous systems, and thus affects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

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¹ From "Dogme et Rituel de la Haute Magie."

² A word applied by the Valaginites and Orientals to a certain kind of unprogressed, elementary spirits.—Ed.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls, bathes in the stream of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves . . . its old vices appear to it as incarnations, and pursue it under monstrous shapes; they attack and devour. . . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call Embryonic.

These are the aerial phantoms evoked by necromancy. These are the larvæ, substances dead or dying, with which one places himself in rapport; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches' Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the Ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard and touched.

In the spring of the year 1854, I went to London to escape from

certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I have always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper, upon which was written in pencil: "To-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented to you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black, whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things: I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honour I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name, the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself and the other interested this lady. She had at first intended to assist at the evocation, with an

intimate friend; but at the last moment, this lady's courage failed, and, as three persons or one are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the Pentagram; and the same sign was traced in different colours upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed to me as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I re-commenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the dish of the mirror facing me, and behind the altar became illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them, a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell in a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance.

For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (It concerned a man of whom she wished to have some intelligence.) As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead!"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me was something inexplicable. I was no longer the same man. . . .

I twice repeated, in the course of a few days, the same experiment. The result of these two other evocations was to reveal to me two Cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole of Society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious beliefs of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are in fact dead. Incurable insanity, for instance, would be, according to them, an incomplete but real death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or, in other words, the astral body; which makes of the human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can of the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and enslave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for living persons; these are the vampires whom we mistake for friends!

EDITOR'S NOTE.—So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts, and results, that we cannot allow what precedes to go out, without a few words of explanation. The

ceremonies and paraphernalia so minutely described by Levi, are calculated and were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or war-like weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church, to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this seance of Levi's, upon the re-appearance of the phantom, the daring investigator saw and heard things which, in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. We know this from authorities not to be questioned.

QUESTIONS AND ANSWERS

Question One.

Karma, as I understand it, means absolute justice. That being so—would not the speedy execution of a condemned murderer expedite his Karma? As he has taken life does not his Karma demand that he also shall come to a violent end, whether in this life or some future reincarnation? If his slate is not clean when he ends this existence, the sword of Damocles must hang over his head until a suitable time presents for the action of this unexpended Karma, possibly centuries later, at which time he must necessarily pass through the same obnoxious period in Kama Loka which is the natural sequence to those who come to violent ends. Looking at it from that angle I fail to see why man made laws which “jerked him to Christ” have not performed a charitable act in assisting his Ego over a rocky part of his journey with all expediency.

Answer.

It would be well to have a clear understanding of Karma. Here is a good definition; Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly; and this one—There is no Karma unless there is a being to make it or feel its effects. Karma is thus shown to be action by and reaction upon any being; as it proceeds from action the being so acting receives the reaction. As we do not know the karma of any being—that is, all the causes that led up to the condition and tendencies we find, no one is wise enough to set himself up as karmic agent in any case; and in the case of a murderer, no one is in a position to say that if he is allowed to live he will not see his wrong ways and devote the remaining years of his natural existence to a re-adjustment of thought and action, and atonement as far as possible. To kill him is as great an injustice as he inflicted upon his victim, and besides destroys all chance of reform. His slate is not cleaned by death at the hands of his fellow-men, that slate can only be cleaned by himself and in such case they refuse him the opportunity. Here is injustice

done by the community in ignorance of the nature of being; the karma of such injustice must fall upon all concerned and all consenting to judicial murders. The karma of any wrong-doer will be appropriate to the wrongs done, and does not require human laws and punishment to bring it about, for karma in another sense is attraction and repulsion for good or for evil according to acquired tendencies. Karma is not an outside force or law, but is inherent in every being, and this makes readjustment inevitable. Besides, in executing a criminal, only the bodily instrument is destroyed; the man with all his tendencies, good and evil, is still potent and active and can and does affect others of like nature in bodies, thereby in the case of a hardened criminal increasing criminal tendencies in others instead of reducing crime—an added karma produced through ignorance of man's nature. It is only from right knowledge that right action can proceed.

Question Two.

Is it not possible that the desire for retaliation for a wrong or hurt received, which is inherent in most of us on this plane, is a command from the Absolute to facilitate the expending of Karma? A man is wronged and instantly returns in kind; the slate is clean, for in all justice the injured should not be subject to Karma in obeying a fiat from above.

Answer.

The desire for retaliation cannot be construed as proceeding from justice or compassion; where it exists and is exercised it constitutes a fresh cause from which further karma results. Buddha said—"Hatred never yet ceased by hatred; hatred ceases only by love". If a wrong is done one by another, it is that one's karma to be so wronged; if he returns good for evil, the slate is wiped clean as far as he is concerned; if he returns evil for evil, he perpetuates evil for himself.

The Absolute does not command, nor does that impersonal Principle act or receive the fruits of action. Read the Gita.

Question Three.

Excepting those who are fighting in Europe for the lust for blood or greed—are all soldiers who die in warfare subject to the same period of agony and intense desire in the Astral Plane which is the lot of suicides and executed criminals? The majority, I take it, are prompted to fight from higher motives, such as patriotism and the defense of their homes and families. Does not the motive mitigate what would be otherwise an insufferable condition, acute with the sense of injustice, or is that Law an unbending one,—that all who die by the sword, no matter how grandly, have made themselves subject irrevocably to a period of "damnation".

Answer.

There is a wide difference between soldiers killed in battle and suicides or executed criminals. Soldiers fight from various motives; some from pure patriotism; some for adventure; some from hatred and revenge; some as a profession and means of livelihood. The

after death states vary with the thoughts and feelings of each. It may be said that no two individuals after death are in exactly the same state, although on the same plane of consciousness. Just as on this physical plane no two see or feel exactly alike. Killing and being killed bring their own physical results in other lives; whatever of suffering may result in succeeding lives will be psychical and mental (the only real suffering) and dependent upon the motives of each; the physical body is of course involved in the psychical and mental condition of any individual. So all states are dependent upon thought, will and feeling, on the part of the individual; all physical results depend upon the attitude of mind of the one experiencing them.

Question Four.

Baby Bollinger.

Had it been born at a time previous to the advent of modern surgery, the little instrument for that particular Ego would have perished in exactly the same manner. From that standpoint it is natural to conclude that this Ego was given this totally inadequate vehicle to serve for just the brief return to earth required. Then—Should Science attempt to interfere with the construction of an All Wise Intelligence?

Answer.

Had the Bollinger baby been born a century ago it would have perished from ignorance of how to succor. That is quite right. But it was not so born; it was born in an age when its life could have been preserved for it, and that assistance was refused. There was an Ego in that body who came to work out his karma; he came at this time under Law and was entitled to as much assistance as any other Ego at the hands of his fellow-men. No one enters life physical without such assistance. Our medical men and indeed most individuals do not understand Karma nor the mystery of birth and so the crime of complacent destruction of defective bodies is ruthlessly pursued.

“Should science interfere with the construction of an All-wise Intelligence?” It is a mistake to assume the existence of an All-wise Intelligence; it reduces itself as a conception to the idea of a Ruling Providence or Personal God; whereas Theosophy teaches the Rule of Law in everything and every circumstance; each being acting according to his acquired nature and receiving his just deserts. The more knowledge and power a being has, the more is his responsibility to help and teach others. So that the ruling intelligence in any universe is that of the highest evolved beings in it. That They help may be seen in Their Message Theosophy. They may not interfere with any soul's divine right of choice; all that They can do is to point the way to right knowledge. From this it may be seen that each soul has to work out its own salvation, with such help as its acquired nature and tendencies permit it to receive. There is no Knowledge unless there are the Knowers of it. Neither Knowledge nor Intelligence exist unless there are beings who possess them.

QUESTIONS ABOUT INDIA*

If India is the birthplace of the Theosophical philosophy, and if the Hindûs have more natural capacities for occult knowledge than we, should we not accept those of them who come here and offer themselves as our teachers rather than waste time at Branch meetings in discussing questions concerning which we really know but little?

W. Q. Judge.—Doubtless India is now the most ancient storehouse of Aryan philosophy which may be called theosophical—but no one is able to say that it is the birthplace. Egypt with its tremendous civilization, its philosophy and magic, is silent, and there is no one to put forward its claim. Beyond question also, the Hindûs of to-day have more metaphysical acumen than we have. But the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindû of to-day is a talker, a hair-splitter, and when he has not been altered by contact with Western culture he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers but not as our Magisters. But those Hindûs who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. What little yoga they do teach is to be read at large in our books and translations.

The craze for present-day India is an eminently foolish one. If one will calmly examine the facts he will find the nation as a whole superstitious to the last degree; the few theosophists and Englishised ones being but as a drop in the ocean. It is not a united nation and cannot itself help the West. For centuries it has helped no one outside itself. As a whole—there are grand exceptions—the Brahmans keep up the superstition and proud isolation. We have the words of Master K. H.—an Indian—that India is spiritually degraded. Fakirs and wonder-workers and hypnotisers do not prove spirituality. It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East.

And the questioner speaking only of India seems to forget great Tibet and all Buddhist countries. What of those? What of their ignorance and superstition? Is India to be talked of alone, and all these others left out? It is time to call a halt, and for theosophists to broaden their conception of what and where the East is, and to stop talking as if the sun in the morning shone only on India.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for June, 1895. The title used is our own. [ED. THEOSOPHY.]

ON THE LOOKOUT

The importance of giving true direction to the minds of children before school age is reached must be apparent to every Theosophist. For there is nothing truly unitary in our present educational systems. As soon as the average child is sent to school, he becomes involved in the partial, separative and individualistic ideas which set the key-note of our civilization. Furthermore, each branch of study is considered separately and unrelated, for the most part, to any other branch. Thus the vital, unitary idea behind and at the base of all knowledge, and information even, is not sensed by the little pupil. Indeed the teacher has it not, so how can one expect that true ideas shall be imparted to the child? Once in the school, without previous home training along the lines of Theosophical principles, the child meets the rush of the general race ideas and becomes involved in them. But if home instruction and home *living* have served to impress true concepts upon the young and plastic child mind, they will never be really lost, however covered over at times by the attention given to separative study and the inverted views of life so generally held.

Some educators are already sensing the weakness and futility of present day methods. In the *Literary Digest* of January first is an article headed, "How Not to Teach Science," itself a review of a leading editorial in a recent issue of the journal *Nature* (London). The *Digest* says, "We do not teach geography on the supposition that we are training the pupils for exploration, or history for the purpose of turning out expert historical investigators. And yet our modern instruction in science seems to proceed on the assumption that the learner is to engage in some form of research." Then the writer quotes and comments upon the *Nature* article referred to, which deplores the specializing tendency in scientific study in modern schools, where no general, comprehensive survey of science as a whole is provided. It is really a specialized study of some *branch* of science that is provided for the student, as if each branch were a separate line, and quite unrelated to any other branch, or included in science as a whole. "School-work should not be concerned in training experts in science," says the author of the *Nature* article, "any more than specialists in classics, but with imparting the rudiments of a liberal education to all pupils so as to awaken interest which will continue when school-days are over."

This is all too true. But how will right methods ever be brought about until the unitary nature of life itself is more generally grasped? Should science be studied with some realization of the One Life behind all phenomena of every kind, and in every division so arbitrarily placed by our "wise men," the student himself would be quickened with the answering response of the One Life *within himself*. Real stimulus to interest would be *felt*, and life in general viewed from the basis of the underlying whole. The *task* of study, so generally felt by young students would be minimized to a degree, if education were seen to be in fact an exploration of what is in truth *our own* nature, and not a tedious collocation of unrelated and outside *things*. The basic concepts of Theosophy alone furnish the key to a true understanding of science. Then what is really needed is to impart the rudiments of science, a general view of the field, in the light of Theosophy. No outside stimulus would then be required to interest the young student, and *keep* him interested, for every lesson would be a voyage of *discovery*, and the greatest discovery

in each, the analogy and relation between the seemingly outer facts of inquiry and the corresponding processes and centres within himself.

Likewise is Theosophy the key that will unlock the inner meaning of all truly great literature, in whatever language. Literature and languages are more often than not studied as unrelated; and both *quite* completely unrelated to science. But are they so? Supposing our educators themselves, and thus the students who look to them, could once understand that, for instance—the Odyssey, the Aeneid and the Arthurian legends; that Shakspeare's Hamlet, Goethe's Faust and Dante's Inferno—not to mention scores of other works of various ages and in various languages—pictured the *Search for the Soul*, or phases of the Soul's life. Would not the unitary nature of language, literature and philosophy be seen? And would not the *metaphysics* that underlies all physics and all science, and all language (which is vocalized in *sound*) be gradually grasped and felt, covering all educational efforts in every direction and including all in its scope? The Source of all is One, the Cause is One, and all effects of whatever nature must be considered in the light of that One, if they singly are to be understood, if in their relations and inter-relations they are to be comprehended.

Viewed in connection with the above, the recent statements of William H. Faunce, President of Brown University, voiced in a popular newspaper, are illuminating. He writes of the many students who start college work but drop out before being graduated, inquiring into the reasons for the early diminution of the student body of any one year. The principal trouble, according to President Faunce, is that the average boy is not "prepared" for college. "He does not stay in college because he has no staying power, no capacity for attention, no ability to concentrate." He further says, among other things:

"The trouble with many boys when they enter college is not that they have bad habits, but that they have no habits at all. Not that they are going wrong, but that they are not going anywhere.

"They are versatile, attractive and aimless.

"They cannot focus their minds for an hour on any object or subject.

"They are distracted minds, bundles of scattered energies.

"They know a hundred things on the surface, nothing down to the roots.

"They have ten times as much information as their father (sic) had at the same age, and yet do not know the meaning of work.

"They are dazzled by a constantly changing world."

It is evidently the inability to concentrate that is responsible for the conditions noted. But has President Faunce ever thought that our present educational system is itself the most essential cause of this inability? Picture the school day of a child, or of the boy or girl even up to college age: twenty minutes of this, ten minutes of that, half an hour of the other—no deep consideration of any subject, but a surface smattering only; no relating of one subject to another, each considered separately and quite apart. Is it any wonder that the youth of the land cannot concentrate? The tendency in "education" is always to add more subjects, and this means greater diffuseness. Hence the young minds nimbly hop about all day long from one ephemeral consideration to another. Contrast this method with the steady,

almost painful reiteration of one fact—again and again, and yet again, almost in the same words—in the old Upanishads of ancient India.

“Realization comes from dwelling on the thing to be realized,” wrote William Q. Judge, twenty or thirty years ago. The calm, steady, able mind results from exercise on one single object, not from consideration of a multiplicity of objects. The children of Theosophists, then, should be taught at home until the age of eight or nine years is reached. The basic facts of life, and their application to the children *themselves* should be inculcated. Once grasped by the child mind, and they can be so grasped, they will never be entirely lost. Then parents should strive to ensure that their children learn to *know a few things well*. This course presents difficulties in view of present educational inefficiency; but we have to work just now with things as they are. Next incarnation? Well, we shall see!

The February “*Messenger*” answers the question: “What is the easiest way to get rid of an evil thought-form?”

This is the answer: “One of the easiest is to get inside it yourself and then expand suddenly. Another method is by directing a stream upon it; you can then break it up by sections. This plan is not so satisfactory, however. One part keeps on forming while you turn your attention to another—something like Briareus.

“The most satisfactory way is to get inside it yourself and suddenly expand.”

Signed by the initials of one who is advertised on the back cover of said periodical as “Our Great Occult Teacher”!

Is it possible that any sane mind can consider the above seriously? One who thinks he understands it should consult an alienist. Could rank materialism go to more absurd lengths?

We note that “thought-form” is not a term used by H. P. B. nor by W. Q. J. Once invented, however, it appears to have a deadly fascination for the unwary.

We are glad to call the reader’s attention to the subject discussed in Master’s letter (p. 131, *The Occult World*)—“every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind’s begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.”

Why waste energy in trying to destroy evil “thought-forms”? They will run their own course and find their own affinities. Let us put that energy to constructing helpful thoughts. Is it not perfectly patent that a firm desire to help humanity is the best protection one can have against any evil force? Good thoughts—those are a disciple’s shield and buckler!

Very simple and clear an answer, isn’t it? Not “occult” at all! But Oh, how much better it is to know nothing than to know so many things “that ain’t so”!

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

APRIL, 1916

No. 6

"Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble."

—BHAGAVAD-GITA, Chapter II.
As rendered into English by Wm. Q. Judge.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

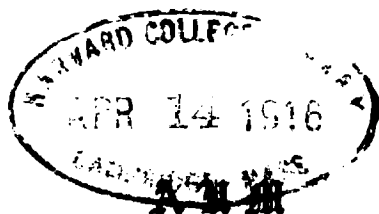
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I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. All this is Brahman. Let a man meditate on this world as beginning, ending and breathing in Brahman.—*Chandogya-Upanishad*.

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COUNT SAINT GERMAIN*

AT long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round* relates to one of these men—the Count St. Germain. In Hargrave Jennings' curious work, "The Rosicrucians," is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:—

"This famous adventurer," says the writer in *All the Year Round*, meaning the Count St. Germain, "is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1881.

Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the court of Francis I., as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eye-witness. In like style he edified his audience with pleasant stories of Louis XIV., and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame*. Diet, he protested, was with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oat meal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as any one would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.

“From time to time this strange being appeared in various European capitals, under various names—as Marquis of Montferrat; Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, Milan; Count Soltikoff, at Genoa; Count Tzarogy, at Schwalbach; and finally as Count Saint Germain, at Paris; but after his disaster at the Hague, no longer seems so wealthy as before and has at times the appearance of seeking his fortune. At Tournay he is ‘interviewed’ by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon

chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blow-pipe. The piece of money is fused and allowed to cool. 'Now,' says Saint Germain, 'take your money again.' 'But it is gold.' 'Of the purest.' Augur No. 2 does not believe in the transmutation, and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchatel.

"Again in pursuit of dyeing and other manufacturing schemes, Saint Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont, on a protested bill of exchange; but he pulled out a hundred thousand crowns' worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released, with the most respectful excuses.

"Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catharine II. on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint Germain at Leghorn, 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Onspach during his stay at Nuremberg.

"After all, who was he?—the son of a Portuguese king or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told by his last friend, he was the son of a Prince Rakoczy of Transylvania, and his first wife a Tekely. He was placed, when an infant, under the protection of the last of the Medici. When he grew up and heard that his two brothers, sons of the Princess Hesse Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone certain, that he was a *protege* of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely tells us that he fell sick, while pursuing his experiments in colors, at Eckrenforde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great who, despite his scepticism, took a queer interest in astrologers, said of him, 'This is a man who does not die.' Mirabeau adds, epigrammatically, 'He was always a careless fellow, and at last, unlike his predecessors, forgot not to die.'"

And now we ask what shadow of proof is herein afforded either that St. Germain was an "adventurer," that he meant to "play the

part of a prodigy," or that he sought to make money out of dupes. Not one single sign is there of his being other than what he seemed, *viz.*, a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions "by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty." Are "adventurers" like this? Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe for long years, and not even at their deaths show in one thing that they were undeserving? Some encyclopedists (see *New Am. Cyclo.*, vol. xiv, p. 266) say:—"He is supposed to have been employed during the greater part of his life as a spy at the courts at which he resided!" But upon what evidence is this *supposition* based? Has any one found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if *he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 6, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV., as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count Saint Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.

THE CLOSING CYCLE*

IN the November number the "expiring Cycle" is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 "some mysterious extinguisher will descend upon us."

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T. S. to end and close all the books?

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T. S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen." H. P. Blavatsky has clearly pointed out in the *Key*, in her conclusion, that the plan is to keep the T. S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the

*This article was first printed in *The Irish Theosophist* for January, 1895.

Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. P. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26, where he says: "will be knowledge generally diffused throughout the *cultured classes*." The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes*, and you will come nearer the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate,

expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.

WILLIAM Q. JUDGE.

IS THEOSOPHY FOR THE CULTURED CLASSES?*

Are theosophical doctrines for the cultured classes? Should we pay most attention, in propaganda, to the cultured and "respectable" or to those in a lower stratum?

W. Q. Judge.—If theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlors of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, laboring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for July, 1895. The title used is our own. [ED. THEOSOPHY.]

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.

However—and here lies the duty of those Theosophists who have education—it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of to-day, amply prove this.

AN ASTRAL PROPHET*

EVERY educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange events herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1890.

(Russian) Daily "Caucasus", which did not say a word more than was deserved.

"On April the 12th, at 11¾ a. m., at Moscow, the Artillery General, famous throughout Russia—Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say goodbye, and found myself unable to conceal my emotion at parting.

"Fear not", he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out of a locked chest a written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours," I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read," he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and

hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one'. To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is *a most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib".* The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a dis-

*"Goonib" is the name of the last stronghold of the Circassians, on which the famous Murid Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Ed. *Lucifer*.]

embodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophesy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i. e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society". If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and

concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulant character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine “Ego”, a prophetic, because all-knowing Spirit. The “voice” of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself*, belongs, as well as the “voice”, to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon “departed spirits” actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

PROGRESS AND CULTURE*

"Mated with a squalid savage—what to me
were sun or clime?
I, the heir of all the ages, in the foremost
files of time—

Not in vain the distance beacons. Forward,
forward let us range
Let the great world spin for ever down the
ringing groves of change.
Through the shadow of the globe we sweep
into the younger day
Better fifty years of Europe, than a cycle of
Cathay"

TENNYSON.

WE, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization—Church and Churchmen attributing both to the advent of Christianity—"Blot Christianity out of the pages of man's history", they say, "and what would his laws have been?—what his civilization?" Aye; "not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, *i. e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply "to purchase the luxuries of Asia by supplying the slave market of the Saracens";¹ and finally the *Christian* laws upheld to this day in England, and called women's *disabilities*, social and political. Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts", but neither "our civilization" nor "our freedom". No one could contradict the statement that these were won in spite of the most terrible opposition by the

*This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1890.

¹*View of the State of Europe during the middle Ages* by H. H. Hallam, LL.D., F. R. A. S., p. 614. The author adds: "This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote: "William of Malmesbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

Progress, says Carlyle, is "living movement". This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement". Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through sea-water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress "by the grace of God". Judean Christianity owes its life to a woman—*une sublime hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon", we can read the opinion of Principal Donaldson, LL.D.,

of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*.

"It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

How very correct then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonor"!

That the above is a fact, may be seen in various works, and even in certain *Weeklies*. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

"Mrs. Mary A. Livermore says: 'The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils.'

"Lecky says: 'Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers.'

"Mrs. Stanton says that holy books and the priesthood teach that 'woman is the author of sin, who [in collusion with the devil] effected the fall of man.'

"Gamble says that in the fourth century holy men gravely argued the question, 'Ought women to be called human beings?'

"But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: 'You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image—man.'

"Clement of Alexandria says: 'It brings shame to reflect of what nature woman is.'

"Gregory Thaumaturgus says: 'One man among a thousand may be pure; a woman, never.'

"'Woman is the organ of the devil.'—St. Bernard.

"'Her voice is the hissing of the serpent.'—St. Anthony.

"'Woman is the instrument which the devil uses to get possession of our souls.'—St. Cyprian.

"'Woman is a scorpion.'—St. Bonaventure.

"'The gate of the devil, the road of iniquity.'—St. Jerome.

"'Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.'—St. John Damascene.

"'Of all wild beasts the most dangerous is woman.'—St. John Chrysostom.

"'Woman has the poison of an asp, the malice of a dragon.'—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* "look up to women, and consider them men's equals"?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible

allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have "seed" in order that it should "bruise under its heel the serpent's head"; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is "one of the fundamental dogmas of the Church, and serves as a basis for Christianity." Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, "Manu" in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the "Women of Ancient Egypt" tells us that "from the earliest time of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence of *which modern nations are only beginning to dream.*" To quote once more from "At Random":—

"Sir Henry Maine says: 'No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman law.'

"The cause of 'Woman's Rights' was championed in Greece five centuries before Christ.

"Helen H. Gardener says: 'When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law.'

"Lecky says: 'In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.'

"Sir Henry Maine, in his 'Ancient Law,' says that 'the inequality and oppression which related to women disappeared from Pagan laws,' and adds: 'the consequence was that the situation of the Roman female became one of great personal and proprietary independence; but Christianity tended somewhat, from the very first, to narrow this remarkable liberty.' He further says that 'the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones.'

"Professor Draper, in his 'Intellectual Development of Europe,' gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

"Moncure D. Conway says: 'There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women.'

"Neander, the Church historian, says: 'Christianity diminishes the influence of woman.'"

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"—let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognised by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers". No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbors. . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connexion with progress and culture, we note some extraordi-

nary articles in *Les Archives Israélites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux (*Clericalisme et Judaïsme*), A. Franck, a member of the Institute (*Les Juifs et l'Humanité*), and especially an article by Elie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique*," etc.—("Pourquoi nous restons Juifs")—no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation." "Were we forced to break with Judaism," he argues, "where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realisation of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i. e.*, the phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite"; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew," he says; therefore, the Rabbi implores his

coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all*; it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought."

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them*; as though, he adds, "any religious faith *could ever be built upon reason*"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

"We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress" (*Nov. Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi-civilised*, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Cæsars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away between Lucullus and the Pagan Cæsars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of Francois I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin,

gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in these centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e. g.*, the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth". The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon Ist washed his hands only once before dinner. To-day no country save England has preserved this custom.

How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B. C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden

forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork", used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon", and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant*; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West-end. As to the East-end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room—nay, the "Queen's Drawing-room"—and watch the effect produced on her. Several thousand years B. C., the Amazons danced the Circle Dance

around the "Great Mother," at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabeian festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and the favorite *walts*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost down to their waists, dance likewise their "circle dance", while whirling round the ball-room; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

A QUESTION ABOUT JESUS*

Was Jesus the only Avatar who asserted that thought and intent was as culpable as actual deed? A friend states that to be the case and therefore holds Jesus to have gone further in ethics than any other reformer.

W. Q. Judge.—The friend who states that Jesus was the only teacher who asserted "that thought was as culpable as deed," should be compelled before being allowed to make a conclusion, to bring forward his or her authority. It would be found that there is no authority for such a statement but that history is directly opposed to it; Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection. In many ways this can be found in the Buddhist and Indian teachings and indeed in the teachings of all great reformers before Jesus. Buddha and his disciples taught that although a man might do a very charitable act, yet if he did not think charitably and if he was doing the act for the sake of gain or glory, it was his thoughts that determined the result for him. Therefore the thought which was not charitable was to be blamed. This shows how important they held the thought to be. Jesus having been educated in the schools of the Essenes and probably all the other mystics, all of whom dwelt upon the importance of thought, simply gave out what he had been taught.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of October, 1895. The title used is our own [ED. THEOSOPHY.]

OCCULT ARTS

NO. III.

DISINTEGRATION—REINTEGRATION.*

JUST as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reintegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether—as in respect to precipitation—the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unexplained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportionation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportionations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. In the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rama, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all—until an exception is met with—are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The

* This article was first printed by Wm. Q. Judge in *The Path* for December, 1893.

process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegration or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as is so well put in a letter from one of the Adepts, "the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great 'collective hallucination' in which modern scientific persons glory so much, but which they do not call by that name."*

So much, then, being briefly premised, it is said by the schools of occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India—that the trained man by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and re-integrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be

* From an unpublished letter.

done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in occult art as well as among men." Such failures come from an inability to cope with limiting conditions.

We can analyse the phenomenon of disintegration and transport of mass of matter and reintegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two—attraction and repulsion. Living masses such as vegetables, animals, and men deal with matter in another state from that which is in minerals, and exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are moulding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered, and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time, long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from

each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smaller original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported", and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in his village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H. P. Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she hypnotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for in these things imagination is the sight and the hand of the mind and the will,

without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically reārrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

WILLIAM Q. JUDGE.

IN REGARD TO VEGETARIANISM*

What is the opinion of the leaders of the T. S. in regard to vegetarianism?

W. Q. Judge.—Physicians and those who have tried vegetarianism are those who should speak on this. The opinions of "leaders," as such, are of no consequence. I tried it for nine years, and found it injurious. This is because the western man has no heredity of vegetarianism behind him, and also because his dishes as a vegetarian are poor. They should be confined to rice, barley, wheat, oats, some nuts and a little fruit; but westerners don't like such a meager variety. The stomach does not digest vegetables, it is for meat; the teeth are for tearing and grinding meat. Most of those vegetarians I know eat a whole lot of things injurious to them and are not benefited. Had we an ancestry going back thousands of years, vegetarians always, the case might be different. I know that most of the experienced physicians we have in the Society—and I know a great many—agree with my view, and some of them insist that vegetarianism is wrong under any conditions. With the latter view I do not agree. There ought to come a time in our evolution when new methods of food production will be known, and when the necessity for killing any highly organized creature will have disappeared.

The other branch of the subject is that regarding spiritual development and vegetarianism. It has been so often dealt with it is sufficient to say that such development has nothing to do with either meat-eating or the diet of vegetables. He who gives up meat-eating but does not alter his nature and thoughts, thinking to gain in spirituality, may flatter himself and perhaps make a fetish of his denial, but will certainly thereby make no spiritual progress.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of January, 1896. The title used is our own [ED. THEOSOPHY.].

CIVILIZATION, THE DEATH OF ART AND BEAUTY*

IN an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

"On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm."

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

"The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his 'Lusiad.' It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World.' I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the *Æsthètes* of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers

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of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has

gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than *nature morte* (or “still life”) to inspire themselves with; and (b) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of “Pears’ Soap” and “Beecham’s Pills”. The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith", says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization", fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties", with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had

Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias*. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare", the British M. P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken

for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan *outside* a house is less dangerous than one *inside*. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d'Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage

of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eyewitness, of "cocktails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization", of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles. . . . the spirit of a gentleman and the spirit of religion". And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe". Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a specialty, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and tyrants* in the full glare of European "culture", show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a

* Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession."

parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable", high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Hélène", but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time", it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage", "mangled and crushed out of recognition" and killed by dozens and scores.¹ This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu", the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader

¹ To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when according to *Manjunâtha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness". Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, "the wild garden of the world", the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Pæstum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poison-

ing with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:—

“A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.”

H. P. B.

HERMES TRISMEGISTUS*

THE FOURTH STATE OF MATTER DESCRIBED IN THE SMARAGDINE TABLET.

THAT a tablet, now called the SMARAGDINE, was found there is no doubt. Its discovery is attributed by tradition to an *isarim* or initiate, who it is said, took it from the dead body of Hermes—this could not have been the Egyptian god Thoth—which was buried at Hebron, in an obscure ditch. The tablet was held between the hands of the corpse. Some authors say that it was of emerald, which I do not believe; it probably was of green strass or paste, an imitation of emerald, in the manufacture of which the Egyptians excelled. Be it as it may, the contents evidently refer to that subtle body, called by the great scientist Sir William Thompson, “the luminiferous æther,”—to that mysterious, invisible to us, some-thing, in which the matter-atoms float, the *azoth* of the Hermetic philosophers, the *astral light* of the occultists, the *akasa* of the Hindus; which physical science attempts to grasp, comprehend and sometimes use, under the name of electricity, magnetism, heat, light, etc.; which is experimentally made visible, in one of its

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forms, by means of Professor Crooke's "radiant matter" and which he terms the fourth state of matter. It permeates all things, going through flesh and blood, and steel and glass, the diamond and sapphire, with the facility of water through a net. A translation of this tablet is:¹

"It is true without falsehood, certain and very veritable, that that which is below, is as that which is above, and that that which is on high, is as that which is below, so as to perpetuate the miracles of all things.

And as all things have been and come from One, by the mental desire of One, so all things have been produced from that One only by adaptation.

The Sun (Osiris) is thence the father, and the Moon (Isis) the mother. The Air, its womb, carries it thence, and the Earth is its nurse.

Here is the producer of all, the talisman of all the world.

Its force (or potentiality) is entire, if it is changed into the Earth, you separate the Earth from the Fire, the subtile from the gross. Sweetly, but with great energy, it mounts from the Earth to the Heaven, and again descends to the Earth with powerful energy, and receives the potentiality of the superior and inferior things.

You have, by this means, the light (or fire) of the whole universe. And upon account of this, all obscurity itself, with that, will fly entirely thence.

In this is the energy the strongest of all energy, for it vanquishes all subtile things and penetrates all the solid things.

Thus the world was created. From this will be and will go out admirable adaptations, of which the medium is here.

And because of these reasons I am called Hermes Trismegistus, possessing the three divisions of the philosophy of the universe.

It is complete, this that I have said of the operation of the Sun."

The reader must take note, that the fire referred to here, is not the perceptible fire, but the hidden occult fire, which is concealed in all things, and only becomes evident through a tearing asunder of the atoms. The fire, which we see, is the black fire, the other the unseen, is the white fire. So the ancient Hebrew philosophy says, the Tablets of the Law given to Moses, were written by the Deity with black fire on white fire. It is referred to but concealed in the Maasey B'reshith, the great occult book of which is the Book of Genesis.

ISAAC MYER.

¹ The emerald table is from the collection commencing with *Le Miroirs d'Alquimie* de Jean de Mehun, philosophe, tres-excellent. Traduit de Latin en Francois, A Paris, 1613, pp. 36-39, to which is also attached, the *Petit Commentaire de L'Hortulain, philosophe, dict des Jardins maritimes, sur la Table d'Esmerande d'Hermes Trismegiste* pp. 42-64.

THOUGHTS IN SOLITUDE*

VI.

SIR PHILIP SIDNEY.

WHEN sickened with the petty aims of the world around—when wearied and despairing in the quest of the ideal brotherhood, it is refreshing to recognise a kinship of spirit even across the gulf of centuries—to feel that the brotherhood of love we seek for is no vain dream, and that when we are worthy to enter its ranks, comrades such as Sidney will be there to welcome us.

On reading over the life of this paragon of the Elizabethan period, though his actual achievement seems at first sight scarcely to warrant the renown he won, the aroma of his character which so captivated his contemporaries, is still felt to be the truest criterion by which to judge the man.

But the chief lesson to be learned by students of occultism from the life of Sidney is that in proportion as passion rises to intensity is its power to act as the true alchahest in the transmutation of the baser metals of our nature into the pure gold of the heart.

For the mass of men who stagnate through life without one intense passion to fire their nature, the formula of Eliphas Levi—modified as follows would indeed seem to be appropriate—though of course referring to the ultimate destiny, not to the result of any one earth-life. "The spiritual passion towards good and the spiritual passion towards evil are the two poles of the world of souls: between these two poles vegetate and die without remembrance the useless portion of mankind."

To see that Sidney was made in a more fiery mould, it needs but to read his "Astrophel and Stella." Though the complete purging of his nature and the conquest of self is only made apparent in the concluding sonnets, the passionate outbursts of his love, and the fiery path he had to tread are manifest throughout the poem, and naturally form a bond of union—all the closer when the culmination of the desire has been identical—with those who have had analogous experience.

It is perhaps difficult at first to realize how the love of an actual living woman should have the same purging and purifying effect as a similar love idealised, but nature is not to be bound by rules of our making in her methods of drawing different souls towards perfection. Both may be taken as illustrations of the fact that whether emotion starts from a pleasurable or a painful source, on reaching a high enough degree of intensity, it enters the region

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1887.

where pleasure and pain are merged in one, and then it is that it becomes the solvent of the man's lower nature.

It must indeed have been a fiery ordeal that Sidney passed through, for the earthly love by its intensity so to burn itself clean out of the heart, and leave only the lofty aspirations expressed in the following sonnet, which truly seem to formulate the very sum and substance of Theosophic thought.

"Thou blind man's mark, thou fool's self chosen snare,
Fond fancies' scum, and dregs of scattered thought;
Band of all evils; cradle of causeless care;
Thou web of will whose end is never wrought!
Desire, Desire! I have too dearly bought
With price of mangled mind thy worthless ware;
Too long, too long, asleep thou hast me brought,
Who shouldst my mind to higher things prepare.
But yet in vain thou hast my ruin sought;
In vain thou mad'st me to vain things aspire;
In vain thou kindest all thy smoky fire:
For virtue hath this better lesson taught—
Within myself to seek my only hire,
Desiring naught but how to kill desire."

PILGRIM.

A CASE OF OBSESSION*

THE particulars of the case of "obsession," alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

"I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of 'control.' You will understand that the gentleman is being *made a medium* against his wish, through having attended a few seances for the purpose of witnessing 'materialization.'

"Ever since he has been more or less subject to a series of persecutions by the 'controlling' spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, &c., and subjected to every species of petty annoyances which will serve as a means for the 'control' (unknown) to sustain and establish the connexion.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1880.

The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess."

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization,"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F. R. S., and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a suffi-

cient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akāsa*) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outcoming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon every body and every thing he

encounters a magnetic *aura*, peculiar to himself; and, finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's "Animal Magnetism," Reichenbach's "Researches," and Denton's "Soul of Things" will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda, on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pisachas*. "It is considered," says that writer, "that in this state, the soul, being deprived of the means of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or

as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

ON THE LOOKOUT

Douglas Ainslie has done us a very genuine service in translating "What Is Living and What Is Dead of the Philosophy of Hegel," by Benedetto Croce, an Italian metaphysician of no mean rank himself. Mr. Ainslie in his Introduction, remarks that "the madness and immoralism of twentieth century Germany has nothing in common with her great writers of a hundred years ago and more. There has been a great decline of German thought coincident with material prosperity and aspiration for universal dominion." While Signor Croce adds that the necessary critical revision of Hegelianism can scarcely be expected from its German fatherland, "which is so forgetful of its great son that it has not even reprinted his works, and frequently expresses judgments concerning him, which astound us who belong to this remote fringe of Italy, for we have never altogether forgotten him, and have in some wise made him our own." The light thus cast by these two writers on the *Kultur* of Germany, becomes even more illuminating, by the way, in Owen Wister's just account of "The Pentecost of Calamity," which has been so many times reprinted since August, 1914.

Signor Croce commends himself to us by his clear presentation of Hegel's thought, by his appreciation of Hegel's profound scientific spirit, by his gratitude for Hegel's contribution to philosophy; while at the same time his discrimination does not overlook defects in the system. It is "only as historian and as naturalist Hegel is deficient and out of date; as philosopher, as one who never founds his truth on empirical data, he remains intact." His errors lie not in his logic of dialectic, but in his theory of classification; not in his principle, but in its application—it would appear.

To Hegel we owe the clear statement of a logic of philosophy, not esoteric but exoteric, because outside of reason it leaves nothing. "The questions to which philosophy has no answer, have their answer in this, that they ought not to be asked." He calls his doctrine the *dialectic*, or synthesis of the opposites, and adopts the symbolism of the triad or trinity for this relation. Fortunately, a Theosophist needs no explanation of these terms, for he can see in the first triad of the Hegelian Logic, Absolute Being, Non Being, and Becoming, (the triad which includes all others) an identity with the triad of the Vedanta philosophy, as pointed out by H. P. B. (*Secret Doctrine*, Vol. II, Book 2, Part 2, foot-note.) Hegel's thought is: It is in and through opposition that reality eternally generates itself. Nor does thought, which is supreme reality, become dissipated or discrete, but it grasps unity in opposition and logically synthesizes it. (Here we see that Hegel's "reality" is the Third Logos of Occultism.) The concrete universal, unity in distinction and in opposition, is the true and complete principle of identity, which allows no separate existence. H. P. B.'s references to and quotations from Hegel in the *Secret Doctrine* make interesting comment on the living Hegel, much of whose philosophy finds its application in the teachings of Occult Science.

Signor Croce's history of the dialectic is a thoughtful view of the whole field of philosophy up to Hegel (excepting the archaic Aryan, of course, which, as H. P. B. indicates, our age is hardly destined to comprehend, for all its intellectual acuteness). In his treatment of Hegel's errors he shows that most of them arise from making the theory of distincts, and of opposites, one and the same, and abusing the triadic form by applying to this connexion. Hence arise his false conclusions as to art, language, history and nature. But Hegel is rich in thought, and Signor Croce succeeds in inspiring the reader with a desire to read more than his own critique and explanations. He urges one to seek for the poetic truth in Hegel, without becoming involved in pedantic formulae, and to accept or reject the doctrines Hegel propounds only after *reading his books*: so "to put an end to the spectacle, half comical and half disgusting, of the accusation and the abuse of a philosopher by critics who do

not know him, and who wage a foolish war with a ridiculous puppet created by their own imaginations, under the ignoble sway of traditional prejudice and intellectual laziness."

If men should follow this excellent advice, Signor Croce, we should no doubt have more Hegelians; if they should take it a step further, to Theosophy, we should have more Theosophists. You call yourself an Hegelian, a Kantian, an Aristotelian, a Platonist, etc., only as those philosophers express what you so aptly term "a moment of truth"; Theosophy is a statement of the truth which includes these "moments"—and measures them.

Such a headline as "IS GEORGE III. REINCARNATE IN WILHELM II?" is somewhat surprising in an age and country that bases all its calculations from the fallacious standpoint of a one-life existence, when the newspaper in which it appears has no pretensions to a theosophical line of thought. That the evidence adduced by the writer in support of his theory is not important, it is hardly necessary to state. It is drawn largely from the fact of some physical resemblances which appear to the writer to be remarkable, allowing for the change produced by different styles of hairdressing and so forth. Certain similarities of character are detailed and a like end is predicted for the Kaiser, not without prejudice, be it said, as overtook the former autocrat. To the student of Theosophy the important part is not this sort of speculation. The important part of the article is the tone of assurance it takes in regard to reincarnation. If, as seems, the question in the writer's mind is, not has George III. reincarnated but has he incarnated in the form of the present Emperor of Germany, he must be ready to admit that it would be just as simple a matter for Mr. Smith, after a period of rest, to incarnate as Mr. Jones, unless he postulates special privileges in heaven; and having left us in no uncertainty of his opinion of the gentleman in question, we gather that he would not be expected to have a unique "pull," even with the Deity of the Old Testament.

One gains the impression that what we might term a mechanical belief in theosophical doctrine has found a place, though still an unacknowledged one, in the minds of people who would call themselves conservative, for the paper quoted is published for that class of reader.

As the inner life of the man is the real life and the character of his thoughts decides the character of his influence, the diary of a great man must be of deep interest to students of Theosophy. The first volume of "The Diaries of Leo Tolstoy," edited by V. G. Chertkov, is just issued. It is "a record of thoughts" and contains little of a material nature that occurred in his life, except incidentally. Throughout his life he leaned toward the metaphysical and yearned for that spirit of universal brotherhood which he realised to be the solution of human woe. The reticence and discrimination shown by M. Chertkov, the close friend of Tolstoy in his late years, commends itself to those who, free from idle curiosity over events, wish to gain an insight into the heart of this man of inspiration. These extracts speak:—

"I had this thought. That the life we see around us is the movement of matter by recognised and invariable laws, whereas within us we feel there exists a law which has no affinity with them. One may say that to this inward law we owe our comprehension of the outer laws. Those external laws compel our submission, but this law within us—more than within—is our real self. Hence we are drawn towards the fulfillment of this law and sooner or later we do inevitably fulfil it. Precisely in this lies the freedom of the will, which consists in realising that the inner law is the true ego. It is that which we

call reason, conscience, love, goodness, God. . . . In the conflict between these and the gradual victory of the higher over the lower law lies the life of humanity."

"Nonresistance to evil is important not only because man ought to act in this way for his own sake to realise the perfection of love, but also because it is nonresistance alone which can put an end to evil, absorbing it, neutralising it, putting an end to its continuance—which is like the continuance of motion in a rebounding ball, if there be no force to absorb it."

"The business of life is to love. But of set purpose to love people who are unworthy of love is impossible. But it is possible to refrain from love's opposite, and to have kindly, godly relations with all those beings in every given minute."

"One of the greatest delusions in forming an opinion of a man is that we describe him as being clever or stupid, good or bad, strong or weak; while the man is really all these things; he is all possibilities; he is in a state of fluidity."

"One can only understand and feel God when one has clearly understood the unreality of all that is material."

"The Meaning and Value of Mysticism," and "The Way of Divine Union" by E. Herman and A. E. Waite, respectively, are proof of an interest in this subject which must have called them forth. Both of these writers point out the difference between the mystics of today and those of an earlier time in this western world, to whom the "fleshly envelope" was a clog, a lure, a curse. They show the world of up-to-date western mystics accepting Browning's statement,

"All good things
Are ours, nor soul helps flesh more, now, than flesh
helps soul."

But in both these erudite and lengthy volumes the mysticism of the east is completely ignored and the authors bestow all their attention to "Christian" mystics. The consequence is something like the playing of Hamlet without the Dane. Until there is recognition of the doctrine of the eastern wisdom how can mysticism be explained? However, there is some hope that "the twain may meet" when they speak of the unity of the mystic with God; the innate sense of certitude and illumination which places God at the beginning and not at the end of every process of religious thought.

Perhaps an unnamed reviewer has said a better thing in summing up the books than anything that appeared therein, when he wrote: ". . . with all our libraries, museums, explorations into every hidden corner of nature and of history there is scarcely anything we cannot understand and estimate; yet how often and how deeply must we feel the futility of mere knowing and understanding for all the deeper purposes of life. Hence perhaps that turning toward mysticism which is so general a feature of the time. Here we come into touch with a reality which the simplest can apprehend yet which the mightiest intellect cannot fathom; all-sufficing in itself yet ever showing fresh fields to be won by spiritual endeavor."

A despatch by the *Associated Press*, recently printed by one of the leading newspapers of the Pacific Coast section, will give food for thought to the many Theosophists who are discouraged because "the public does not respond" to theosophical ideas. It is dated Panama, February tenth, and relates to the Congress on Christian Work in Latin America, whose Commission on Survey

and Occupation declares that a complete collapse of the Christian faith in Latin America is impending. To quote from the despatch:—

"The report declares that in all the southern republics practically universal unbelief exists as far as modern learning has proceeded. The commission asserts that the people in each of the several countries may be roughly divided into four classes—a violent anticlerical party, many of whom carry their opposition to religion of every form; the more-or-less well-reasoned skeptics and atheists who look indulgently upon religion as harmless for women and for the lower classes, but who are themselves indifferent to its claims; the 'dissatisfied, if not disillusioned and groping, companies of souls who soon pass on to cynicism and hardness of heart;' those whose 'period of doubt and breaking away is ahead of them as they are overtaken by free education.'

"The report says that a surprising number of the women are beginning to share the skepticism of their husbands, and that theosophy, spiritism and similar cults are rapidly taking the place of Christianity in numerous sections. In Bolivia alone, it is claimed, three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the church, while similar conditions prevail in practically all the sister republics."

Another remarkably significant "sign of the times"! Another sweeping testimonial to the power, knowledge and prevision of H. P. Blavatsky, whose work, so She said, was "to break the moulds of men's minds"; and to supply mental and spiritual food for coming generations of men, when the old idols and ideas should show themselves to be insufficient and the soul should be questing for the truth!

In commenting on the matter one writer remarks, "The Latin people with their swiftness of mind and feeling must have a religious experience that is intimate and experimental. If they are making departures, it is probably not through doubt but through this necessity of being stirred up and of reaching conclusions anew for themselves." This is a pleasant and easy way of disguising the truth for Christian readers; a nice, sweet sugar-coating for a tremendously bitter pill. The fact is that the Church can no longer control its own followers, that the growing recognition of the freedom of the soul spells the downfall of vested religions and their exponents, who strive, often with mistaken honesty, to enslave and keep enslaved the minds of men, through the channels of their best and highest feelings. That the Church "suggestion"—for its methods are pseudo-hypnotic—is broken in those countries where its hold was apparently the strongest is supreme evidence of the force of the Theosophical Movement. For the moving power in the great change in ideas that has occurred in Latin America is Theosophy, whatever the particular stripe of rationalism or "irrationalism" various people have laid hold of. That which "broke the moulds" is the influence of Theosophy, brought forward as it was by Those who knew it, *when the favoring cycle had arrived*.

Curiously interesting in this connection are the facts that both H. P. Blavatsky and Wm. Q. Judge visited Latin America. H. P. B. was in South American countries before 1875. W. Q. J., it is known, was in Venezuela in the early eighties. Both in *Isis Unveiled* and in her series of articles, "*A Land of Mystery*," recently reprinted in this magazine, H. P. B. writes much that is very suggestive to the intuition concerning the South Americas. Mr. Judge wrote one intensely interesting article, "*A Weird Tale*," recording one of a number of strange experiences met with by him in Venezuela. This experience had its sequel three years later in London. The article appeared in two parts in *The Theosophist*, the first part in July, 1885, and the second part nearly six months later, in the December issue of the same year. It will be reprinted in an early issue of THEOSOPHY.



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

MAY, 1916

No. 7

*"Sow kindly acts and thou shalt reap their fruition. In-
action in a deed of mercy becomes an action in a deadly sin."
—H. P. BLAVATSKY, in The Voice of the Silence.*

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

ਅਮਰ

Universal Brotherhood is the union of diverse elements in one complete whole. Martanda, the mighty light of men, withholds no rays from the good or the evil, and why should man, who fades from view before Surya has revolved one cycle, keep back his love and help from any creature whatsoever?—*Old Hindu Book.*

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE BHAGAVAD-GITA

CHAPTER IX.

Contributed by a Student of Wm. Q. Judge.

Chapter Eight was treated by this Student in THEOSOPHY of July, 1915.

THE title of the Ninth Chapter is "Devotion by Means of the Kingly Knowledge and the Kingly Mystery". The word "Kingly" means of course "the Highest", so that if the title had been written in our time, it would have read "The Highest Knowledge and the Deepest Mystery".

That any book or system of thought should purport to afford the means by which such universal knowledge may be gained, is a fact which demands the attention of every intelligent mind. A claim so great may not be lightly brushed aside as unworthy of deep consideration. Thinkers everywhere admit that what is needed in the world is a self-evidently true basis for thought and action; they realize that our sciences, philosophies and religions are attempts, more or less sincere, to obtain such a basis, but are being continually confronted with the fact that none of these supply a sure foundation for the peace, happiness and true progress of mankind. It is realized, for instance, that our modern modes of thought are based upon and applied to material existence and external appearances, all of these being the *effects* of unseen causes, and that where attempt is made to fathom the unseen, material existence is taken as the cause, and the unseen as the effect, with no perceptible gain in the direction of an understanding of Life or its purpose.

It is interesting to note that the modern basis of thought and action is the reverse of that of the ancient sages, and that whereas our ways of thinking leave us in the dark, the ways of the ancients throw a clear light upon all our problems. Let us therefore

study the wisdom of the past, that we may go forward with a clearer and more definite purpose than we now have.

In this chapter, Krishna addresses his disciple Arjuna in these terms: "Unto thee who findeth no fault, I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." The words "Unto thee who findeth no fault" mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance, and that nothing can come to him of good or of evil, but that of which he himself was the cause; thus he accepted the good without exultation and the evil without complaint; in other words, Arjuna was equal-minded in pain or pleasure, joy or sorrow, and stood ready to suffer or enjoy whatever the Higher Self had in store for him by way of experience or discipline. Thus at the outset Krishna propounds and Arjuna accepts the rule of Law, as a necessary step towards further enlightenment.

The term "knowledge" as used here has a greater meaning than we are accustomed to give it; for we would esteem as "knowledge" an all-round acquaintance with religions, philosophies, arts, sciences and histories as so far recorded, together with that which our senses give us in regard to the external material world. It is generally held, for instance, that one cannot know the constituents or properties of a piece of stone, without mechanical or chemical aids applied directly to the object, and that nothing can be known of the thoughts or feelings of another unless expressed in words or acts; whereas, the knowledge spoken of by Krishna implies a full identification of the mind—or thinking power—with whatever subject or object it may be directed to, which concentration enables the perceiver to cognize all the inherent qualities of the subject or object, as well as all incidental peculiarities, and know all about its nature.

The possibility of such "all-knowingness" is not admitted by the leaders of thought, and men of our day, whose process is based upon reasoning from particulars to universals, from effects to probable cause, and who are content to erect ever-changing hypotheses. Their process of reasoning is one, which although more refined and expanded, is the same as that used by our savage races. The sages of old, through experience gained from many civilizations, had learned to begin with universals—the plane of causation—and had finally come to see, understand and use the true process, after numberless testings and verifications. It is the result of this acquired wisdom that Krishna imparts to Arjuna as rapidly as his advancing intelligence will permit. It is this wisdom and its results that are portrayed in the Secret Doctrine—or Theosophy. So, if the student is to understand the Bhagavad-Gita, he must begin with universals and with the universal ever in mind expand into all particulars.

Take the opening sentence of the second paragraph of this chapter. "All this universe is pervaded by me in my invisible

form; all things exist in me, but I do not exist in them"; here Krishna speaks as the Omnipresent Spirit which is in all beings, but which is fully realized in such beings as Krishna, Christ, and others who have appeared in the world of men.

When Krishna uses the personal pronoun throughout the Gita, he is not referring to his own personality, but to the Self of All. So the above sentence may be read "All this universe is pervaded and sustained by the One Self—the Omnipresent Spirit; as it is the Self and Perceiver in all forms, it cannot be seen externally. Because of It, all forms exist, but It is not dependent upon form or forms; these are dependent upon It." In this sentence is contained an expression of the basic Universal Principle, the cause and sustainer of all what was, is, or ever shall be, and without which nothing exists. Being Universal or Omnipresent, and Infinite, no form of thought can define It; yet mankind has ever attempted to define the Infinite by their finite conceptions of Deity. Hence the many gods of different times and peoples; man-made idols every one of them, whether they be mental or physical. It is these man-made conceptions of Deity that have ever tended to erect and sustain divisions between peoples; tribal and national gods deny and frustrate a realization of Universal Brotherhood.

The ancient teaching which Krishna once more enunciates is that all forms of every kind proceed from One Universal Source; the life of each is hidden in and sustained by that Source—the One Life. The power to perceive and expand its range of perception and expression is the same in all beings and forms; the degrees of perception and expression are shown in the innumerable classes of beings; it is this power that is behind all evolution—the unfolding from within outwards.

Krishna goes on to present the Law under which all beings evolve, in the words, "O son of Kunti, at the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa, I cause them to evolve again". A kalpa means a great age or period, and the law referred to is what is spoken of in the Secret Doctrine as the Law of Periodicity, or the law of cycles. Everywhere in nature we find this law in operation, as in day and night, summer and winter, life and death, in-breathing and out-breathing, the systole and diastole of the heart, sowing and reaping. The general name for this universal Law is Karma, which means Action and Re-action, Cause and Effect; it applies to all beings and all planes. An ancient aphorism says, "There is no Karma unless there is a being to make it or feel its effect." Hence all manifestation is the result of karmic action by beings of every grade in their inter-action and inter-relation.

The phrase "I cause them to evolve again" carries with it the meaning that each period of manifestation, great or small, is followed by another on the basis of the experience gained. That which causes "them to evolve again" is the Self of All, which is also the self of each, or as it has been poetically called, "the Great

Breath" with its great periodical recurrent "out--breathings and in-breathings"; ceaseless pulsation may be said to be Its one attribute. It is this essential nature which is meant in the phrase "I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence". "Without their will", may be understood by considering that no human being is in a body because he—as such—desired to be; nor does he leave his body because he desires to; the impelling force proceeds from the inner self, the real man. "By the power of the material essence" may be understood by considering the statement that Spirit and Matter are co-existent and co-eternal. By "matter" is meant primordial substance from which all differentiations in matter are produced by conscious actions of beings of different grades.

"I am as one who sitteth indifferent" means that the One Self is not involved in any or all forms of manifestation, but ever remains the spectator, the admonisher, the sustainer, the enjoyer, and also the highest soul. Just as each one may say, "I was in a child body and had experiences pertaining to that state; I passed through the changes of body and circumstance up to the present, and will pass through all changes to come, but I remain the same unchanging identity throughout all conditions."

"The deluded despise me in human form, being unacquainted with my real nature as Lord of all things". The One Self is the self of all beings. The Upanishads say that "the Self shines in all; but in all It does not shine forth." Krishna says that the deluded fail to recognize this Self, and judging from appearances and arbitrary classifications, maintain separateness. So acting, they set in motion causes that produce similar effects—in other words, bad karma.

The remainder of the chapter is devoted to presentations of the right understanding of Self and its results, as well as the results of a false or imperfect understanding.

Krishna's teaching throughout, emphasises the statement that there is but One Spirit and not several,—the same Spirit animating all beings and sustaining all. The same power to perceive is possessed by all alike. The differences in beings consist in the range of perception which has been acquired through evolution, and this applies to all lives below Man, to Man himself, and to all beings higher than Man. In "The Voice of the Silence" it is said that "Mind is like a mirror; it gathers dust while it reflects", and in other writings Mind is spoken of as "the mirror of the Soul". We cannot fail to see that we act in accordance with the ideas of life that we hold; that what we call "our mind" is a number of ideas held by us as a basis for thought and action; that we change ideas from time to time, as we find occasion for such change; but that at all times we act from the basis of ideas presently held. The reason for the differences between human beings is the false, imperfect or true ideas which form the basis of thought or action.

We are prone to accept and hold only such ideas as are in accord with our personal desires. Krishna presents an example of

what, among us, would be called a good desire, that of "those enlightened in the Vedas", whose desire is for a personal enjoyment of heaven; these, he says, obtain and enjoy that heaven for a period of time proportionate to their merits, and then they sink back to mortal birth. He concludes by saying "thus, those who long for the accomplishment of desires, following the Vedas, obtain a happiness which comes and goes. But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness". The words "constantly worship me," have an explanation further on, in the chapter where he says, "Whatever thou doest, O Son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me". The real "worship", is devotion to an ideal. Here "the Self of All" is the ideal, and the action indicated is to think and act for, and as, the One Self in all things, without self-interest in the results. We are not attached to results by our acts, but by our thoughts; freedom comes from a renunciation of self-interest in the fruit of actions.

All of the above is included in Krishna's closing injunction: "Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me".

MONSTERS OF DEPRAVITY*

Do monsters of depravity ever seek rebirth through any but mothers of like character?

W. Q. Judge.—I would like to answer this question so as to satisfy the questioner, but it being a question of statistics it is not possible to be exact from want of data. The question seems to bear the inference that the questioner thinks monsters of depravity seek mothers of like character. But is this so? Do we not know that all through time very bad men and women have been born of virtuous, righteous mothers? It was the mother's Karma to be so unfortunate. In Indian history there was a monster named Kansa born of a good mother; doubtless the mothers of Nero or other wicked Roman emperors were good women. All this being the case, we are at liberty to assume that sometimes monsters of depravity obtain birth through mothers of opposite character. If we were to insist on the opposite, then we must say, in the case of great sages and Avatars, such as Buddha, that they only seek birth through mothers who are great as they; but this is known not to be the case.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of October, 1895. The title used is our own [ED. THEOSOPHY.]

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY*

I.

THEOSOPHISTS are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow—just as they please—the religion they were born and brought up in, there is but little room left for Atheism. As for “infidelity,” it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is *not* regarded as an “infidel” by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox “society,” it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other’s heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as “a ferocious system” because, “it leaves nothing *above* (?) us to excite awe, nor around us to awaken tenderness” (!) If the former, then most of our members—the hosts in India, Burmah, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any “personal” God. This is no occult secret. What we confessed to in the November LUCIFER (editorial), we reiterate again. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as “spirits” but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the “Great Renunciation,” indeed; an incessant, conscious self-sacrifice throughout æons and ages till that day when the eyes of blind mankind will open

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, “the secret heart is fair Devotion’s (only) temple,” and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them “spirit to spirit,” we can hardly hope to recognise their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation*. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated Ego has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a *personal* God—we reject them absolutely as representing the ONE Unknown? and because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality*, cannot be expressed by limited words, nor be symbolised by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year I of Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation—if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with

Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation*, the day on which the Virgin Mary “found favour with (her) God” and conceived “the Son of the *Highest*,” is kept by Christians *nine months before Christmas*. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the “Father;” Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan—clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the “cloven tongues like as of fire” of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in *Rune L* (Vol. II.) the reader will find the whole legend of the Virgin Mary in

“*Mariatta*, child of beauty,
Virgin-Mother of the Northland. . .”

Ukko, the great Spirit, whose abode is in *Yümäla*, the sky or Heaven, chooses the Virgin *Mariatta* as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a “Son immortal,” in the *manger of a stable*. Then the “Holy Babe” disappears, and *Mariatta* is in search of him. She asks a star, “the guiding star of Northland,” where her “holy baby lies hidden,” but the star answers her angrily:—

“If I knew, I would not tell thee;
’Tis thy child that me created,
In the cold to shine for ever. . . .”

and tells the Virgin nothing. Nor will the golden moon help her, because, *Mariatta*’s babe having created her, left her in the great sky:—

“Here to wander in the darkness,
All alone at eve to wander,
Shining for the good of others. . . .”

It is only the “Silver Sun” who, taking pity upon the Virgin-Mother, tells her:—

“Yonder is thy golden infant,
There thy holy babe lies sleeping.
Hidden to his belt in water,
Hidden in the reeds and rushes.”

She takes the holy baby home, and while the mother calls him "Flower,"

"Others named him *Son of Sorrow*."

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry*, moreover, is of Christian origin. It was used by the early Nazarenes, during the 2½ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples, statues, nor images*, all of which they abhorred. Therefore the term "idolatrous" fits far better our accusers than ourselves, as this article will show. With Madonnas on every cross road, their thousands of statues, from Christs and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II.

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means "itself," or something self-emanating from the absolute Principle. The root word was *godan*—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott*, from which the adjective *gut*—"good," as also the term *goltz*, or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours," did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the later reflection of Zeus—could Sûrya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed "Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son," for others, the "Father" in the radiant sky; *Dyaus-Pitar*, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence

of metaphysical philosophy that *Dyâva-prithivî* "Heaven and Earth" began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father," and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara* "day-maker," of *Bhaskara* "light-maker," now the Father of his Son, and *vice versa*. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai," said to the Jews:—

"Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*' Contrast this with the words put by the Hindu into the mouth of Brahm: 'I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers.' Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns. . . ."

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a *revelation*, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church—Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy!

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs

and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky, esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH—*Deus Cælum*? And is it not again *Terra*, the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord"—the fructifying rays of the Sun, becomes, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism—the *bread* and the *wine*. Hence also, the ancient *messis*, the great sacrifice to the goddess of harvest (*Ceres Eleusina*, the Earth again): *messis*, for the Initiates, *missa* for the profane,* now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to the Sun, the *Deus Aitissimus*, "the Most High," the symbol of the G. A. O. T. U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),¹ to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Friga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or *Solus*, the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Vernal Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. *Natalis solis invicte*. And the "precursor" of the resurrecting Sun *grows*, and *waxes strong*, until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb*, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his "Life of Constantine" Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that "in order to render Christianity *more attractive to the Gentiles, the priests* (of Christ) *adopted the exterior vestments and ornaments used in the pagan cult.*" He might have added "their rituals" and dogmas also.

* From *pro*, "before," and *fanum*, "the temple," i. e., the non-initiates who stood before the fane, but dared not enter it.—(Vide the Works of Ragon.)

¹ The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth.—Vide *Secret Doctrine, Symbolism*.

III.

It is a matter of History—however unreliable the latter—for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and is, *exoteric paganism*, pure and simple—*remodelled*, we do not say *reformed*. Read the works of Ragon, a Mason who forgot more than the Masons of to-day know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates—and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity—who had yet neither fixed ritual nor dogmas nor Church—it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good both on the moral and physical planes—or did so, hardly ten years ago, at any rate.* It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare*, “to bind” together, as it made all men belonging to it “brothers”—regardless of *race* and *faith*. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical

* Since the origin of Masonry, the split between the British and American Masons and the French “Grand Orient” of the “Widow’s Sons” is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God—the Lord of *Hosts*, truly, the ferocious Jehovah Sabbaoth—and instead of giving an impetus to civilization, the favourite boast of her followers—it has retarded it during the long and weary Mediæval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the “barbarous spirit of Heathendom”? We say no, most emphatically. It is Churchianity with its *odium theologicum*, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Cæsars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal re-arrangement and whitewashing—but only skin deep. History will never be able to tell us—but tradition and judicious research do—how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Prætextatus, pro-consul at Achaia, is credited with remarking in the IVth century of our era, that “to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life.” The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one “Clemens Alexandrinus”—a convert to all appearance, an ardent Neo-Platonist and the same philosophical *pagan* at heart—became the instructor of ignorant Christian Bishops. In short the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia—the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria—had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemaïd? Every student is aware that, when finally

baptised, after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a *sine quâ non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the Vth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or *Solus*, unconditioned and unknowable; and still they consented to render public homage and pay reverence to *Sol*, the Sun moving among his twelve apostles, the 12 signs of the Zodiac, *alias* the 12 Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman," and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the *Kyriel* of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumens, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle* and the divine

* It is an error to say that John the Evangelist became the patron Saint of Masonry only after the XVIth century, and it implies a double mistake. Between John the "Divine," the "Seer" and the writer of *Revelation*, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenæus, along with the fourth gospel. Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is, that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B. C., and only *re-edited*, before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of "Solomon's Temple," as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute, the most archaic of symbols—being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as "the symbol of the Sephirah Tiph-e-reth, the spiritual Ether or air," says Mr. Myer's "Qabbalah." With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

Dove (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV.

It may thus be shown that both modern Freemasonry and Church ritualism descend in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who would not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic theosophy. Also, that the "passwords" used even now by Biblical Masons and connected with "the tribe of Judah," "Tubal-Cain," and other Zodiacal dignitaries of the Old Testament, are the Jewish *aliases* of the ancient gods of the heathen *mobs*, not of the gods of the Hierogrammatists, the interpreters of the *true* mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are *Solicoles* indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G. A. O. T. U.—which it surely is. Only the trouble he had was to prove—which no one can—that the said G. A. O. T. U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai*. For the secret of the fires of SOLUS, the spirit of which radiates in the "Blazing Star," is a Hermetic secret which, unless a Mason studies *true* theosophy, is lost to him for ever. He has ceased to understand now, even the little indiscretions of Tshuddi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's" day; yet they know as well as any that both *Sunday*, and the *Sonntag* of Protestant England and Germany, mean the Sun-day or the *day of the Sun*, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

"Roman sacrificators had to confess before sacrificing," writes du Choul. The priests of Jupiter donned a tall, square, black cap (*Vide* Armenian and Greek modern priests), the head dress of the *Flamines*. The black *soutane* of the Roman Catholic priest is the black *hierocoraces*, the loose robe of the

Mithraic priests, so-called from being *raven* coloured (raven, *corax*). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two jewelled bandelets suspended to it, etc., etc. The white linen *alb* (*alba vestis*) is the garment of the priests of *Isis*; the top of the heads of the priests of Anubis was shaven (*Juvenal*), hence the tonsure; the *chasuble* of the Christian "*Father*" is the copy from the upper garment of the Phœnician priest-sacrificers, a garment called *calasiris*, tied at the neck and descending to their *heels*. The *stole* comes to our priests from the female garment worn by the *Galli*, the male—*Nautches* of the temple, whose office was that of the Jewish *Kadashim*; (*Vide* II. Kings xxiii. 7, for the true word) their *belt of purity* (?) from the *ephod* of the Jews, and the *Isiac* cord; the priests of *Isis* being vowed to chastity. (*Vide* Ragon, for details.)

The ancient pagans used *holy* water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favisses* and *aquiminaria*. Before sacrificing, the pontiff or the *curion* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilum* is now called sprinkler (or *goupillon*, in French). The latter was with the priestesses of Mithra the symbol of the Universal *lingam*. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the "King of Glory," by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.* It is through this "door of life"—the solemn pathway, through which the daily entrance of the luminary into the *oblong square*¹ of the earth or the Tabernacle of

* Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; to-day a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.

¹ A Masonic term; a symbol of the Arks of Noah, and of the Covenant, of the Temple of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares." Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

the Sun is effected every morning—that the “newly born” babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the “apprentices,” and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of *Notre-Dame* of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple in virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great (*Platine en sa Vie*) commands the monk Augustine, his missionary in England, in this wise: “Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to.” We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his *Annals* his confession. The Holy Church, he says, was *permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult, since she (the Church) expiated them by her consecration!* In the *Antiquités Gauloises* (Book II. Ch. 19) by Fauchet, we read that the Bishops of France adopted and *used the pagan ceremonies in order to convert followers to Christ.*

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V.

Up to the IVth century the churches knew of no altars. Up to that date the altar was a *table* raised in the middle of the temple, for purposes of *Communion*, or fraternal repasts (the *Cæna*, as mass was originally said in the evening). In the same way now the table is raised in the “Lodge” for Masonic Banquets, which usually close the proceedings of a Lodge and at which the resurrected Hiram Abifs, the “Widow’s Sons,” honour their toasts by *firing*, a Masonic mode of transubstantiation. Shall we call their banquet tables *altars*, also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara*, altar; they were consecrated to the gods *Lares* and *Manes*. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini*—the *Hermeses*, and the *Mercuries*, whence *Mercurius quadratus*, *quadriceps*, *quadrifrons*, etc., etc., the *four-faced* gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an “altar.” Such a stone is in Westminster Abbey, endowed, moreover, with a voice.

Thus our altars and thrones descend directly from the priapic boundary stones of the pagans—the gods *termini*.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple*, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolators. The former were the *Theosophists* of those days; from IVth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minutius Felix says in the IIIrd century to the Romans:—

“You fancy that we (Christians) conceal that which we worship because *we will have neither temples nor altars?* But what image of God shall we raise, since Man is himself God’s image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?”

But then the *Chrestians* of the type of Minutius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the *hypocrites* do, “that they may be seen of men.” (Matthew vi., 5). They remembered the declaration of Paul, the Apostle-Initiate, the “Master Builder” (1 Corinthians iii., 10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth; (*Ibid.*) They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. “Theosophists are notorious Atheists,” exclaims a writer in the “Church Chronicle.” “Not one of them is ever known to attend divine service . . . the Church is obnoxious to them”; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel, heathen* F. T. S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the “Synagogue of the Libertines” (*Acts* vi, 9) stoned Stephen, for saying that which even many Christian Theosophists say, namely that “the Most High dwelleth not in temples made with hands” (*Ibid.* 48); and they “suborn men” just as these iniquitous judges did (*Ibid.* II) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X., the cynical author of the ever famous sentence: “How useful to us this *fable* of Christ,” “*Quantum nobis prodest hac fabula Christi!*”

VI.

The “Solar Myth” theory has become in our day stale—*ad nauseam*—repeated as we hear it from the four cardinal points of

Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity—with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the "Father" for the *pro-fanes*, the Son of the ever unknowable Deity for the *Epoptai*. Says the same Mason, Ragon, "the Sun was the most sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the *true sage*) had ever endowed infinite and limitless *Intelligence*." Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideal so represented and conceived, and becoming finally from a symbol the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians.

"Oh, initiated Brethren," he exclaims. "Can you forget that in the temples of the existing religion a large *lamp* burns night and day? It is suspended in front of the chief altar, the depository of the ark of the Sun. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandrinus tells us that the Egyptians were the first to establish the religious use of the lamps. . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the *sun*, the *moon*, and the *geometrical star*, and with three vital lights, this Hierophant and his two *Episcopos* (Wardens, in French *Surveillants*), it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps called *Lampadophorics* in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of this pagan introduction of lamps in the Churches; 'If they deigned,' writes Lactantius, '*to contemplate that light which we call the SUN*, they would soon recognise that *God has no need of their lamps*.' And Vigilantius adds: 'Under the pretext of religion the Church established a Gentile custom of lighting vile candles, while the SUN is there illuminating us with a thousand lights. *Is it not a great honour for the LAMB OF GOD (the sun thus represented), which placed in the middle of the throne (the Universe) fills it with the radiance of his Majesty?*' Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE WORLD in its image the SUN, sole of its kind." (*The Mass and its Mysteries*, pp. 19 and 20.)

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their "Venerable" keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High-Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents—the symbol of the Christ-Sun—is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians

knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. "*Sol est Dominus Meus*" "the Sun is my Lord!" exclaims David in Psalm xcv. translated very ingeniously in the authorized version by "The Lord is a great God," "a great King *above* all Gods" (v. 3), or planets truly! Augustin Chalis is more sincere in his *Philosophie des Religions Comparées* (Vol. II., p. 18), when he writes:

"All are devs (demons), on this Earth, save the God of the Seers (Initiates) the sublime Iao; and *if in Christ you see aught than the SUN*, then you adore a *dev*, a phantom such as are all the children of night."

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that *mass* should be said in the honour of him who is the giver of *messis* of "harvest." But, between worshipping the ideal as a *whole*, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became *the* Deity, *in toto*; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotising it into a belief that *their* god is the one living true Deity, the maker of, *not the Sun*—a demon worshipped by the "heathen." But what may be the difference between a wicked demon, and the anthropomorphic God, *e. g.*, as represented in Solomon's Proverbs? That "God," unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction as a whirlwind," threatens them in such words as these: "I will *laugh* at your calamities, I will *mock* when your fear cometh!" (Prov. i., 27.) Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn; for they shall be comforted": and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her for ever* to follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of *practical* Christianity that have ever lived!

H. P. B.

OLD HINDOO SHIPS*

SOME twenty-five years ago two ocean steamships came into collision off the coast of Newfoundland; one sank with all on board, the other was saved in consequence of having the hull divided by iron bulkheads into water-tight compartments. Though the bottom was crushed in the water, it would only fill the compartment where the break was, and so the steamship came safely to port. This then novel improvement in the art of ship-building was brought into such conspicuous notice by that occurrence, and its merits were so palpable, that from that time steamships have been almost universally built with water-tight bulkheads.

Like most other supposed "modern" inventions, this was known to the ancient Hindus; and in quoting what follows from the narrative of the famous—now respected and credited—Venetian traveller of the thirteenth century, Ser Marco Polo,¹ we express the hope that this may serve as one more inducement to young India to respect their ancestors according to their deserts:—

"Some ships of the larger class have, besides (the cabins), to the number of thirteen bulkheads or divisions in the hold, formed of thick planks let into each other (*incastrati*, mortised or rabbeted). The object of these is to guard against accidents which may occasion the vessel to spring a leak, such as striking on a rock or receiving a stroke from a whale, a circumstance that not unfrequently occurs; for, when sailing at night, the motion through the waves caused a white foam that attracts the notice of the hungry animal. In expectation of meeting with food, it rushes violently to the spot, strikes the ship, and often forces in some part of the bottom. The water, running in at the place where the injury has been sustained, makes its way to the well which is always kept clear. The crew, upon discovering the situation of the leak, immediately remove the goods from the division affected by the water, which, in consequence of the boards being so well fitted, cannot pass from one division to another. They then repair the damage, and return the goods to the place in the hold from whence they had been taken. The ships are all double-planked; that is, they have a course of sheathing-boards laid over the planking in every part. These are caulked with oakum both withinside and without, and are fastened with iron nails. They are not coated with pitch, as the country does not produce that article, but the bottoms are smeared over with the following preparations:—The people take quick-lime and hemp, which latter they cut small, and with these, when pounded together, they mix oil procured from a certain tree, making of the whole a kind of unguent, which retains its viscous property more firmly, and is a better material than pitch."

*This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1881.

¹ *The Travels of Marco Polo, the Venetian*. Edited by Thomas Wright, Esq., M.A., F.S.A., etc., Corresponding Member of the Institute of France. London, 1864.

CROSS AND FIRE*

PERHAPS the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere,—are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, c. 10)—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Swastica*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata*—as de Rossi, the archæologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills Medgar. Dr. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B. C." Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus 'the fire-bearer,' crucified on mount Caucasus, while the celestial bird—the *Cyena* of the Vedic hymns,—daily devours his entrails. Boldetti, (*Osservazioni* I., 15, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the *Swastica*. The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni*, in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as

* This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1879.

shown in the six prayers accompanied by six oblations. (Calebroke—*Essays*, Vol. I, p. 190.)

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say *Metachemistry*, since we prefer coining a new word to shocking sceptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Swastika typify the revolution of the Earth upon its axis. Plato calls the Universe a “blessed god” *which was made in a circle and decussated in the form of the letter X*. So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat,—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central point, the focus of Life, and Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross—as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the “Son of the morning star.”

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it

has descended in its completeness to the modern Parsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year's day. To this time they call this festival *Sourjvaki*, as it falls in with the festival in honour of the ancient Slavonian god *Sourja*. In the Slavonian mythology this deity—*Sourja* or *Sourva*,—evidently identical with the Aryan *Surya* . . . sun . . . is the god of heat, fertility, and abundance. The celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshipped *Sourva*, and consecrated New Year's day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's day the Bulgarians do no work and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," another represents the "garden"; others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewellery and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *bábka* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called *paralyà*, on which are placed the above-mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the household, usually the oldest in the family—either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East; and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to *Sourja*. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing

properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, upon receiving his or her share, makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his finding, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the *montsee* (young bachelor), nor the *mommee* (the maiden), sleep that night. At midnight begins a series of sooth-saying, magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and *vice versa*. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances, from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the *Souryakari*, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend along sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit:—

Sôurvá, Sôúrvá, Lord of the Season,
Happy New Year mayst thou send;
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruits;
With barrels full of wine, and stomachs full,
You and your house be blessed by the God . . .
His blessing on you all.—Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn. . . . And this is how the symbolical exoteric Cross and Fire worship of old Aryavart go hand in hand in Christian Bulgaria. . . .

A WEIRD TALE*

THE readers of this magazine have read in its pages, narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time too, the relation is not inopportune, and perhaps some things here set down may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Carácas house. Instead of lazy dirty Venezuelán servants, there were only clean Hindoos, such as I had often seen in the neighbouring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that evidently had not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church de-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for July, 1885.

signedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Carácas where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the help and consent of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time filled with speculations, and as it was getting late and past dinner hour I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as if through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall, I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying he had been far away, but that we would meet again. I asked where, and he said, "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not

help me. Then the attendant went out and he approaching me, said:

"Have you forgotten the house of Joseph and Mary?" In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, "no," and waited.

"Did you succeed in making out the reflection from the silver plate on the wall?" Here was complete identification of place, but not of person.

"Well," I said, "I saw your eyes in Carácas but not your body." He then laughed and said, "I forgot that, I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes."

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

"I was allowing myself to deceive myself, forgetting the Bagavat Gita where it tells us, that a man is his soul's friend and his soul's enemy, in that retreat in Northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that and I was given the choice of assuming this body."

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

(To be continued.)

W. Q. J.

EXISTENCE OF MAHATMAS*

WE have received many inquiries, growing out of the conversation on the above subject between Edwin Arnold and the High Priest of Ceylon, and therefore we select the following one, which well represents the rest, together with the answer to it:

To JULIUS:—

Edwin Arnold, in "India Revisited," relates a conversation which took place in Ceylon between himself and one of the celebrated Buddhist pundits, or teachers of the Island, in which the pundit replies to Arnold's question—"Are there any Mahatmas or men of exalted wisdom and goodness positively known to you to be in existence?"—substantially as follows: "No. You may look for

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them in India, you may seek them in Thibet or in China, or in Ceylon, but you will not find them, as no such men exist."

In view of the teachings of the Theosophical Society, I cannot account for the reply of the Buddhist. Will you please enlighten me?

C. F. B.

DEAR SIR:—

In reply to your inquiry concerning the answer made to Edwin Arnold, I would say:

1st. That I do not attempt to square the Universal Truths of Theosophy by the opinions of any persons whomsoever. Either a man finds sufficient evidence of them within himself and sown broadcast through the world, or he does not. In either case he need have no concern about persons.

2d. The reply is not quite as you state it "substantially." You have not seen through it; why should Arnold have done so, then? Read it again, and remember that the Beings there spoken of are not considered "men" in the East. It also appears that Arnold does not give his question just as it was put.

3d. We have no evidence that (a) Arnold correctly reported the reply, or (b) that he correctly understood it. This last is vital. It is difficult for the Western mind to understand or accept the attitude of the East in this regard. The Hindu is backed by centuries of silence and religious mystery. Occult laws, not to be here detailed, render it inadvisable for chela, initiate or believer to talk much with general outsiders upon such subjects. To put it briefly and crudely, they would engender inimical forces uselessly.

Again, the Hindu and Buddhist alike look upon these subjects with profound veneration, and upon the foreigner with profound suspicion. He has seen his holiest beliefs idly dissected and jestingly profaned—from his point of view. He then feels that he has "cast down his pearls" and brought dishonour upon them. Hence it is his habit to make an evasive or double-edged reply; sometimes it is a denial, but couched in a *significant* tone. In nine cases out of ten he finds the querist is only actuated by surface curiosity and accepts his answer without perceiving its disguised meaning. Then he rejoices that he has not desecrated his faith or bared his soul. But the earnest inquirer either catches the hidden spirit of the answer, or persists; that man gets satisfaction. He who is not ripe for the truth would not profit by it if it were told him, but would go away and gibe at so much as he did get.

Observe that Arnold did not persist, but accepted the answer. Did he take much interest in it? Would you have been put off so briefly in his place?

In conclusion, if you will test the fact yourself, you will find that you can make such an answer on almost any subject; and few will be the persons who take the trouble to get at your real meaning; appearances satisfy most men. Finding this, you, too, will test both.

"JULIUS."

But as the Buddhist priest has not himself written on this matter, it is well to hear all witnesses. In an article in the *Revue*

Belgique, by the Comte Goblet D'Alviella, and quoted in *The Theosophist* for March, 1885, (vol. 6, p. 137), the Count says:

"Those Arhats or Arahats (venerable men) are found in Tibet, and Col. Olcott says that what little of real Buddhism he knows he has learned from one of them. He also says that the *High Priest Sumangala* told him that only the adepts of the secret science (*Iddividhannana*) know the true nature of *Nirvana*."

Now as it appears from Arnold's own report neither he nor Sumangala could know this science, it must follow that only those called Mahatmas (great souls) can know the science referred to by the priest in the above quotation. Furthermore, in all parts of India Mahatmas are admitted to exist; so much so that the word has passed into common use.

OCCULT ARTS*

NO. IV.

SOME PROPOSITIONS BY H. P. BLAVATSKY.¹

THE following is extracted from H. P. B.'s first book, and is printed in this series with the belief that it will be useful as well as interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S.—a man of great learning but little knowledge—calls "the well ascertained laws of nature". Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known", now unknown, to science.

2. Nature is triune: there is a visible objective nature; an invisible, indwelling, energizing nature, the exact model of the other and its vital principle; and above these two is *spirit*, the source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

3. Man is also triune: he has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the

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¹*Isis Unveiled*, Vol. ii, page 587, et seq.

individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied is sorcery; beneficently used, true magic or wisdom.

6. Mediumship is the opposite of Adeptship; the medium is the passive instrument of foreign influences, the Adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated Adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some people seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert and the individual appears only as though in a fit of abstraction—"a brown study", as some call it. To the movements of the wandering astral form neither time nor space offers any obstacle. The thaumaturgist thoroughly skilled in occult science can cause himself (that is, his physical body) to *seem* to disappear or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind impressed upon his consciousness by the irresistible will of the mesmeriser.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Inert matter may be in certain cases and under certain conditions disintegrated, passed through walls and recombined, but living animal organisms cannot.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of life such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality, may bring this about. The vacant carcass may be entered and inhabited by the astral form of an

Adept, sorcerer, or an elementary (an earth-bound disembodied human soul), or, very very rarely, an elemental. Of course an Adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished he will never consent to pollute himself by occupying the body of an impure person. In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever and the body is taken possession of by some vampirish entity near its own disintegration and clinging desperately to earth whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10. The corner stone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects within and upon the animal kingdom and man. There are occult properties in many other minerals equally strange with that in the loadstone, which all practitioners of magic must know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and, useless to say too, are unknown to it except in a few marked instances such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder.

To sum up all in a few words; Magic is spiritual wisdom; nature the material ally, pupil, and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The Adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature but quickenings; the conditions of intenser vital action are given.

The Adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not Adepts; he can also govern and employ as he chooses the spirits of the elements. He cannot control the immortal spirit of any human being living or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination.

Propositions 2 and 3 contain and include the seven-fold classification. In 1877 H. P. B. was writing for those who had known but the three-fold scheme. In number two the vital principle (*prana* or *jiva*) is given; the body with vitality makes two; the real man inside called the soul, being composed of *astral body*, *desires*, and *mind*, makes five; the spirit, including the connecting link of *Buddhi*, completes the seven. The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by *Buddhi*, *Manas*, and *Atma*, including in its operation the force of a pure spiritual desire acting solely under law and duty.

WILLIAM Q. JUDGE.

REMINISCENCES OF THE COUNT DE ST. GERMAIN*¹

pp. 294. . . . As the name of the Count de St. Germain has slipped from my pen, I will say a few words about him. It was in 1743 the rumour spread that a foreigner, enormously rich, judging by the magnificence of his jewellery, had just arrived at Versailles. Where he came from, no one has ever been able to find out. His figure was well-knit and graceful, his hands delicate, his feet small, and the shapely legs enhanced by well-fitting silk stockings. His nether garments which fitted very closely, suggested a rare perfection of form; his smile showed magnificent teeth, a pretty dimple marked his chin, his hair was black, and his glance soft and penetrating. And oh, what eyes! . . . never have I seen their like. He looked about 40 or 45 years old. He was often to be met within the Royal private apartments, where he had unrestricted admission at the beginning of 1768. He never knew Mme. du Barri, but he was present at the time of the catastrophe of the Duchess de Châteaurouse.

When that lady died, the king, who had only known the Count de Saint Germain a year, yet had such confidence in him, that he asked him for an antidote for the dying Duchess. The Count refused saying—"It is too late."

I was blaming him one day for this answer, asserting that it is never too late to try and stop the effect of poison.

If I had cured the Duchess, he replied, I should have become responsible for all the violent deaths which may have happened since. Every family would have summoned me to perform a miracle, and it would have gone hard with me, had I failed in the enterprise. Such is man; somewhat egotistical.

"So are you too."

"That is just because I resemble them."

That old, everlasting Countess de Georgy, whom death must certainly have forgotten upon earth, said once to the Count, before me:—

"Fifty years ago, I was Ambassadors at Venice, and I remember seeing you there looking just as you do now, only somewhat riper in age, perhaps, for you have grown younger since then."

"I have always thought myself happy in being able to make myself agreeable to the ladies."

"You then called yourself Marquis Balletti."

"And Countess Georgy's memory is still as good as it was fifty years ago."

"That advantage I owe to an elixir you gave me at our first meeting. You are really an extraordinary man."

"Had this Marquis Balletti a bad reputation?"

"On the contrary, he was in very good society."

* This article was first printed by H. P. Blavatsky in *The Theosophist* for September, 1884.

¹ Translated from "*Souvenirs de Marie Antoinette, par Madame la Comtesse d'Adhemar*"—a rare work kindly lent to us by the Count and Countess d'Adhemar, descendants of the author of the *Souvenirs*—and both Fellows of the Theosophical Society of Paris:—Ed.

"Well! as no one complains of him, I adopt him willingly as my grandfather."

I know that subsequently his answers to Countess Georgy have been misrepresented; I record them, as I heard them fall from his mouth.

Count Saint Germain was very strange in everything. The Marquis de Valbelle on going to see him, finds him occupied at his furnace; he asks my husband to lend him a six franc piece: my husband takes one from his purse and gives it to the Count, who places it on a "matras" and covers it with a black substance; then with this apparatus he exposes it to the heat of the furnace. M. de Valbelle saw the piece change colour, turn red, and after some minutes, the adept took it out of the furnace, let it cool down, and returned it to the Marquis. The piece was no longer of silver, but of the purest gold; the transmutation was complete. I kept this piece till 1786, when it was stolen from me in my Secretary with several other foreign or old French coins.

M. de Saint Germain never asked others to eat with him, and he even did not receive visits at his own house. To see him, an appointment had to be made for a fixed day. But he often visited people of distinction who wished to see him. He had two valets de chambre; one who had been in his service for 500 years; the other, a thorough Parisian, knew the Court and the town.

Besides these, his household consisted of four lackeys, in snuff-coloured livery, with gold braiding. He hired a carriage at 500 francs a month. As he often changed his coats and waistcoats, he had a rich and extensive collection of them; but nothing approached the magnificence of his buttons, studs, watches, rings, chains, diamonds and other precious stones. Of these he possessed to a very large value and varied them almost every week.

He claimed to possess the secret of melting several diamonds into one, and he cleaned those that were defective, without sensibly lessening their weight. He repaired one which belonged to Louis XV and increased its value by 3,000 francs. I am not aware what became of this valuable collection at his death, which is thought to have occurred in 1784, in Sleswick, at the Court of the Elector of Hesse-Cassel; however the Count de Chalons, on his return from an embassy to Venice in 1788, told me that he had conversed with the Count de Saint Germain in the Square of Saint-Mark, the evening before he quitted Venice to go on an embassy to Portugal. I too saw him again.

One evening the Count was relating an anecdote in which, as usual, he pretended to have played the principal part; but not recollecting clearly all the details, he turned to his valet and said—am I not mistaken, Roger?

"Monsieur de Comte forgets that I have only been with him for 500 years; I could not, therefore, have been present at that occurrence; it must have been my predecessor."

From that time Roger always went by the name of "The 500 years." The conversation never languished where the Count de

Saint Germain was present; he animated it by relating numberless historical anecdotes; ghost stories, pictures of manners, choice and varied descriptions. Naturally reserved, he only seemed at ease in the very best company. He sat at table without even unfolding his napkin, for he never ate in public. But it was then especially that he amused us by his extraordinary stories. The last time we were together, he told us the following story.

In a northern city, which he did not name, a young nobleman of great promise, though of very loose habits, finding himself alone with one of his friends, confessed to him that he had so many mistresses that he could not endure women any longer.

And now, he added, to shake off this heaviness, I must have a supernatural creature, a sort of female vampire.

You are mad, said his friend.

Be it so, but none the less, I am going to-night to the cemetery to invoke the dead.

His companion shrugged his shoulders and left him. Count R... went at midnight to the cemetery of the town; he surrounded himself with a magic circle, and there, by horrible imprecations, strove to trouble the peace of the tomb. All remained in a death-like silence, but the Count heard, at some distance in the country, a woman's voice singing a rustic ballad. The ring of the voice was so pure, so harmonious, that M. de R... forgetting the motive of his presence in the cemetery, left it, and ran to seek the person, whose voice had produced such an impression on him. It was a girl, young and beautiful; he accosts her, speaks with her, and insensibly guides her to the cemetery. Growing bolder, he tries to obtain favours, which she refuses him.

I can only belong to a husband, she says.

So be it, replied the Count, I marry you; there is my ring, give me yours in exchange, and we shall be engaged.

The proposition is accepted. Finding no further resistance, the Count remained until one o'clock in the morning in the company of the young girl. They then separated, promising to meet again the following night, at the same spot.

But the Count, having gratified his whim, at once forgot his promise, and her who was the object of it. So the following day, instead of going to the rendezvous, he very quietly went to bed. He had been asleep for an hour, when at midnight the door of his room opens.

Waking with a start, M. de R. hears the breathing of a human being, then the rustle of a dress. Some one slowly approaches his bed, the bed clothes are raised, and he feels slip in by his side, a body, soft and flexible, but cold as marble; and from which exhales a cadaverous odour.

The Count shudders; he tries to escape, but in vain . . . he tries to cry out, his voice expires on his trembling lips . . . an hour passes in this horrible torture, . . . at last the clock strikes, and his cold bed-fellow rises and disappears.

The next evening, to drive away the thought of that fatal night, the Count assembled round him a numerous society; the

most beautiful women of the town, a brilliant fete has been prepared, the rooms are hung with drapery and garlands, a multitude of candles, reflected in magnificent mirrors, make all surrounding articles sparkle; delicious music invites to dancing; the hours pass, and are forgotten. . . . M. R. alone counts each minute as it flies, awaiting midnight with anxiety.

Soon the twelve strokes resound, then . . . an Italian princess is announced; she has letters of recommendation for Count R.—; people rise, surround her, she is beautiful, and magnificently dressed. The Count grows frightfully pale, for, in this pretended princess, he has recognised the young girl of the cemetery, his sinister companion of the previous night. . . . The phantom approaches and fixes on him a glassy and immovable gaze; everywhere this gaze pursues him, he cannot escape from it. At one o'clock the Italian princess rises, her servants are waiting and she must leave, and the prince breathes freely once more.

Each succeeding night, wherever the Count may be, he is followed by this fearful vision; his health becomes exhausted, he longs for death, for life has become hateful to him. He was on the point of death, continued Count Saint Germain, when chance led me into his neighbourhood. Perceiving in him a hidden sorrow, I questioned him; at first he hesitates, at length he reveals to me his secret. When he had finished speaking:—Thank God, I said, for having met me: at midnight I will return; watch and pray till that hour.

Count R. looked at me with an expression which pained; it was evident that all hope was dead in him. His hands, which I took, burnt mine. I spoke fresh words of consolation to pray, for his moral nature was more affected than the physical; then I left him to occupy myself with certain necessary preparation. At eleven I returned; he received me with delight, saying: "The fatal instant approaches. . . ." "Be calm, this night will put an end to your torments."

At a quarter to twelve I traced on the floor a solar triangle; I perfumed it, and then placed the Count in the middle, forbidding him to leave it whatever might happen. That done, I waited in silence. Midnight strikes, the door opens. . . . The room was lighted with seven candles, and I held in my hand the rod of Moses, of which one of his great grand-children made me a present at Babylon, during the reign of Cyrus. The door opens, and I see entering a form human in appearance, but inanimate in reality. From it exhaled a fetid odour, and I hastened to burn some incense. The spectre advanced towards the bed; but stopped at once, and then came in the direction of the Count as far as the limits of the triangle. Seeing that it could not pass them:—

"He is my husband," said the spectre, in a hollow voice.

"By fraud, for you did not give yourself to him as an inhabitant of the other world."

The phantom was silent; I touched it with the formidable rod, it shuddered, and its flesh putrified visibly.

"Restore the ring," I continued.

"Not here, but where I received it."

"Be it so, we will go there together; but you must precede us."

It disappeared.

I need not tell you what we saw when we had entered the cemetery, nor the combat I had to sustain; I was however victorious in it. The Count threw the ring on the tomb where he had sat with the phantom.

The spectre restored the one it had received, and then we were left alone.

It was late when we returned to the town. The following day, on awaking, a letter was handed me from the Count. On leaving me, instead of going home, he had gone and knocked at the door of a monastery, of which his ancestors had been benefactors. There he declared that he came to take the habit of a novice, and he died in the odour of sanctity 35 years afterwards. . . . Count Saint-Germain finished his letter here. Having thanked him for the fright he had caused us, we begged him to show us the rod of Moses. He began to laugh, and refused to satisfy our curiosity.

Another time, he told us, a charming woman attaches herself to his footsteps, she seems much in love with him, and writing him several letters, which he answers. One day she invites him to a masqued ball which she was going to give in a country-house aux Ternes. She adds that there would be a regular battle of luxury, and advises him to appear in all his magnificence. The Count puts on a certain apple-green coat, each button on which was a diamond worth 1,000 louis. The clasp on his hat had cost 300,000 francs, and the rest was in proportion. He pretends that he wore that evening more than 1,000,000 francs worth of jewels. Three lackeys stood behind his carriage, two on horse back lighted him, with torches. He arrives . . . and sees no sign of a fete. He asks the Swiss at the door whether Mme. d'Esnermenil is at home, and on an affirmative answer, he enters.

"What wind blows you here?" said that lady to him.

"I came to share in your fête."

"That takes place the day after tomorrow."

"You wrote to me that it would be to-day."

"You are mistaken."

"He then shows the invitation to Mme. d'Esnermenil."

"That is a mistake, said she, but no matter; since you are here, stay and sup with me."

"Shall you be alone?"

"Yes."

"I never eat except at home."

"But you drink, and I have some excellent currant syrup, which you must take."

A glass is brought, which I took mechanically in my left hand; the goblet touches a precious stone set in one of my rings, and

immediately bursts and is broken into a thousand pieces—the liquor which it contained was poisoned. Had I not known this property of my diamond, I should still have divined the poison by the stupefaction of the handsome widow.

So I seem to have fallen into a trap; how escape from it?

I heard the noise of a carriage; it was mine which had been sent away. A lively waiting maid had come to tell my people that I would sleep at the house, and should expect them at 10 next morning. This I only learnt afterwards.

However, wishing to be sure that it really was my carriage which was leaving, I asked Madame d'Esnermenil what person was then leaving.

"A old relation of mine, she replied, who is returning to Paris."

I pretended to believe her; we went on chatting, but she was absent and preoccupied, and scarcely answered me. All at once, I hear a sound of steps, Madame d'Esnermenil grew pale and rose.

"Where are you going," said I.

"Some one is waiting for me. I shall be back in a moment.

"No, stay. I will it."

Then, with a sudden and powerful effort of will, I put her to sleep by placing my hand on her forehead. Then I asked her:

"You wanted to poison me?"

"Yes."

"And not having succeeded, you will have me assassinated?"

"Yes."

"Where are your people?"

"They are waiting till I pull the bell."

"How many are there?"

"Five."

"What is your object?"

"To steal your diamonds."

"You are a miserable wretch. Awake!"

She woke at once without any recollection of the revelation she had made in her sleep.

"I have been asleep, I think?" said she, smiling.

"One or two minutes."

"Will you permit me to call my women, as you are leaving."

"As you please."

She rang sharply. Five men armed with cutlasses rushed into the room; instantly I extended towards them my hand, in which I held a "philosophical pistol," pulled the trigger, the pistol went off, and the five rogues stood motionless and blinded. Then, covering with scorn the infamous widow, and enveloping myself with a protecting vapour, I hastened to abandon the den.

The next day, when the police, on my denunciation, went to arrest the brigands, they were found in the same situation, as was also their vile accomplice, none of them having been able to leave the spot. They were all hung.

THOUGHTS IN SOLITUDE*

VII.

THE HIGHER CARELESSNESS.

WHEN the mental vision has been searching with troubled and anxious gaze for some sure clue to the heavenward path, or when it has recoiled in horror before the picture of an effete civilization breaking up, and anarchy and violence taking the place of order, it is an intense relief to realize that there is an inner stronghold where the worn warrior may retire to, that there is a sure harbour where the storm tossed bark may find rest. And this harbour is ever at hand, this stronghold may be entered any moment. It requires but the conviction of its paramount necessity, it requires but the surrender—absolute and unconditional—of the man's lower nature to the other pole of his Being, and lo! he has attained a peace and a strength that the crumbling of the world in ruins at his feet could not shake. To be able to live in this state permanently is to have attained the condition of the Yogi or the Saint, but to have experienced it even for one moment teaches that it is the first step on the true spiritual path, which the mental vision might grope for through eternity without finding.

For one whose imagination can conjure up scenes of that human earthquake, a social revolution, where the impossibility of gauging the forces or of foreseeing the developments, adds so awfully to the horror of the situation, surely strength and courage must be the paramount qualities required, courage to keep the heart from fainting at the dread anticipation, and strength to keep the brain from reeling in the conflict.

But if the man has so fixed his soul on the Supreme soul, has so surrendered his will to the divine Will, has so identified himself with the Deity, that he feels he is but a tool in the omnipotent hand, the divine carelessness will have entered into him, and that will give him strength. There will be no looking forward with dread anticipation, for he cares not what happens to him—the duty that lies at his hand he will do with a clear brain and a steadfast will, caring not for the result though it may be danger and death—but what matters that? the flesh may quail at the final parting, but the man who has identified himself with the spirit within, which has inhabited many a house of flesh, has raised himself above mortal fears.

It is only in moments of supreme concentration and by intense imaginative power that we who toil on on lower levels can occasionally get a glimpse of this serene condition, which as far as words can describe it would seem to be portrayed in the second part of *Light on the Path* (Rule 8). "You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bid-

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ding, having no longer any care as to the result of the battle—for one thing only is important—that the warrior shall win; and you know he is incapable of defeat, standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain, &c.”

Even these who are still bound by the desires of action may occasionally reach in imagination the exalted serenity of this state of being, and such contemplation must doubtless help in freeing from the bondage of desire. Philanthropic work for Humanity will no longer seem an object for action, for the devotee will have become conscious that the Supreme Power that acts by him, is also guiding by invisible hands the whole course of human affairs, and the well-meant remedial actions of purblind men will, under the new illumination of the eternal light, appear to him in their true character as the ineffectual gropings of captives in a cavern. And the very fact of his no longer desiring to garner the fruit of his actions will cause his actions to be all the more far reaching in their results. The will becomes omnipotent when dissociated from human desire, for it is then part of the divine will.

His attitude towards Humanity will also find a parallel in his attitude towards Divinity, for the passionate adoration will have been left behind, and will have given place to the carelessness of the divine serenity.

The conquering of all earthly desires must be a work of ages, and many lessons will doubtless still remain to be learned by him who has attained to this state. It is written that the aspirant must always look forward with awe, and always be prepared for the battle, but in the vast scale of Being, great distance is lost in the infinite beyond, and from our present standpoint this higher carelessness would indeed seem to be the ultimate state realizable by man while still he bears the body, for what other is it than a foretaste while in the body of that “peace of God which passeth all understanding”?

PILGRIM.

ANSWERS TO QUESTIONERS*

To Zadok.

Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though

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willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition? Do you think it harder for women to attain spirituality than men? and if so, still should they not strive all the more to obtain it? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His?

Please answer in your next issue of *THE PATH*. L.

Answer.—Men attach an erroneous meaning to Occultism. If one has found the beginning of *the Way* he has found some of the mysteries of Occultism, for none find *the Way* until they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" of or being under the sway of Occultism or Occult conditions; and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

2. It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partially in print.

3. The *True* Theosophist allows himself, or *is taught* to feel, both pain and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire; they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will—my human will—to His, then I avoid nothing that *is* His will.

ZADOK.

To Zadok.

1. Why, since the Deity chose of His own divine will to make the descent into matter, or—as some put it—by this process

alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a "*fall*," or, indeed, *an evil at all*, since, being the work and choice of the Deity, it must necessarily have been both wisdom and goodness which dictated the "descent;" and, as Theosophy teaches the inner Light and indwelling Emanuel (God with us) to be ever present in all forms of life, wherein consists the evil of this divine descent, and why must this *experience* be necessarily associated with evil at all?

2. I met an F. T. S. the other day who believes he has arrived at "Saintship" and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of "enlightenment" that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are sainthood and consequent infallibility likely to result from the humdrum every-day life of an ordinary nineteenth century man?

Answer.—For the Deity there is no fall. He can not fall. In the so-called descent into matter, He must manifest *through* something. Never does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, "He breathed into his nostrils and man became a *living* soul," or the Deity manifested Himself through the soul in the man. Nothing below man is immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, "for they also were made;" but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was drawn *down* instead of upward, into *ignorance* of the *true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall,—the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man. Man with the Divine manifest in him was to know only the good, or wisdom; but, not content, he must eat of the *tree of the KNOWLEDGE* of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

2. How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you or I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of "Saintship" never lays claim to it or to "enlightenment."

Saintship and a certain measure of infallibility will result from humdrum every-day life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one's infallibility is however not a characteristic of saintship.

ZADOK.

From Walter B.

1. What would be the effect if a sleeper, whose astral is abroad, were suddenly or violently awakened?

Answer.—The question is too general to be answered categorically. The effects vary in each case, and in the greater number only a powerful seer or adept could tell what, if any, effect had been produced. Further, several effects could be mentioned which would be incomprehensible to you unless you possessed actual experience in the matters referred to, for which no words of description exist as yet in the English language.

A person approaching to awaken a sleeper sends out the force of his thought at once long before he begins to awaken the person. That thought calls the attention of the sleeper's intelligence, and awakening has already begun before you have touched or spoken to him.

In general it is not well to suddenly awaken a sleeper. Yet thousands of cases are occurring daily where men in deep slumber are violently awakened with no bad results.

The matter inquired of, to be of profit, must be *experienced*, the sphere to which it relates not being one easily or usefully described.

2. Does the Astral body return in such case in time to avoid a calamity; and, if not, would the material bodily organism continue to perform its functions in a manner similar to a person in a hypnotic state?

Answer.—Partly answered in No. 1. Whenever the astral body is away it returns in time, in the greater number of cases. The material body is capable of performing many functions in an automatic way, so long as the real vital spark is not lost. As hypnotism is in its infancy both as to facts and terms, it is useless to compare anything to it: it would be better to refer to somnambulism for examples and comparison.

But in considering these questions you should be clear as to what you mean by "astral body," and as to whether it is a common fact that the generality of people have developed their potential astral body sufficiently for it to depart three inches from the material one. With most people, the astral body, when not closely interknit and working with the material body, is in a confused and nebulous state; hence it must be not common that it departs to any distance.

JULIUS.

ON THE LOOKOUT

Sir Oliver Lodge has contributed to *The Observer*, a London newspaper, a series of articles that will interest Theosophists, particularly those of a scientific turn of mind. "Part II—The Laws of Energy," appeared in the issue of February 6th. It is devoted to a consideration of the great apparent waste of energy in the material world, and asks what it is that has caused people to think that the whole cosmos, the entire material universe, is "running down into a state of inactivity which can only be stigmatized as death and stagnation? How can it be so, if energy is conserved?" The writer answers that, "Expenditure of energy, like expenditure of capital, is only transference or transformation, not destruction," and his conclusion is so logical and so in line with the teachings of Theosophy that we must quote it in full:—

"Meanwhile the successive expenditures" (of energy) "have served humanity. And so it is with expenditure and dissipation of energy! they may have served a human need, an intelligent purpose. That is the first way out of any difficulty we may have felt about a process apparently involving necessary waste—and it is by far the most important one—namely, that man is not limited to material activity alone, but is entitled to make use of it for mental and spiritual purposes, purposes with which physics has no concern and about which it has nothing to say. And in so far as mechanical energy runs down or runs to waste in the process it has fulfilled its destiny and served its higher purpose. Just as the legitimate wearing out of usefully working machinery, or indeed of human bodies too, in social service is abundantly justified.

"The life-period of a solar system, therefore, from its pristine nebula to its ultimate cold fate, may have been utilized in psychical and spiritual adventures of the utmost magnitude; and the gain to the universe as a whole, though not to the material universe, by reason of the possibilities afforded by the temporary existence of that material collocation may have been quite incalculable. Material decay may conduce to spiritual uplifting. That indeed appears to be the real object, the real purpose, even of the existence of matter and energy; and if either of them should run down in the process we need not repine."

That a Scientist of repute should publicly make a statement like the above is evidence of the tremendous influence that the ideas put forth as Theosophy are exercising upon the world. It gives to the Theosophist a growing confirmation of the prophetic utterance of H. P. Blavatsky to the effect that *The Secret Doctrine* would be the text-book of Science in the twentieth century. There is only one step further, scarcely that, between the ideas expressed in the above quotation and the statements by Wm. Q. Judge, in *The Ocean of Theosophy*, (Chap. VIII, pp. 60-61): "What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature and dignity of conscious god-hood. The great aim is to reach self-consciousness . . . by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest point. . . ." Mr. Judge postulates a double evolution, physical and spiritual, showing that reincarnation, or re-embodiment is the process. Further, he quotes this statement, (*Ibid*, p. 134) first written by a Master, "Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the

realization of this object—the evolution of conscious life out of inert material.”

Sir Oliver Lodge, then, is merely re-echoing the ancient Wisdom-Religion when he writes, “Material decay may conduce to spiritual uplifting. That indeed appears to be the real object, the real purpose, even of the existence of matter and energy.” Would it be pertinent to ask the titled Scientist, “Are you a student of *The Secret Doctrine*?” But let it pass. If only ideas theosophical may be known, seen to be true, and *utilized*, Theosophists will be content, whether the Teachers who sacrificed so much to bring them to the attention of the world are at present recognized and appreciated, or not.

Students of *The Secret Doctrine* will be interested in the following:

That the human race had its origin in the North Polar region is contended by W. H. Ballou, Sc. D., who writes as follows in the *Cleveland Plain Dealer*:

The fact that Stefansson, the renowned Arctic explorer, who had been unheard of for a year and a half, is still alive and courageously pursuing his research work in the Arctic regions, has revived the hope in scientific circles that before long he may return with the solution of some of the riddles of that vast area.

Although both the North Pole and the South Pole have been ‘discovered,’ it is nevertheless a fact that millions of square miles in both the Arctic and Antarctic have never been trodden on by modern man. The main object of the Stefansson expedition was to explore these unknown regions because they are believed to hold the answer to many questions which have long engaged the attention of scientific men.

One of these interesting questions was recently referred to by Prof. Henri Fournier of the Sorbonne. “When the work of polar research is so organized and systematized that scientists will be able to live at the North Pole the year round,” he declared, “it will speedily be found that the birthplace of humanity, the traditional garden of Eden, was there. Life originated in the North Polar region, and spread from there throughout the world.”

Had Prof. Fournier said that the manifestation of Life *began* on this planet in the North polar region, he would have found himself in accord with *The Secret Doctrine* to that extent. The conclusion, however, of the Professor and other men of science, that the first habitation of mankind was in the Polar regions, marks the beginning of a line of research that must finally upset all the presently held scientific theories in regard to the earth and its inhabitants, and bring about a fulfilment of the prophecy that by the twenty-first century *The Secret Doctrine* will have become the text-book of science.

In the Second Volume of *The Secret Doctrine*, published by H. P. Blavatsky in 1888, it is shown that there were Four great continents before this our Western one. The first was situated in the Arctic circle, and is said to be the cradle of the first Race. It is stated that this continent has never been submerged beneath the ocean, as has been, and will be, the fate of all other continents, but will remain from the beginning to the end of life on this planet. The Second Continent, named the Hyperborean, stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is known now as Northern Asia. It was a real Continent, a land which knew no winter in those early days; nor have its sorry remains more than one night and day during the year even now. The Third Continent, called Lemuria, stretched from the Indian Ocean to Australia; it has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. The Fourth Continent is named Atlantis, now for the most part beneath the At-

lantic Ocean. The Fifth great Continent includes Europe, Asia Minor and America.

The sequence of the great Continents shows the order of the evolution of the Races, from the First to the Fifth, our Aryan Root-Race. *The Secret Doctrine* takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings, and the destruction of the great Atlantis, the face of the earth has changed more than once through upheaval and submersion due to changes of the earth's axis.

If, as *The Secret Doctrine* states, there were four great Races of Mankind before our Aryan Root-Race, and our Root-Race sprang from a previous Race of which we have no historical record, then the First Race on this earth must have had its genesis elsewhere, for conscious existence does not spring from matter. It is idle therefore to imagine that life *originated* on this planet, and modern science will be compelled to abandon that idea by its own discoveries; perforce it will come in time to accept the fact that the knowledge of all that has been still exists and may be found by any who are not wise in their own conceit.

The strong conviction which Prof. Stefansson holds in regard to the North Polar region may not be due to modern conjectures, nor to present geological and ethnological knowledge, but rather to an intuitive perception, the possession of which can only be explained by reincarnation. Should Prof. Stefansson be successful in his search, and find at the circle of the Arctic Pole a sea which never freezes and a continent which is ever green, modern theories about the age of Man will need much amending, in order to account for all that would arise from such a discovery.

"Go where thou wilt, to Benares or to Mathura; if thy soul is a stranger to thee, the whole world is unhomely."

This extract from *The Spirit of Man*, an anthology from the Philosophers and Poets, made by the Poet Laureate of England (Longman's), might serve as a motto for the book. The aim of the book as stated, is to collect together a multitude of witnesses to the belief that "man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature, and to conquer the material aspects of the world so as to bring them into subjection to the spirit." And of all the poets and sages throughout remembered ages, who, think you, is the poet and sage quoted most freely by Mr. Bridges? (Shades of godly Orthodoxy and seemly Respectability tremble for your immortality!) It is no other than the "fiend writer," "the blaster of his race," "the demoniac proscriber of his species," the self-declared "atheist," Percy Bysshe Shelley.

It is exhilarating to think that had Shelley come in our day, it is possible we might, in a measure, have understood and appreciated him, so greatly have our literary ideals changed since he flared through an astonished and horrified world. It is interesting to note the evolution of Shelleyan criticism, for this denotes a change, not only of literary ideals, but of the ideals of life.

These extracts from critiques of Shelley's day are illustrative:

"The rhythm of the verse is often harsh and unmusical, the predominating character of Mr. Shelley's poetry is its frequent and total want of meaning. . . . Mr. Shelley's poetry is in sober sadness, drivelling prose run mad."—*Quarterly Review*.

"His private life has been a disgrace to humanity, and his poetry a blot on the literature."—*Blackwoods*.

". . . dish of carrion, seasoned with sulphur as spice."

"To our apprehensions Prometheus is little else but absolute raving."—*Literary Gazette*. And so on ad nauseum.

Then there followed a period when the "fiend" idea was dropped. "Poor, poor, Shelley's poetry was admitted to be good, as such. But if only he had shared the prevailing and popular religious habits, if he had been content with the easy-chair attitude of those who possessed that desirable article, in regard to those who sat less comfortably, that it was God's will; had he been satisfied that his sole responsibility was to periodically confess himself to his Deity, a miserable sinner, and there let the matter drop, how much more comfortable we all should have been! Yes, his poetry turned out to be pretty good after all, but his philosophy was unspeakable! As a matter of fact there could be no poetry worthy the name that had not a sound philosophical basis. Mere rhyming metrical matter is not poetry and will not stand the acid test of time. The poetry that has endured has always been truth set to music, as it were.

It was at this time that Matthew Arnold talked about the "ineffectual angel beating in the void his luminous wings in vain." "Void" is a good word to use in regard to early nineteenth century phillistinism, and one dislikes making suggestions to the Superior Person, but how would "beating in the trough his luminous wings in vain" sound? Not so poetical but horribly true. If when the angel visited the pig-pen, the fortunate pigs were too preoccupied with their wash, and the unfortunate too engrossed in the effort to attain the desirable, to heed the visitor, would you place blame on the visitor or the visited? We know that when the wings appeared to be besmirched it was quite to the prevailing taste that the mire should be examined.

Leigh Hunt said of Shelley, "He was like a spirit that had darted out of its orb and found itself in another world. I used to tell him that he had come from the planet Mercury." Might it be that he was a fiery-tongued, brilliant Herald sent with a message to a sordid world, the message of Unity and Brotherhood? A Herald trampled and bruised by mob opinion, a forerunner of the Great Messengers who were to follow and establish these ideas into a cohesive force under the name of Theosophy? Shelley was ineffectual only to the static minds of his day. Now with the mould of our minds broken by the message brought in 1875, we can comprehend Shelley's plea for the perfectibility of man. A sacrilegious doctrine a century ago, to the professed followers of Jesus Christ, his testimony notwithstanding.

At the Shelley Centenary Mr. Edmund Gosse said these very significant words: "Whatever name he might give himself, he, more than any other poet of the age, saw God in everything." A reviewer of today (*London Times Literary Supplement*) says: ". . . he seems to hear the call of another world away from this one. He has a standard of comparison by which he measures this world and knows what in it is temporal and what eternal; and this standard of his seems not to have been attained by conjecture or straining after the unknown; rather this world is unknown to him, always shocking and surprising him by its irrational departure from that celestial form which was so securely established in his own mind. . . . He could think calmly because the world did not tie him down with its own standards and misgivings, its aimless hopes and fears. For him this life had always a meaning because it meant more than itself. . . . He was not a poet of England but of the universe; a patriot one might say, of that spiritual country for which his mind longed always."

So it seems that the writer of,

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power, which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change; nor falter; nor repent;
This like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory."

has at last come into his own, "and thus the whirligig of time brings in his revenges."

The serious question to ask ourselves seems to be, what are we doing? How are we treating the angels that may be beating their wings around us? Are we listening for their message, or are we wasting our time in a minute examination of the particular phase of matter in which they are involved? A comparison of the critiques of our day with those of a less enlightened time leads to the belief that we are not as concerned with personalities, in print, as heretofore, especially obnoxious personalities. We have ears, possibly, better attuned to listen for the beat of angels' wings. We would know how to take a confession of atheism from one who wrote,

O thou immortal deity
Whose throne is in the depth of human thought
I do adjure thy power and thee
By all that man may be, by all that he is not,
By all that he has been and yet must be!

Theosophical books and writings for children are a crying need of the day. This was just as true twenty or more years ago as it is now. William Q. Judge then directed attention to the lack of proper literature for children, the necessity of providing something; and some writings of a suitable nature were produced at that time, though not in such quantity as the situation demanded. It seems strange that in all the years since, no adequate children's books have been produced. Where are the Theosophical fathers and mothers, who know from intimate experience the workings of the youthful minds, the trend and scope of children's questions, and who should thus be the doers *par excellence* of this important work? It is true that some publications devoted to various expositions of "Theosophy" maintain departments for children, but for the most part the ideas and articles appearing in these are quite valueless—indeed, many are much worse than valueless because the writers themselves very evidently have no true conception of the Wisdom-Religion and thus cannot give to young minds a true direction. Many such articles are the veriest "twaddle," which fact is quickly recognized by the keen, inquiring youngster—and likewise by the parent who seeks wholesome theosophical food for the youthful mind, not the dubious, multicolored sweetmeats that can only interfere with mental health and increase credulity.

All this is apropos of little Janet and her grasp upon reincarnation. Janet is a very little girl and Janet's mother is a real Theosophist; so theosophical ideas have been explained to the youngster and her sisters, as simply as possible. The results show how possible and practical it is to inculcate fundamental truths, if sensible methods are pursued.

The children were playing together recently. All were happily engaged except Janet. It was noticed that she seemed to have no part in the fun but was standing at some distance and quite by herself.

"What is the matter, Janet?" she was asked. "Why aren't you playing with the rest?"

"Oh, I'm playing," she answered.

"You see, I'm going to reincarnate in a few minutes and be Mary's baby!"

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THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

JUNE, 1916

No. 8

*"Follow the wheel of life; follow the wheel of duty to race
and kin, to friend and foe. * * *"*

—H. P. BLAVATSKY.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

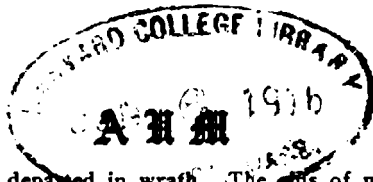
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



The Kings of Light have departed in wrath. The thrones of men have become so black that earth quivers in her great agony. The azure seats remain empty. Who of the brown, who of the red, or yet among the black, races, can sit in the seats of the blessed, the seats of knowledge and mercy? Who can assume the flower of power, the plant of the golden stem and the azure blossom?—*Secret Doctrine*, vol. 2.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE BHAGAVAD-GITA

CHAPTER X.

BY A STUDENT OF W. Q. J.

THE title given is "Devotion By Means of the Universal Divine Perfections". The words "Universal Divine Perfections" have a significance not usually perceived. Men speak of perfection from the standpoint of imperfection, and always in relation to forms, conditions and appearances that are constantly changing; so that with humanity in general the standard of perfection is an ever-receding and elusive, as well as delusive idea. Here again, as with our modern science, we reason from particulars to universals, instead of from universals to particulars, never perceiving that nothing less than *the cause itself* could ever know *itself*.

The discourses of Krishna but repeat that which was known before, to the perfected men of all ages, and that which all divine incarnations have since declared—that Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature. Our doctrines and education lead us to think that we are *inherently imperfect*; if we are so, we can never by any possibility become perfect; but if we are inherently perfect, we can see, understand and correct imperfect knowledge and use of all forces, for it is *forces* we are dealing with, not forms; it is *ideas*, not persons. We will begin to understand that there is but one force or power—the Spiritual, and that all the various effects of that one power or force that we see and experience, are due to the direction given by conscious entities of many kinds in their different degrees. To understand the "divine perfections", they must be applied universally, from the standpoint of the One Self—the Self of each, the Self of All.

While the Gita is laid out in the form of a dialogue between Krishna and Arjuna, as between a divine teacher and his disciple

and may be so understood, it can also be applied in another way; Krishna is the Higher Self in each, and Arjuna, the mind, the mirror of external impressions; so that the dialogue can be profitably taken as a means to the realization of the Self, and Its adjustment and control of the lower elements and forces. The key-note of the ancient teaching is that the creative and sustaining power of all things and beings is not to be sought for externally; it can only be found at the very root of the nature of each and every being. As it is put in the Upanishads, "The Self-Being pierced the openings outward, hence one looks outward, not within himself." The wise, who seek the Eternal, look inward, for "that which lives and thinks in Man is the Eternal Pilgrim" (S. D.) It is necessary then for the student to dwell upon the idea that he acts for and as the Self of All; that the power to see all, and to know all, is potentially present with him, is in fact his real Self. He will at least then understand when Krishna says "Neither the assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts"; "I am the origin of all; all things proceed from me", that he is speaking of the Self of All and of each, and that the origin of that which is Eternal and unchanging is not to be discovered, for it is both Being and Non-Being. As Patanjali states it, "The Soul is the Perceiver; is vision itself, pure and simple, and it looks directly on ideas". This means that each human being has the power to see and know all things, however restricted that power may be at any given time; that the restriction lies in the more or less narrow range of the ideas that he adheres to, and which form the basis for his actions. This self-limited range of perception, not only prevents the full exercise of his powers as Self, but acts as a bar to the right understanding of his observation and experience; so, even the man of today may say, "I am the origin of all things; all things proceed from me", for so far as he is concerned, his adopted ideas and acquired nature form the basis for all causes set in motion by him, and also constitute his field of observation and experience of effects. By the very power that resides in Self, Man creates good and evil, the delusion of separateness, and all imperfections. Divine perfections are universal; they can only be reached by acting for and as the Self in all things. This state can be obtained by a gradual elimination of all bases of action that make for separateness.

Arjuna begins by stating to himself (Krishna), the characteristics that to him designate the very highest place and power. "Thou art Parabrahm" (beyond Brahma); "thou art the Eternal Presence, the Divine Being; all-pervading; without beginning." "Thou alone knowest thyself by thy Self." "Thou alone can fully declare thy divine powers". "How shall I, constantly thinking of thee, be able to know thee." "In what particular forms shall I meditate on thee?"

The reply begins with; "I will make thee acquainted with the chief of my divine manifestations, *for the extent of my nature is*

infinite. I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle and the end of all existing things." He then goes on to recite that among the gods, the Self is the highest; among planetary bodies, the Sun expresses It; among the spirits of the air, the chief of these is an expression of It; among the sacred writings, It is the essence of these—the all-compelling song or sound; and so on through a long list of forms, powers and qualities understood by Arjuna. He concludes by saying, "I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me". "My divine manifestations are without end, the many which I have mentioned are by way of example. Whatever creature is permanent, of good fortune or mighty, also know it to be sprung from a portion of my energy. But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a portion of myself and remain separate."

Arjuna had asked Krishna under what particular form should the Self be worshipped. Krishna's reply was "under all forms", that there is nothing in the universe, animate or inanimate, which is without the Self. The seeker for Truth and knowledge must see the One Self in all things, and all things in the Self, and then act for and as the Self of All. All sacred writings are addressed to the individual, for it is from within the individual, and the individual alone, that reformation can begin and must be consummated. The study and application of the Gita tends to break down all ideas based upon separateness, and impresses upon the student that the way of true knowledge of the divine perfections lies in universal service, without distinction of caste, creed, sex, color or race. "Self knowledge is of loving deeds, the child".

THOUGHTS IN SOLITUDE*

VIII.

WHAT is known in the present day under the name of Theosophy, as has repeatedly been stated, is the primary truth which all the religions of the world alike have enshrined—it may be regarded as the kernel of which the religions have been the husks, and it would seem that in the development of this idea, and in the comparison of the objects aimed at by the various religions and by Theosophy, that we shall best realize the stupendous scope and importance of this divine hidden wisdom.

While some of the religions may have been more transparent husks than others through which the kernel of the wisdom of the ages might be dimly visioned, in other words, while some may contain vague hints of the wider horizon and the more transcendent

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1887.

heights of being, it may generally be stated without making invidious distinctions that the religions of the world as a rule have concerned themselves almost exclusively with the present earth life and the life lying immediately beyond. It is with the rewards and punishments of this state in the immediate future, and with the moral or virtuous thoughts and actions of the present life, which are supposed to be the means of meriting the former and of avoiding the latter, that the priesthoods and the teachers of religion have principally dealt. Indeed, so engrossed in the pursuit of worldly objects have the priesthoods of some religions become that the wider horizon has been completely lost by them.

While the quality of spirituality is but feebly developed in mankind, while the occupations and aims of this present earth life continue to absorb so very much the greater part of the energy of men, and while the intellectual development of those who have some dim perception of a higher state has still to achieve its period of blossom, the different religions adopted by the various races of men will continue to supply the required needs. But there are a few in each country who have risen above the prevailing level—the forerunners we take it of the mighty coming race, and their numbers are being daily added to—men of thought and feeling who through pain and inward struggle have emancipated themselves from the deadly bonds of superstition, and who have at the same time been too great hearted to fall into the still deadlier grip of the opposing faction that usurps the name of science, and that parades its little aims under the denial of all that is most sacred in humanity—men who by intense imaginative power have grasped and realized all that this life has to give, and have been forced to put it by as failing to satisfy their highest aspirations. For such men the Theosophic advent has been a true Eirenicon. No longer bounded by the dimly imaged heaven which superstitious ignorance stretched into eternity, all life now lies before the impartial student of nature in logical order. The law of absolute justice under the name of Karma, which follows with impartial reward or retribution every act, every word and every thought, is now recognized alike as satisfying the moral conscience of the religious man, and as extending over the whole horizon of man's nature the inevitable sequence of cause and effect which the scientists have shown to exist in the material world; while in marked contrast alike to the agnostic acceptance of annihilation, and to the diabolic theory of the arbitrary awardment of eternal bliss or eternal misery to the poor struggling mortals, who after a short life-time of 70 or 80 years are surely unlikely to be deserving of either, the picture is completed by the steady progress and evolution of the soul through the continually repeated vicissitudes of earthly life—alternated and relieved by the blissful dreams of heaven where the infinite variety of human character will through æons of time reap in subtle distinction that which is the due of each.

The objects of the Theosophical Society may be stated as two-fold. Firstly to act as a counter movement alike to the decaying

but still lingering superstitions, and still more to the rampant and growing materialism of the present day, and the best way to attain this first object is surely to give to the world such a system of thought as may help to explain the mysteries of life. Such a system as will at once satisfy man's logical requirements, his moral feeling of fitness, and his highest spiritual aspirations. And where will such a system be found as in the doctrines Theosophy teaches? The second and main object to which the first leads up, is to act as a guide to the pathway of deliverance by which man may escape from the alternating miseries of birth and death, and attain the one permanent state of Being. This is the great—the divine—secret—to be bound no longer in conditioned existence—to merge the manhood in the Godhead! To catch a glimpse of one of the thousand states of ecstatic being that lie in infinite gradation between us and that stupendous goal would blind us with excess of light. Surely then the only figure before the mind when whispering in worshipping awe of that ineffable state of being should be the kneeling angel with head bent low, and wings crossed before the face.

While a large and increasing number are likely to be influenced by the teachings of Theosophy towards more tolerant and wider views of life, the number of those who will feel impelled to attempt the great undertaking will not probably in this age of darkness be relatively large. But indeed it is not a matter of choice, the destiny of each guides unerringly in the path he is bound to tread, the good within drives and will drive in ways that we know not of. The deep depression or the cutting sorrow of former years may pass away, the torture may take a more subtle form, but while the wings are yet too weak to soar for long in the heavenly air, the detachment from earthly things is bound to bear its first fruits of pain, and the heart will still remain steadily crushed between the upper and the nether millstones. When the aimlessness of this life has made itself felt, to the exclusion of all other thought, to escape from its desolating curse must seem the one object worthy of accomplishment. The converging lines of Karma must doubtless have led those who feel impelled to scale the transcendent heights, compared with which the most soaring ambition of earthly life sinks into nothingness, but in weak-kneed moments to be thrust on such a path of greatness is felt to be a pathetic destiny, a forlorn hope, truly forlorn if the present life alone is regarded, but it is a forlorn hope that *has* to be led.

To realize with vivid distinctness the inanity of all earthly bliss, and yet to catch no refreshing glimpse of the beatific vision; to taste no strengthening sip of the heavenly Amrit, this is indeed a desolateness without any parallel in worldly life, it is the "indescribable vacuum" of the heart, so well pictured in an article in the June *Theosophist* entitled "Divine Heartache." But as the writer there goes on to describe in words which recall St. John of the Cross's "Obscure Night of the Soul" the apparent contraction of the heart is caused by the divine fire which is driving out its rheum and filthy moisture, and is but a prelude to the ultimate expansion.

St. Thomas à Kempis, also dwells on the trouble of mind the disciple must learn to bear, and points out that "to be in a state of great devotion and sweetness" is not advantageous "for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."

It is written, "He that hath put aside woman hath put aside the world" and this would seem to be the best illustration of that final detachment which is the prelude to the first step on the path to higher things. The different earthly desires from that of mere animal comfort up to the most ideal love, have all got characteristics that blend into each other, but earthly desire at every turn has to be fought and conquered, or put in other words it is a continual raising of the object of desire, either through the failure of realization or through the satiety that comes of realization. It may have required the experience of many incarnations to weed out of the heart the desire for wealth, for title, for power, for consideration among men, at each death of the body a step may have been gained, and the object of desire raised a degree in nobility, until its culmination is reached in the desire for the ideal union, the true marriage of the soul, to which the bodily union is but a subsidiary supplement. The intensity of a fruitless passion if kept undegraded by any acceptance of a lower love, if steadily nursed through a whole life-time as the one thing worthy of achievement, may have alchemical force enough to transmute this love into what it already resembles, the still loftier and purer love of the Universal Soul. "Woman" may have been "put aside" and the ideal union as a tangible reality in this life despaired of—in moments of enthusiasm the earthly love may appear totally eclipsed by the heavenly—but while lungs fit to breathe the heavenly ether are still undeveloped, descents have to be made to the lower air, the old hopes of love rise again in the breast though more faintly, and the old torture is gone through again.

But if the ultimate goal is steadily kept before the mind's eye, each pang that has been endured should have given added strength. The goad that drives each man to higher things is deep seated in his being, and must remain so through life until it ceases to be a goad at all by the conquest of the special desire against which it was directed, and if only we bear in mind that it is a matter of small moment whether or not we attain our earthly desires, and that the one thing important is to follow loyally what at the time seems to us highest and worthiest—though that highest and worthiest ideal is ever moving upwards—periods of peace and satisfaction are bound to come at last, and we may repeat with Sidney—

"Leave me, O Love, that reachest but to dust;

"And thou my mind aspire to higher things;

"Grow rich in that which never taketh rust;

"Whatever fades but fading pleasure brings.

* * * * *

"Then farewell World! thy uttermost I see

"Eternal Love, maintain thy life in me!"

PILGRIM.

A WEIRD TALE*¹

(Continued from May Number)

THERE are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who had arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space² making the voice sound faint and far off. It said:

"The man whose passions enter his heart as waters run into
"the unswelling passive ocean obtaineth happiness; not he who
"lusteth in his lusts. The man who having abandoned the lusts of
"the flesh worketh without inordinate desires, unassuming, and free
"from pride, obtaineth happiness. This is divine dependence. A
"man being possessed of this confidence in the Supreme goeth not
"astray: even at the hour of death should he attain it he shall mix
"with the incorporeal nature of Brahm. He who enjoyeth the
"*Amreeta* that is left of his offerings obtaineth the eternal spirit
"of Brahm the Supreme."

* This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1885.

¹ In answer to inquiries we beg to state that the incidents of this tale are not to be taken as having literally happened in the precise manner described.—*Ed.*

² There are some Theosophists who will recognize this.

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or a person for whom I should have respect.

Occupied with such thoughts, I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English clothes were gone and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. They had yet no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I. "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is ——."

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon

the table. Where it came from I do not know, as I had no recollection of bringing it with me. However, I asked no questions, and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was rivetted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other, with a queer faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

"Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such. . . . But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically. . . . There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head. . . . No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it. . . . Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, on his head. . . . No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it in one of their books, that everything is in the Supreme soul, and the Supreme soul in everything."* So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view. . . . And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an

* Bhagavad-Gita.

eight-armed divinity, are charged with having worshipped jackals, cats and birds. . . . "Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key—."

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elements recommenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said:

"What could have induced you to leave those peaceful places where true progress may be gained?"

"Well," he replied, "very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanon, and perhaps have an exaggerated idea of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called the 'peaceful places,' this power becomes tenfold stronger than it is found to be on the plane in which we now live in London."

"Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunate isles."

"Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focussed by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend."*

"But," said I, "was the fault committed a great one, that it should condemn you to this task?"

"No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Carácas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble

* Bhagavad-Gita.

not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?"

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said:

"Don't you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, temporarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge."

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, "Yes, I will show you a verse some one tells me to show you."

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read:

*"This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving Akas, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme."**

W. Q. J.

* Bhagavad-Gita, Sect. XIII, last verse.

THEOSOPHY GENERALLY STATED*

[From the Official Report, World's Parliament of Religions.]

THE claim is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the wisdom religion, and they are the keepers of it. At times they come to nations as great teachers and "saviours," who only re-promulgate the old truths and system of ethics. This therefore holds that humanity is capable of infinite perfection both in time and quality, the saviours and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large. Added, then, to the testimony through all time found in records of all nations, we have this modern explicit assertion that the ancient learned and humanitarian body of adepts still

*This article was first printed in *Lucifer* for December, 1893.

exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They coexist, are not separate nor separable from each other, or, as the Hindû scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, are part-takers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we know him is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence, he is deluded; the object of evolution then is to give him complete

self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in turn itself spiritual in essence. Being a spirit he requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is as spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or Buddhi as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with Manas or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles by its evolution. Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each re-

birth, while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reïncarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reëmbodiment in meaning, and as evolution could not go on without reëmbodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favour, or partiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him as the centre the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete

responsibility is established; his own spirit is the essence of this law and provides for ever compensation for every disturbance and adjustment for all effects. This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived. God is not mocked, for whatsoever a man soweth that also shall he reap." And that sowing and reaping can only be possible under the doctrines of Karma and reincarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindû religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbour as yourself—declared as right by all teachers in the great religions of the world.

WILLIAM Q. JUDGE.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY. DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF "THE SECRET DOCTRINE."

I.

The following "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part I consists of discussions of Stanzas I and II of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*," will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid.

STANZA I.

Sloka (I). THE ETERNAL PARENT (*Space*), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Q. Space in the abstract is explained in the Proem (pp. 8 and 9) as follows:

" . . . Absolute unity cannot pass to infinity; for infinity presupposes the limitless extension of *something*, and the duration of that 'something'; and the One All is like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe, or a multiple personality, that Unity would cease to be one. Locke's idea that 'pure Space is capable of neither resistance nor motion' is incorrect. Space is neither a 'limitless void' nor a 'conditioned fulness,' but both, being on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested; it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's 'In Him we live and move and have our being,' and the Hindu Rishi's, 'The Universe lives in, proceeds from, and will return to, Brahma (Brahmā)'; for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahmā, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God

Secret Doctrine references are to the Original Edition.—[ED. THEOSOPHY.]

of the Apostle-Initiate, and of the Rishi, being both the Unseen and the Visible SPACE. Space is called, in the esoteric symbolism, 'The Seven-Skinned Eternal Mother-Father.' It is composed from its undifferentiated to its differentiated surface of seven layers.

"'What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?' asks the esoteric Senzar Catechism. And the answer made is—SPACE."*

But why is the Eternal Parent, Space, spoken of as feminine?

A. Not in all cases, for in the above extract Space is called the "Eternal Mother-Father"; but when it is so spoken of the reason is that though it is impossible to define Parabrahm, yet once that we speak of that first something which *can* be conceived, it has to be treated of as a feminine principle. In all cosmogonies the first differentiation was considered feminine. It is Mulaprakriti which conceals or veils Parabrahm; Sephira the *light* that emanates first from Ain-Soph; and in Hesiod it is Gaea who springs from Chaos, preceding Eros (THEOG. IV.; 201-246). This is repeated in all subsequent and less abstract material creations, as witnessed by Eve, created from the rib of Adam, etc. It is the goddess and goddesses who come first. The first emanation becomes the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces. We have to adopt the masculine or the feminine gender, for we cannot use the neuter *it*. From IT, strictly speaking, nothing can proceed, neither a radiation nor an emanation.

Q. Is this first emanation identical with the Egyptian Neïth?

A. In reality it is beyond Neïth, but in one sense or in a lower aspect it is Neïth.

Q. Then the IT itself is not the "Seven-Skinned Eternal Mother-Father"?

A. Assuredly not. The IT is, in the Hindu philosophy, Parabrahm, that which is beyond Brahmâ, or, as it is now called in Europe, the "unknowable." The space of which we speak is the female aspect of Brahmâ, the male. At the first flutter of differentiation, the Subjective proceeds to emanate, or fall, like a shadow into the Objective, and becomes what was called the Mother Goddess, from whom proceeds the Logos, the Son and Father God at the same time, both unmanifested, one the Potentiality, the other the Potency. But the former must not be confounded with the manifested Logos, also called the "Son" in all cosmogonies.

Q. Is the first differentiation from the absolute IT always feminine?

A. Only as a figure of speech; in strict philosophy it is sexless; but the female aspect is the first it assumes in human concep-

*S. D., I., 8, O. E.

tions, its subsequent materialisation in any philosophy depending on the degree of the spirituality of the race or nation that produced the system. For instance: in the Kabbala of the Talmudists IT is called AIN-SOPH, the endless, the boundless, the infinite (the attribute being always negative), which *absolute* Principle is yet referred to as *He!!* From it, this negative, Boundless Circle of Infinite Light, emanates the first Sephira, the Crown, which the Talmudists call "Torah," the law, explaining that she is the wife of Ain-Soph. This is anthropomorphising the Spiritual with a vengeance.

Q. Is it the same in the Hindu Philosophies?

A. Exactly the opposite. For if we turn to the Hindu cosmogonies, we find that Parabrahm is not even mentioned therein, but only Mulaprakriti. The latter is, so to speak, the lining or aspect of Parabrahm in the invisible universe. Mulaprakriti means the Root of Nature or Matter. But Parabrahm cannot be called the "Root," for it is the absolute *Rootless Root* of all. Therefore, we must begin with Mulaprakriti, or the Veil of this unknowable. Here again we see that the first is the Mother Goddess, the reflection or the subjective root, on the first plane of Substance. Then follows, issuing from, or rather residing in, this Mother Goddess, the unmanifested Logos, he who is both her Son and Husband at once, called the "concealed Father." From these proceeds the first-manifested Logos, or Spirit, and the Son from whose substance emanate the Seven Logoi, whose synthesis, viewed as one collective Force, becomes the Architect of the Visible Universe. They are the Elohim of the Jews.

Q. What aspect of Space, or the unknown deity, called in the Vedas "THAT," which is mentioned further on, is here called the "Eternal Parent"?

A. It is the Vedantic Mulaprakriti, and the Svâbhâvat of the Buddhists, or that androgynous *something* of which we have been speaking, which is both differentiated and undifferentiated. In its first principle it is a pure abstraction, which becomes differentiated only when it is transformed, in the process of time, into Prakriti. If compared with the human principles it corresponds to Buddhi, while Atma would correspond to Parabrahm, Manas to Mahat, and so on.

Q. What, then, are the seven layers of Space, for in the "Proem" we read about the "Seven-Skinned Mother-Father"?

A. Plato and Hermes Trismegistus would have regarded this as the *Divine Thought*, and Aristotle would have viewed this "Mother-Father" as the "privation" of matter. It is that which will become the seven planes of being, commencing with the spiritual and passing through the psychic to the material plane. The seven planes of thought or the seven states of consciousness correspond to these planes. All these septenaries are symbolized by the seven "Skins."

Q. The divine ideas in the Divine Mind? But the Divine Mind is not yet.

A. The Divine Mind is, and must be, before differentiation takes place. It is called the divine Ideation, which is eternal in its Potentiality and periodical in its Potency, when it becomes *Mahat*, *Anima Mundi* or Universal Soul. But remember that, however you name it, each of these conceptions has its most metaphysical, most material, and also intermediate aspects.

Q. What is the meaning of the term "Ever invisible robes"?

A. It is of course, as every allegory in the Eastern philosophies, a figurative expression. Perhaps it may be the hypothetical Protyle that Professor Crookes is in search of, but which can certainly never be found on this our earth or plane. It is the non-differentiated substance or spiritual matter.

Q. Is it what is called "Laya"?

A. "Robes" and all are in the *Laya* condition, the point from which, or at which, the primordial substance begins to differentiate and thus gives birth to the universe and all in it.

Q. Are the "invisible robes" so called because they are not objective to any differentiation of consciousness?

A. Say rather, invisible to finite consciousness, if such consciousness were possible at that stage of evolution. Even for the Logos, Mulaprakriti is a veil, the Robes in which the Absolute is enveloped. Even the Logos cannot perceive the Absolute, say the Vedantins.*

Q. Is Mulaprakriti the correct term to use?

A. The Mulaprakriti of the Vedantins is the Aditi of the Vedas. The Vedanta philosophy means literally "the end or Synthesis of all knowledge." Now there are six schools of Hindu philosophy, which, however, will be found, on strict analysis, to agree perfectly in substance. Fundamentally they are identical, but there is such a wealth of names, such a quantity of side issues, details, and ornamentations—some emanations being their own fathers, and fathers born from their own daughters—that one becomes lost as in a jungle. State anything you please from the esoteric standpoint to a Hindu, and, if he so wishes, he can, from his own particular system, contradict or refute you. Each of the six schools has its own peculiar views and terms. So that unless the terminology of one school is adopted and used throughout the discussion, there is great danger of misunderstanding.

Q. Then the same identical term is used in quite a different sense by different philosophies? For instance, Buddhi has one meaning in the Esoteric and quite a different sense in the Sankya philosophy. Is not this so?

A. Precisely, and quite a different sense in the Vishnu Purana, which speaks of seven Prakritis emanating from Mahat, and

*Vide Mr. Subba Row's four Lectures, *Notes on the Bhagavat Gita*.

calls the latter Maha-Buddhi. Fundamentally, however, the ideas are the same, though the terms differ with each school, and the correct sense is lost in this maze of personifications. It would, perhaps, if possible, be best to invent for ourselves a new nomenclature. Owing, however, to the poverty of European languages, especially English, in philosophical terms, the undertaking would be somewhat difficult.

Q. Could not the term "Protyle" be employed to represent the Laya condition?

A. Scarcely; the Protyle of Professor Crookes is probably used to denote homogeneous matter on the most material plane of all, whereas the *substance* symbolized by the "Robes" of the "Eternal Parent" is on the seventh plane of matter counting upwards, or rather from without within. This can never be discovered on the lowest, or rather most outward and material plane.

Q. Is there, then, on each of the seven planes, matter relatively homogeneous for every plane?

A. That is so; but such matter is homogeneous only for those who are on the same plane of perception; so that if the Protyle of modern science is ever discovered, it will be homogeneous only to us. The illusion may last for some time, perhaps until the sixth race, for humanity is ever changing, physically and mentally, and let us hope spiritually too, perfecting itself more and more with every race and sub-race.

Q. Would it not be a great mistake to use any term which has been used by scientists with another meaning? Protoplasm had once almost the same sense as Protyle, but its meaning has now become narrowed.

A. It would most decidedly; the *Hyle* (ὑλη) of the Greeks, however, most certainly did not apply to the matter of this plane, for they adopted it from the Chaldean cosmogony, where it was used in a highly metaphysical sense.

Q. But the word Hyle is now used by the materialists to express very nearly the same idea as that to which we apply the term Mulaprakriti.

A. It may be so; but Dr. Lewins and his brave half-dozen of Hylo-Idealists are hardly of this opinion, for in their system the metaphysical meaning is entirely disregarded and lost sight of.

Q. Then perhaps after all Laya is the best term to use?

A. Not so, for Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

Q. The first differentiation would represent matter on its seventh plane: must we not, therefore, suppose that Professor Crookes' Protyle is also matter on its seventh plane?

A. The ideal Protyle of Professor Crookes is matter in that state which he calls the "zero-point."

Q. That is to say, the Laya point of this plane?

A. It is not at all clear whether Professor Crookes is occupied with other planes or admits their existence. The object of his search is the protylic atom, which, as no one has ever seen it, is simply a new working hypothesis of Science. For what in reality is an atom?

Q. It is a convenient definition of what is supposed to be, or rather a convenient term to divide up, a molecule.

A. But surely they must have come by this time to the conclusion that the atom is no more a convenient term than the supposed seventy odd elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. In fact, so far from discovering the atom, a single simple molecule has not yet been arrived at.

Q. It should be remembered that Dalton, who first spoke on the subject, called it the "Atomic Theory."

A. Quite so; but, as shown by Sir W. Hamilton, the term is used in an erroneous sense by the modern schools of science, which, while laughing at metaphysics, apply a purely metaphysical term to physics, so that nowadays "theory" begins to usurp the prerogatives of "axiom."

Q. What are the "Seven Eternities," and how can there be such a division in Pralaya, when there is no one to be conscious of time?

A. The modern astronomer knows the "ordinances of Heaven" by no means better than his ancient brother did. If asked whether he could "bring forth Mazzaroth in his season," or if he was with "him" who "spread out the sky," he would have to answer sadly, just as Job did, in the negative. Yet this in no wise prevents him from speculating about the age of the Sun, Moon, and Earth, and "calculating" geological periods from that time when there was not a living man, with or without consciousness, on earth. Why, therefore, should not the same privilege be granted to the ancients?

Q. But why should the term "Seven Eternities" be employed?

A. The term "Seven Eternities" is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the "Night" after the Manvantaric "Day." There is no one by, and consciousness is asleep with the rest. But

since it exists, and is in full activity during Manvantara; and since we are fully alive to the fact that the law of analogy and periodicity is immutable, and, being so, that it must act equally at both ends, why cannot the phrase be used?

Q. But how can an eternity be counted?

A. Perhaps the query arises owing to the general misunderstanding of the term "Eternity." We Westerns are foolish enough to speculate about that which has neither beginning nor end, and we imagine that the ancients must have done the same. They did not, however: no philosopher in days of old ever took "Eternity" to mean beginningless and endless duration. Neither the *Æons* of the Greeks nor the *Naroses* convey this meaning. In fact, they had no word to convey this precise sense. Parabrahm, Ain-Soph, and the *Zeruana-Akerne* of the Avesta alone represent such an Eternity; all the other periods are finite and astronomical, based on tropical years and other enormous cycles. The word *Æon*, which in the Bible is translated by Eternity, means not only a finite period, but also an angel and being.

Q. But is it not correct to say that in Pralaya too there is the "Great Breath"?

A. Assuredly: for the "Great Breath" is ceaseless, and is, so to speak, the universal and eternal *perpetuum mobile*?

Q. If so, it is impossible to divide it into periods, for this does away with the idea of absolute and complete nothingness. It seems somewhat incompatible that any "number" of periods should be spoken of, although one might speak of so many outbreathings and indrawings of the "Great Breath."

A. This would make away with the idea of absolute Rest, were not this absoluteness of Rest counteracted by the absoluteness of Motion. Therefore one expression is as good as the other. There is a magnificent poem on Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean.

Q. The difficulty is when the word "eternity" is used instead of "Æon."

A. Why should a Greek word be used when there is a more familiar expression, especially as it is fully explained in the *Secret Doctrine*? You may call it a *relative*, or a Manvantaric and Pralayaic eternity, if you like.

Q. Is the relation of Pralaya and Manvantara strictly analogous to the relations between sleeping and waking?

A. In a certain sense only; during night we all exist personally, and *are* individually, though we sleep and may be unconscious of so living. But during Pralaya every thing differentiated, as every unit, disappears from the phenomenal universe and is merged in, or rather transferred into, the One noumenal. Therefore, *de facto*, there is a great difference.

Q. Sleep has been called the "Shady side of life;" may Pralaya be called the shady side of Cosmic life?

A. It may in a certain way be called so. Pralaya is dissolution of the visible into the invisible, the heterogeneous into the homogeneous—a time of rest, therefore. Even cosmic matter, indestructible though it be in its essence, must have a time of rest, and return to its *Layam* state. The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity.

Sloka (2). TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

Q. What is the difference between Time and Duration?

A. Duration is; it has neither beginning nor end. How can you call that which has neither beginning nor end, Time? Duration is beginningless and endless; Time is finite.

Q. Is, then, Duration the infinite, and Time the finite conception?

A. Time can be divided; Duration—in our philosophy, at least—cannot. Time is divisible in Duration—or, as you put it, the one is something *within* Time and Space, whereas the other is outside of both.

Q. The only way one can define Time is by the motion of the earth?

A. But we can also define Time in our conceptions.

Q. Duration, rather?

A. No, Time; for as to Duration, it is impossible to divide it or set up landmarks therein. Duration with us is the one eternity, not relative, but absolute.

Q. Can it be said that the essential idea of Duration is existence?

A. No; existence has limited and definite periods, whereas Duration, having neither beginning nor end, is a perfect abstraction which contains Time. Duration is like Space, which is an abstraction too, and is equally without beginning or end. It is in its concreteness and limitation only that it becomes a representation and something. Of course the distance between two points is called space; it may be enormous or it may be infinitesimal, yet it will always be space. But all such specifications are divisions in human conception. In reality Space is what the ancients called the One invisible and unknown (now unknowable) Deity.

Q. Then Time is the same as Space, being one in the abstract?

A. As two abstractions they may be one; but this would apply to Duration and Abstract Space rather than to Time and Space.

Q. Space is the objective and Time the subjective side of all manifestation. In reality they are the only attributes of the infinite; but attribute is perhaps a bad term to use, inasmuch as they are, so to speak, co-extensive with the infinite. It may, however, be objected that they are nothing but the creations of our own intellect; simply the forms in which we cannot help conceiving things.

A. That sounds like an argument of our friends the Hylo-idealists; but here we speak of the noumenal and not of the phenomenal universe. In the occult catechism (*Vide Secret Doctrine*) it is asked: "What is that which always IS, which you cannot imagine as not *being*, do what you may?" The answer is—SPACE. For there may not be a single man in the universe to think of it, not a single eye to perceive it, nor a single brain to sense it, but still Space *is, ever was, and ever will be*, and you cannot make away with it.

Q. Because we cannot help thinking of it, perhaps?

A. Our thinking of it has nothing to do with the question. Try, rather, if you can think of anything with Space excluded and you will soon find out the impossibility of such a conception. Space exists where there is nothing else, and must so exist whether the Universe is one absolute vacuum or a full Pleroma.

Q. Modern Philosophers have reduced it to this, that space and time are nothing but attributes, nothing but accidents.

A. And they would be right, were their reduction the fruit of true science instead of being the result of *Avidya* and *Maya*. We find also Buddha saying that even Nirvâna, after all, is but *Maya*, or an illusion; but the Lord Buddha based what he said on *knowledge*, not *speculation*.

Q. But are eternal Space and Duration the only attributes of the Infinite?

A. Space and Duration, being eternal, cannot be called attributes, as they are only the *aspects* of that Infinite. Nor can that Infinite, if you mean by it The Absolute Principle, have any attributes whatever, as only that which is itself finite and conditioned can have any relation to something else. All this is philosophically wrong.

Q. We can conceive of no matter which is not extended, no extension which is not extension of something. Is it the same on higher planes? And if so, what is the substance which fills absolute space, and is it identical with that space?

A. If your "trained intellect" cannot conceive of any other kind of matter, perhaps one less trained but more open to spiritual perceptions can. It does not follow, because you say so, that such a conception of Space is the only one possible, even on our Earth. For even on this plane of ours there are other and various intellects, besides those of man, in creatures visible and invisible, from

minds of subjective high and low Beings to objective animals and the lowest organisms, in short, "from the Deva to the elephant, from the elemental to the ant." Now, in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one; for though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers, as all of us know. Thus, finding on our own plane—if we credit the teachings of Occultism—so many and such varied states of consciousness and intelligence, we have no right to take into consideration and account only our own human consciousness, as though no other existed outside of it. And if we cannot presume to decide how far insect consciousness goes, how can we limit consciousness, of which Science knows nothing, to this plane?

Q. But why not? Surely natural science can discover all that has to be discovered, even in the ant?

A. Such is your view; to the occultist, however, such confidence is misplaced, in spite of Sir John Lubbock's labours. Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations. If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant's behaviour.

Q. The ant's conception of time and space are not our own, then. Is it this that you mean?

A. Precisely; the ant has conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane; we have, therefore, no right to deny *à priori* the existence of other planes only because we can form no idea of them, but which exist nevertheless—planes higher and lower than our own by many degrees, as witness the ant.

Q. The difference between the animal and man from this point of view seems to be that the former is born more or less with all its faculties, and, generally speaking, does not appreciably gain on this, while the latter is gradually learning and improving. Is not that really the point?

A. Just so; but you have to remember why: not because man has one "principle" more than the tiniest insect, but because man is a perfected animal, the vehicle of a fully developed *monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.

Q. Is there any consciousness, or conscious being, to cognize and make a division of time at the first flutter of manifestation? In his Lecture on the Bhagavat Gita, Mr. Subba Row, in speaking

of the First Logos, seems to imply both consciousness and intelligence.

A. But he did not explain which Logos was referred to, and I believe he spoke in general. In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Iswara stands for that Second, and Nârâyana for the unmanifested Logos. Subba Row is an Adwaitee and a learned Vedantin, and explained from his standpoint. We do so from ours. In the *Secret Doctrine*, that from which the manifested Logos is born is translated by the "Eternal Mother-Father"; while in the Vishnu Purâna it is described as the Egg of the World, surrounded by seven skins, layers or zones. It is in this Golden Egg that Brahmâ, the male, is born and that Brahmâ is in reality the Second Logos or even the Third, according to the enumeration adopted; for a certainty he is not the First or highest, the point which is everywhere and nowhere. Mahat, in the Esoteric interpretations, is in reality the Third Logos or the Synthesis of the Seven creative rays, the Seven Logoi. Out of the seven so-called *Creations*, Mahat is the third, for it is the Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world. In the Sankhya and Purânîc doctrines Mahat is the first product of *Pradhâna*, informed by Kshetrajna "Spirit-Substance." In Esoteric philosophy Kshetrajna is the name given to our informing EGOS.

Q. Is it then the first manifestation in our objective universe?

A. It is the first Principle in it, made sensible or perceptible to divine though not human senses. But if we proceed from the Unknowable, we will find it to be the third, and corresponding to Manas, or rather Buddhi-Manas.

Q. Then the First Logos is the first point within the circle?

A. The point within the circle which has neither limit nor boundaries, nor can it have any name or attribute. This first unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. In the Purânas, for instance, it is again said that the first production of Akâsa is Sound, and Sound means in this case the "Word," the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John. Dr. Wilson and other Orientalists speak of this conception of the Hindus as an absurdity, for according to them Akâsa and Chaos are identical. But if they knew that Akâsa and Pradhâna are but two aspects of the same thing, and remember that Mahat, the *divine ideation on our plane*—is that manifested *Sound* or Logos, they would laugh at themselves and their own ignorance.

Q. With reference to the following passage, what is the consciousness which takes cognizance of time? Is the consciousness of time limited to the plane of waking physical consciousness, or does it exist on higher planes? In the Secret Doctrine, I., 37, it is said that:— "Time is only an illusion produced by the succession of states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists."

A. Here consciousness only on our plane is meant, not the eternal *divine* Consciousness which we call the Absolute. The consciousness of time, in the present sense of the word, does not exist even in sleep; much less, therefore, can it exist in the essentially absolute. Can the sea be said to have a conception of time in its rhythmical striking on the shore, or in the movement of its waves? The Absolute cannot be said to have a consciousness, or, at any rate, a consciousness such as we have here. It has neither consciousness, nor desire, nor wish, nor thought, because it is absolute thought, absolute desire, absolute consciousness, absolute "all."

Q. Is it what we refer to as BE-NESS, or SAT?

A. Our kind critics have found the word "Be-ness" very amusing, but there is no other way of translating the Sanskrit term, *Sat*. It is not existence, for existence can only apply to *phenomena*, never to *noumena*, the very etymology of the Latin term contradicting such assertion, as *ex* means "from" or "out of," and *sistere* "to stand"; therefore, something appearing being then where it was not before. Existence, moreover, implies something having a beginning and an end. How can the term, therefore, be applied to that which ever was, and of which it cannot be predicated that it ever issued from something else?

Q. The Hebrew Jehovah was "I am."

A. And so was Ormuzd, the Ahura-Mazda of the old Mazdeans. In this sense every man as much as every God can boast of his existence, saying "I am that I am."

Q. But surely "Be-ness" has some connection with the word "to be"?

A. Yes; but "Be-ness" is not *being*, for it is equally *non-being*. We cannot conceive it, for our intellects are finite and our language far more limited and conditioned even than our minds. How, therefore, can we express that which we can only conceive of by a series of negatives?

Q. A German could more easily express it by the word "Sein"; "das sein" would be a very good equivalent of "Be-ness"; the latter term may sound absurd to unaccustomed English ears, but "das sein" is a perfectly familiar term and idea to a German. But we were speaking of consciousness in Space and Time.

A. This Consciousness is finite, having beginning and end. But where is the word for such finite Consciousness which still, owing to *Māya*, believes itself infinite? Not even the Devachanee

is conscious of time. All is present in Devachan; there is no past, otherwise the *Ego* would recall and regret it; no future, or it would desire to have it. Seeing, therefore, that Devachan is a state of bliss in which everything is present, the Devachanee is said to have no conception or idea of time; everything is to him as in a vivid dream, a reality.

Q. But we may dream a lifetime in half a second, being conscious of a succession of states of consciousness, events taking place one after the other.

A. After the dream only; no such consciousness exists while dreaming.

Q. May we not compare the recollection of a dream to a person giving the description of a picture, and having to mention all the parts and details because he cannot present the whole before the mind's eye of the listener?

A. That is a very good analogy.

(To be continued.)

OTHER LIVES AND OTHER WORLDS*

COULD we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life, but with life specially adapted to the environment. Life in forms strange and weird; life far stranger to us than Columbus found it to be in the New World when he first landed there. Life, it may be, stranger than ever Dante described or Doré drew. Intelligence may yet have a home among those spheres no less than on the earth. There are globes greater and globes less—atmospheres greater and atmospheres less. And the truest philosophy on this subject is crystallised in the exquisite language of Tennyson:—

This truth within thy mind rehearse
That in a boundless universe
Is boundless better, boundless worse.
Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

—Sir Robert Ball in "*The Story of the Heavens.*"

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ON THE SOUL OF MAN*

JACOB BOEHME'S REPLY TO THE SIXTEENTH QUESTION PRO-
POUNDED TO HIM BY DR. BALTHASAR WALTER, IN A. D. 1620.

TO THE SIXTEENTH QUESTION :

*How is the soul kept in union, both in the Adamicall and Re-
generate Body?*

1. We have mentioned before that there are three principles which are all three in the soul, already beforehand, and are in one another as one thing! and you must understand that the strife in the soul beginneth before in the seed, while it lyeth hidden in both sexes; when also the *Turba* stirreth up itself before, in that it driveth the essence of the seed to a false desire and imagination.

2. Although the spirit tameth the body, yet at the same time it imagineth, and that the *Turba* causeth in the seed, and no man can well deny but that many times this imagination is offensive to him, and where there is a right spirit it wisheth it anathematised. And you must know that the spirit of the soul sticketh thus in a miserable strait, and cannot be loosed until the *Turba* taketh the body.

3. Now there is never any union between the outward and the Regenerate man; the outward man would always devour the Regenerate man, for they are in one another; but each hath its own principle, so that the outward cannot overmaster the inward, if the spirit do but continue in strife.

4. They may very well depend on one another, for all three set forth God's works of wonder, if they continue in due order, each keeping its own principle.

5. For the soul hath the government of the fire, and it is the cause of the life of all three; and the spirit hath the government of the light, in which the noble heavenly Image consisteth with the Divine Body; and the outward spirit hath the government of the earthly life, this should seek and manifest the wonders, and the Inward spirit should give it understanding to do that, and the soul should manifest the abyss (viz., the Highest Secret) to the outward spirit.

6. The soul is the Pearl, and the spirit of the soul is the finder of the Pearl, and the earthly spirit is the seeker, the earthly body is the mystery wherein the secret of greatest abstruseness is couched: for the Deity hath manifested itself in the earthliness, viz: in a comprehensible essence; and therefore now three seekers belong thereto.

7. But you must not suppose that we are an enemy to the outward life, for it is most profitable to us, as to the wonders of God; there is nothing more profitable to the whole man than to stand still in his three-fold life, and not go back at all with the outward into the inward, but with the inward into the outward.

8. For the outward is a beast, and belongeth not to the inward, but its wonders which it hath brought forth out of the inward, and which it hath displayed in the comprehensible essence, they

*This article was first printed by Wm. Q. Judge in *The Path* for April, 1887.

belong in their figure (not in their essence) to the inward: the inward spirit must receive these (which are God's works of wonder), for they shall be the joy of it forever.

9. And thus we say that the soul may be kept very well in the New Man, if the spirit of its Tincture do but hinder its longing and imagination; and although the outward spirit be Bestial, yet the inward understanding (spirit) is able to keep in and tame the outward, for it is Lord over it. But he that suffereth the Bestial spirit to be Lord, he is a beast, and hath also a bestial image in the inward figure, in the Tincture.

10. And he that letteth the fire spirit, *viz.*: the *Turba*, be Lord, he is an essential devil in the inward image; therefore here it is necessary that the outward spirit pour water into the fire, that it may hold that strong spirit captive, and that seeing it will not be God's image, it may remain a beast in the inward image.

11. Now if we consider ourselves in the union, the outward spirit is very profitable to us, for many souls would perish if the bestial spirit were not present; for it beholdeth the fire spirit captive, and setteth before the fire spirit earthly bestial labor and joy, wherein it may busy itself until it be able by the Wonders in the imagination, to discover somewhat of its noble image that it may seek itself again.

12. My beloved children who are born in God, I tell it you: it was not for nothing that God breathed the outward spirit (*viz.*: the outward Life) into Adam's nostrils, for great danger did attend this Image.

13. God knew how it went with Lucifer, and also what the great Eternal Magic could do; yet Adam might have been a devil, but the outward glass hindered that, for where water is, it quencheth the fire.

14. Also many a soul by its wickedness would become a devil in a moment if the outward life did not hinder it, so that the soul cannot wholly inflame itself.

15. How many are there that are so full of poison and evil that they do murder and commit villany; but this their fire hath water, or else they were past remedy. As ye see in gall which is a fiery poison, but it is mingled with water, and so the violence of the fire is allayed.

16. Thus it is also with the inward essence; the spirit of this world hath wound itself into the abyss of the soul, and in its source hath killing water, wherewith it often bedeweth the soul when it would spit fire.

17. Moreover the outward spirit could not have life without this fire, seeing it hath fire in all creatures, but this fire is only the wrath of the inward fire.

18. The inward fire consumeth earth and stones, also the body and blood, yea, even the noble Image, if it be enflamed in the will; but then the water is a medicine for it, which pulleth down its aspiring force whereby it laboreth to get above the meekness of God as Lucifer did.

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY*

(Continued from the May Number.)

VII.

THE ritualism of primitive Christianity—as now sufficiently shown—sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (*Vide Georg. lib. 10.*) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirlooms of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted*. We use the word “enacted” purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes—*blindly*. Alone the high Initiates, the *Epoptæ*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, “divine incarnations,” or *Avatars*, so called. The last Stanzas, given from the *Book of Dzyan* in the *Secret Doctrine* (Vol. ii., p. 21¹), speak of those who ruled over the descendants “produced from the holy stock,” and . . . “who re-descended, who made peace with the fifth (race) who taught and instructed it.”

The phrase “made peace” shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more—many centuries before the Ptolemies—the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in

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¹ Original Edition [Ed. Theosophy.]

Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*;* while Aristides calls the Mysteries the *common temple of the earth*.

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are*. (Strom. 8.) This is the Pythagorean *Gnosis*, ἡγνώσις τῶν ὄντων. Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs." (*apud Arrian. Dissert. lib. cap. 21.*) Plato asserts in the *Phædo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.

VIII.

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B. C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to

*Says Cicero in *de Nat. Deorum*, lib. I—"omitto Eleusinam sanctam illam et augustam; ab initiantur gentes orarum ultima."

the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of half-initiated priests. It is through him also, that we learn that in his day (IInd century A. D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children all were *initiated*! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then—*i. e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptæ*, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystæ* (from *Mystes* "or veiled") "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the *Mystæ*, those who knew them only superficially, who laid the first foundation stone of modern masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptæ* and the *Mystæ* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of their long departed Hierophants and βασιλῆς "Kings" *rebuilt*, the *Epoptæ*, their "lower," and the *Mystæ*, their "upper" *temples*. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens—the site of the Eleusinian Mysteries—as being the "sacred edifice of the gods," *i. e.*, built by the *gods*. Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial. (*Vide* St. John's Gospel, ii., 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *à priori* superiority of the comparative adjective is as illusory as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX.

The misunderstood allegory known as the Descent into *Hades*, has wrought infinite mischief. The exoteric "fable" of Hercules

and Theseus descending *into the infernal regions*; the journey thither of Orpheus, who found his way by the power of his lyre (*Ovid Metam.*); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead"—was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, *all descended into hell and ascended thence on the third day*, for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus—*i. e.* bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every *Chrestos* on trial. "To such labours look thou for no termination until the (or a) god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus." (*Æschylus: Prometheus*, 1027, ff.) They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.* *Æschylus* as a pledged Initiate could say no more; but *Aristophanes* less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on *Heracles' descent into Hell*. (*Frogs*.) There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of *new LIFE and RESURRECTION* from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

"Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric star of the nightly rite."

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate*. To those

*The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew*. He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an *individuality*, the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Æneid*. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Æneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "*Descend into Hades*," i. e. get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph.* lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg.* lib. 2, cap 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapæ* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

"When you begin with so much pomp and show,
Why is the end so little and so low?"

X.

Primitive Christianity—being derived from the primitive Masonry—had its grip, pass-words, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

"Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them.

Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia*,* where they made many disciples."

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates*, the *Dactyli*, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,¹ the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the *higher*, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S.:S.:S.: of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem*, or Health" as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings" (*Ragon*.)

XI.

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.² Now Ceres or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i. e.* the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

*And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.

¹The murderer of the Thessalonians, who were butchered by this pious son of the Church.

²Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy." (X. 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from *μῆρος* thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or Διόνυσος means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or *Kissos* is Krishna, one of whose names was *Kissen*. Dionysus was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called *ὀψέρος* dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (*Vide* "Five Years of Theosophy." Art: *Was writing known before Panini*).

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel—*minus* knowledge—into the "Father" priest, who to-day administers the same communion. Jesus calls himself a vine and his "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra*, note) of bread and wine, and his identification with the *logoi* of the ancients. "Whoso eateth my flesh and drinketh my blood hath eternal life." "This is a hard saying," he adds. . . . "The words (*rhemata*, or arcane utterances) that I speak unto you, they are Spirit and they are Life." They are; because "it is the Spirit that quickeneth." Furthermore these *rhemata* of Jesus are indeed the arcane utterances of an *Initiate*.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation*, there is an abyss of ecclesiastical sophistry. With what force the exclamation—"Woe unto you lawyers. For ye have taken away the key of knowledge," (and will not permit even now *gnosis* to be given to others;) with what tenfold force, I say, it applies more now than then. Aye; that *gnosis*, "ye entered not in yourselves, and them that were (and are) entering ye prevented," and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries, they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:—

"All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are some modern Masons, of half-learning, who hasten to treat as charlatans all those who successfully remind of, and explain to them these ancient ceremonies!" (*Cours. Philos.* p. 87 note (2).)

XII.

Vanitas vanitatum! nothing is new under the sun. The "Lit-anies of the Virgin Mary" prove it in the sincerest way. Pope Gregory I. introduces the *worship* of the Virgin Mary and the Chalcedonian Council proclaim her the mother of God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *triformis*, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, celestial Venus and Urania, *Alma Venus*, etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric*, or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the masonic pantheon "*Sun, Moon, and the Venerable*"? a slight alteration, forsooth, from the Germanic and Northern *Fire, Sun and Moon*.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon describe his profession of faith thus:

"For me the Son is the same as Horus, son of Osiris and Isis; he is the SUN who, every year redeems the world from sterility and the universal death of the races."

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto*, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies*, are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris—the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun*. The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus*, was the Son of *Osireth* and *Oseth*, whose souls had *ensouled*, after their death, the *Sun* and the *Moon*. *Isis* became, with the Phœnicians, *Astarte*, the names under which they adored the Moon, personified as a woman adorned with horns, which symbolised the crescent. *Astarte* was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as *Isis* does that of her consort, brother and son (*Osiris-Horus*). *Astarte* holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (*Vide Stabat Mater Dolorosa*). Is not she the heiress of *Isis* and *Astarte*? asks the author.

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adonaïa* (*Venus*), the mother of *Adonis*, the Solar god of so many nations; to *Mylitta* (the Assyrian *Venus*), goddess of nature; to *Alilat*, whom the Arabs symbolized by the two lunar horns; to *Selene*, wife and sister of *Helion*, the Sun god of the Greeks; or, to the *Magna Mater*, . . . *honestissima, purissima, castissima*, the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is *Maria* (Mary) the *Isis Myrionymos*, the Goddess Mother of the ten thousand names! As the Sun was *Phæbus*, in heaven, so he became *Apollo*, on earth, and *Pluto* in the still lower

regions (after sunset); so the moon was *Phæbe* in heaven, and *Diana* on earth (*Gæa, Latona, Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if Mary is called *regina virginum*, "Queen of Virgins," and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles *at the same hours* in honour of *Phæbe* and *Hecate*? The verse of the "Litany to the Virgin," *stella matutina*,* we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God," *mater dei*.

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII.

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:—

(a.) "The word 'mass,' comes from the Latin *Messis*—'harvest,' whence the noun *Messias*, 'he who ripens the harvest,' Christ, the Sun."

(b.) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga*, (*loka*, in Sanskrit) a locality and a *world*; and in the Greek *logos*, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(c.) These assemblies of the *logos* of the primitive initiated masons came to be called *synaxis*, "gatherings" of the Brethren for the purpose of praying and celebrating the *cæna* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiæ* or sacred and pure *hosties*, in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word "mass." Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum*, offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King's *gnostics*, pp. 124, *et seq.*

Now the word *synaxis* was also called by the Greeks *agyrmos*, ἀγυρμός (a collection of men, assembly). It referred to initiation

*The "Morning Star," or *Lucifer*, the name which Jesus calls himself by in Rev. xxii, 16, and which becomes, nevertheless, the name of the Devil, as soon as a theosophical journal assumes it!

into the Mysteries. Both words—*synaxis* and *agrymos**—became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger*, sent to bring light and new life to the earth and its products. The Hebrew word for Messiah *mâshiah* (anointed, from *mashah*, to anoint) will hardly apply to, or bear out the identity in the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere*, *missum*, "to send," or "dismiss." Because the communion service—its heart and soul—is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *cœnas* (late dinners or suppers), which, from the simple meals of Romans, who "washed, were anointed, and wore a *cenatory* garment" at dinner, became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes*, to read the Evangels and their correspondence (Epistles). St. Justin (150 A. D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which days there were psalms chanted "collation of baptism with pure water and the *agapæ* of the holy *cœna* with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* "he who causes to go down into the pit" (or Hades), or its Greek transliteration *Messias*? As shown by Nork, Jesus "*was never anointed either as high priest or king*," therefore his name of *Messias* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil" a *Homeric term*, is *chris*, *χρίς* and *chrio*, *χρίω*, both *to anoint the body with oil*. (See LUCIFER for 1887, "The Esoteric Meaning of the Gospels.")

Another high Mason, the author of "The Source of Measures," summarizes this *imbroglio* of the ages in a few lines by saying:—

"The fact is there were *two Messiahs*: One, as causing himself to go down into the pit, for the salvation of the world; this was the sun shorn of his *golden rays* and *crowned with blackened ones* (symbolizing this loss) as the thorns. The other, was the triumphant *Messiah*, mounted up to this *sum-*

*Hesychius gives the name (*agrymos*) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries—*Synaxis*, a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek *synaxis* or an assembly.

¹ From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words. . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth. . . ."

mit of the arch of Heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross. . . .

At the *Ambarvales*, the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash my hands *among the INNOCENT* and encompass thy altar, O Lord." He does so, because the ancient and *pagan* priest did the same, saying, "I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin. . . .

The consecrated vestment worn by the Pope, the *pall*, "*has the form of a scarf made of white wool, embroidered with purple crosses.*" In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine services his "*O redemptor mundi*" to Apollo 'the Sun' his *mater Salvatoris*, to Ceres, the earth, his *Virgo paritura* to the Virgin Goddess, etc., and pronounced *seven ternary commemorations*. (Hearken, O Masons!)

The ternary number, so revered in antiquity, is as revered now, and is pronounced five times during the mass. We have three *introibo*, three *Kyrie eleison*, three *mea culpa*, three *agnus dei*, three *Dominus Vobiscum*. A true masonic series! Let us add to this the three *et cum spiritu tuo*, and the Christian mass yields to us the same *seven triple commemorations*.

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity now ruling the world *sub rosa*. Shall we close with a Masonic greeting and say:—

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons." The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate!*

H. P. B.

ANSWERS TO QUESTIONERS*

From M. X. D.

What is the right pronunciation of the word OM found at the beginning and end of THE PATH, and which is the first letter of the Sanscrit alphabet and the Hindu sacred word?

Answer.—We have not spelled the word right in either instance. In order to give the sound as the Hindus make it, it is necessary to spell it OHM so as to represent the very long sound of "O." We have not used that mode because it is associated with electrical science as the measure of the power of the current.

From E. A. K.

We are told that Spirit—a portion of the Absolute—becomes embodied in matter. Passing through numberless gradations in the ascending scale of being, it eventually returns whence it came and is absorbed in the Infinite. Now does it return exactly as it left the Infinite? If so, what is the use of the terrible ordeal and almost interminable experiences that it has undergone? * * * If it is said that the Spirit returns to the Absolute enriched and improved, then we have to admit that the Infinite can be improved and added to, and such a conclusion is impossible.

Answer.—If the premises were right the conclusion would be also; but the first proposition is incorrect, and I have never heard that "we are told" any thing of the kind. The spirit does not "become embodied in matter" except in the case of a perfected man or a Mahatma. During our pilgrimage the spirit is *connected* with matter, and it is for us to win recognition or to lose the Spirit. Nor does it pass "through numberless gradations in the ascending scale of being." It is ever perfect, and has no ascension or declension.

The confusion has arisen because of the confused use of the term "spirit." I should like to have pointed out by the questioner in what book I may find it stated that the spirit becomes embodied in matter, &c. It is the same sort of confusion introduced by the use of the word "jiva" in Mr. Sinnett's books. This is the same word as is used to refer to what the present questioner calls spirit.

We are all said to be "jivas" on our way to the eternal and absolute reality, and we are also called "jivatma"—or soul spirit—and then again the jiva is also the mere life-principle in the body. But we may use English and say that the SPIRIT is not embodied and does not pass through matter in the way the question has it, but that at all times it knows all things and is the witness only of all these struggles spoken of; and it is necessary to get some grasp of the idea that all this material world is an illusion, and all the sufferings and interminable experiences are also illusions, and the long periods of time are seemingly long because we ourselves make

* A portion of the correspondence first printed under this title by Wm. Q. Judge in *The Path* for November, 1888.

them so. We would also advise a careful study of Patanjali's Yoga Philosophy.

But, after all, these questions are the same as that one asked of Buddha as to the first cause and why is all this universe here; to which he would make no reply.

KARMA.

A. C. R. asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

Answer.—We do not think that the definition of *A. C. R.* is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As *A. C. R.* says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Visishtadwaitas of India say:

"Karma is the cause of connection of Jivatma—or the particular spirit—with matter in the shape of Karanasarira, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jivatma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Ishwara, [He is held to be the particular spirit in each body—our Higher-Self]. The action of Jiva produces Karma through ignorance, and this ignorance is of two sorts: one the confounding of the attributes of one thing with those of another; and the second the confounding of one thing with another. Thus, the Jivatma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jivatma only; then certain actions are done, and they lead to other Karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahma, and when a new evolution begins they again become active and produce results as before."

Karma even works in Swarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Swarga goes on until salvation is obtained,—one who attains that state is called Jivanmukta. This condition is defined as "an entire separation of Jiva from all connection with matter, and complete destruction of Karma, whether good or bad." The word *Moksha* literally means "release from bondage."

NARAYAN NILAKANT.

ON THE LOOKOUT

We are hearing comparatively little today of "atrocities" in connection with the great war in Europe. Atrocities are still occurring, doubtless; but the long continued struggle seems to have hardened the sensibilities of the combatants, and that which was so terrible and unnatural in the war's early days seems now to be taken more or less as a matter of course. We in America may perhaps wonder that human feelings can become so atrophied and deadened by repeated outrage. But self examination will reveal our hypocrisy. What we really miss is the daily morning thrill, with the newspaper as conductor, at the breakfast table. As for atrocities, America is full of the atrocities of peace, if we can call present conditions a state of peace—lawful stealings, legalized murders, tortures of women and children, vivisection, and what not. Before us as we write, for instance, is a newspaper clipping detailing the methods of a case of human vivisection; and this "atrocious" is said to have been performed by a Professor in one of our great Universities, where the "humanities" are supposed to be taught, the University of Michigan, a state institution, the rallying point (or should be at least) of all the highest and noblest ideals of one of *our* United States. This Professor has been taking samples, it is said, of the brains of helpless and hopeless insane patients of the Michigan Asylum for the insane at Pontiac. One apologist for the Doctor states that the operation is "exceedingly simple" and goes on to describe it in these words:—

"The patients were hopelessly insane and it was only a question of time when they would die from the paresis which had softened their brains. In the experiments of Dr. Wile, while making a great contribution to science in that they showed plainly the cause of paresis, the patients were not inconvenienced in any way by the operation, which was absolutely painless.

"The method of puncture is as follows: The patient's head is first shaved and the anterior portion of the skull thoroughly painted with tincture of iodine.

"The region is frozen with ethyl chloride and a revolving dental drill is thrust quickly through the skin and deeper tissues. A few rapid revolutions of the drill in the hands of an assistant sufficed to pierce the skull.

"The drill is removed and a long, thin needle is inserted; this is pushed firmly and deeply into the cortex. A syringe barrel is attached to the end of the needle. By suction a small cylinder of brain substance containing both gray and white matter is drawn into the syringe, together with more or less fluid from the ventricle.

"The operation is extremely simple. In all cases thus far examined practically no pain has been experienced."

"Extremely simple," indeed! "A great contribution to science" is undoubtedly on the way! And such atrocities upon those poor unfortunates who cannot help themselves is permitted in a "progressive" country, where "freedom" rules, a country founded that the *rights of man* might be preserved! Could there be presented anywhere a clearer illustration of the inversion of civilization than this?

Now, is a *man* ever really insane in fact? And what is the state of those whom we call "insane"? The *man* is the Ego, the Soul in the life powers. *He* is not, can never be insane—but his body may. It is as if one were a great musician, trying to play an instrument with broken strings. The "insane" are those unfortunates who have knowledge and power, just as we all

have, but whose instruments, bodies and brains, are out of control and defective. The Ego, the Real Man, imprisoned in that faulty instrument, sees and knows and feels as we "sane" ones do—but cannot express himself correctly, or perhaps receive correct impressions. Fancy those tortured ones, seeing and knowing what was going on, quite unable to prevent it, but conscious of the outrage, the indignity, the awful insult to the Soul!

Can Science be really served by such human vivisection, or any vivisection? No, Science cannot. Science means *knowledge*, and no worthy knowledge can ever flow from practices like these. This incident may serve Science, in rousing *real* Scientists to action and impelling them to put an end to such works; or an indignant and outraged public may demand such action as will prevent the possibility of their recurrence. No, vivisection is not Science, has no place in Science. How may one learn of Nature? What says *The Voice of the Silence*:—

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

"Then will she show thee the means and the way, . . ."

Accounts of precocious children are often given in our American newspapers and magazines. When any explanation is vouchsafed for the youngster's cleverness it is always something other than reincarnation, the only explanation that will really fit the facts. From San Francisco comes the story of a four year old boy who—

" . . . can read, write, spell, tell the capital of every State in the Union, name each of the fifty-eight counties in California and their capitals, play a piano, discuss Abraham Lincoln and the 'Merchant of Venice,' ride a pony and do a lot of other things that most little boys of his age can't. According to his teachers—he has been trained under a system since 2½ years old—Philip is 'perfectly natural and sane.'

"Philip has never overeaten nor has he had many toys. He learned history through nursery rhymes, and his music he is learning by singing historic songs in jingle.

"His teachers say that Philip began his education too late—that it should have begun at 6 months. He began with ten minutes study a day, but now applies himself daily two and one-half hours. His play is his work.

"Philip exhibited his intellectual prowess at a recital. He spelled approval, operation, explored, playing, useful, confuse, operate, group and domestic right off, but missed on courage, meekness and acquired."

Poor little Philip! Here is an "old soul" come back into a body again, whose karma gives him no opportunity to develop of himself. He must at once conform to the little suit of ideas which his "teachers" have patterned for him; have his tender brain rammed full of the facts of our common unwisdom. And his "teachers" *regret* that he did not come under their system at six months! In fact he is lucky to have escaped, by that much at least, from the moulds that *Kali Yuga* has cast for its own.

Now, how much more "precocious," in a true sense, would Philip have been, if permitted to develop of himself? Immensely more. The real function of education is to "draw out" and not to "ram in." Oh Theosophists, give your children a chance! Each represents an *Ego*, taking a body and

gradually attuning its brain to its own nature and own uses. You can direct, but you must not *interfere*. Not until the child is seven years old is it responsible, is *Manas* fully seated. Formal education should not begin until the age of nine or ten years is reached. The work before that is to *direct* the child, or rather, to help the child adjust itself to the facts of physical life. The relation between parent and child should be like that between *Guru* and *Chela* in many respects—no urging, no pushing, no pulling; but an attempt to “lead out” the *Ego*, to aid it to manifest its nature through body and brain. Let it show itself and you will then know how to proceed.

Galsworthy's “Justice,” one of the most vital plays of the day, is being presented for the first time in this country at the Candler Theatre in New York. The play was produced in London five or six years ago and was received with considerable acclaim by the critics. In this country it has been available only in published form until now. Galsworthy is essentially a dramatist and does not deserve the fate of those who put non-dramatic material into a form which has been enjoying a vogue in the seclusion of the library. As plays written for the reading public are never vital or important as plays, our drama has been on the verge of descending to that most unhappy anomaly, the “closet” type. The irreproachable production of “Justice” that is being put on in New York is encouraging as it seems to indicate the return of at least a portion of the thinking public to the contemplation of serious drama, at the playhouse.

Galsworthy is ever too much the artist to gum his moral onto the play, and many are those, who, after being harrowed by his melancholy plots, say: “Oh yes it is very true to life, and very well written, but what does he want us to do about it? There is no solution.” We sentimentalize a little, give ourselves a shake to rid ourselves of the uncomfortable feeling left by the people who have for the time made their troubles ours, and then settle back into the rut of not being our brother's keeper.

Galsworthy never preaches brotherhood more strongly than in “Justice.” The necessity for brotherhood is not plead in long, strong speeches; but the whole play aches with the misery of humanity without brotherhood. In “Justice” there is not a brutal nor a vicious character; they are all “good” average people. At our worst we might all imagine ourselves sinking to the level of Falder, the lawyer's clerk, who raised a check in order to try to make life tolerable for the woman he loved and her children. After all, would we be at our worst? At our best are we likely to show more self-immolation than Cokeson? Poor old Robert Cokeson had just the same muddling, kind intentions that we all have, when we try to help someone in deep trouble who a little bit shocks our sense of propriety. All through the play we are torn by the spectacle of well-intentioned people driving a man to ruin by allowing their discrimination to be be-fogged by their slavishness to the opinions of conventional society. “Duty to society” sends a man with the potentialities of a hero to prison. Strict conformity to the laws of that prison enforce solitary confinement, against the better judgment of the kindly Governor and Chaplain. A purely (or as Oscar Wilde would say impurely), conventional morality, separating him from the redeeming passion of his life, precipitates the final tragedy.

In “Justice,” forgery and adultery are not condoned any more than murder is in *Macbeth*. We are only shown very forcibly to what straits a man may be driven in a world where each man's hand is raised against his neighbors; and where fear of criticism prevents natural kindness of heart from exercising its sway over the tide of events. The play is timely, now that the question of prison reform is in the foreground in New York.

In “The Pigeon” we have a picture of a sentimentalist whose idea of brotherhood is limited to a physical basis. The kindly gentleman takes all the “rotters” of the East end of London under his misguided wings, with amusing and distressing results.

War is the theme of "The Mob," the war of aggression, when a big country attacks a little one. It is not founded on the facts of a particular war, but is a quite probable situation. Galsworthy pictures in a masterly way the horror of the war-lust of the shouting mob, the men who stop at home and wave flags and break windows. More, the principal character gives up all that he holds valuable in life—position, friends, wife, child, and then life itself, in the defense of his ideal for his country, which is the ideal of brotherhood.

Theosophy is the key to the "solution" that we demand of our writers who are presenting us these problems. Will we ever turn our gaze inward? Will we ever realize that each one of us is responsible for the desperate condition of humanity?

It is said of Galsworthy that he need find no more names for his plays, but had best just number them under the heading, "General Cussedness of Things, No. —." Surely writers with the power to distress us, in our present selfish condition of mind, as does John Galsworthy and others of his ilk over the troubles of others, have this virtue—that they make us think, they make us wish we could help. And are we not told that we cannot have a sincere desire to help the world without having the opportunity? Is not the great opportunity the contact with Theosophy? Is not the very pessimism in the writings of the day a certain indication of a divine discontent? Will not the mournful persistency in depicting the sorrows of our life as lived, drive us at length to a realization of the beauty of unity? Will it not help to shake us from a selfish lethargy, to a contemplation of the basic facts of life as set forth by the Masters; to a recognition of the fact that the solution is within?

"The Lookout" has received for review, by courtesy of The Path Publishing Co., London, a copy of D. N. Dunlop's "*The Path of Attainment*"—which is made up of three lectures originally delivered extemporaneously before a London Lodge of Theosophists. Mr. Dunlop is apparently a thorough and reverent student of H. P. Blavatsky, and well-ordered as his discourse is, the value of the book lies chiefly in the fact that he has put it before us only to call attention to the source of it, Madame Blavatsky's works. It is refreshing in these ever-increasing days of sly plagiarism from the "Secret Doctrine" to find one student gifted with so rare an intellectual honesty as to acknowledge that his work is only a re-ordering, a selection of matter which to him seems important, out of the great mass of instruction at his disposal. It naturally follows, also, that unlike the work of most students, the book is free from pretense of occult power and astral vagaries. And to think of one besides H. P. B. so daring as to suspect that vegetarianism is not a *sine qua non* of true attainment! But we are inclined to suspect the very strong influence of Wm. Q. Judge—most apparent in the second letter of the series, much of which is in his same simple spirit—a suspicion, which the reader may verify in one place, at least, by turning to Letter VIII, Vol. I, "*Letters That Have Helped Me.*" It is a far step for some to recognize Wm. Q. Judge as the one and only colleague of H. P. Blavatsky, but the "real things" will surely come from those who take that step. So we would add that the book *should* acknowledge indebtedness to the writings of W. Q. J., who was the teacher for the west of that true occultism, which, first of all, applies in daily life.

We are always happy to recognize the merit in any student's work, but it must be remembered that it is the declared purpose of The United Lodge of Theosophists to *recommend* only the work of Madame Blavatsky, who was the messenger of Theosophy to the western world, and of Mr. Judge, who is always found to be in complete accord with her. The works of these two, and the writings which they particularly commended, will be found to constitute a complete Theosophical library.

Phil 29.

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THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
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THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

JULY, 1916

No. 9

*"It is better to do one's own duty, even though it be
devoid of excellence, than to perform another's duty well
* * * the duty of another is full of danger."*

—BHAGAVAD-GITA.

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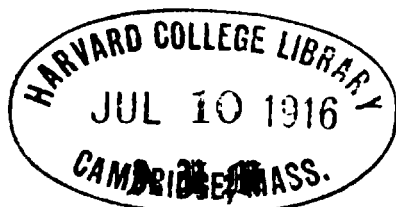


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.—*Chandogya-Upanishad*.

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THE BHAGAVAD-GITA

CHAPTER XI.

BY A STUDENT OF W. Q. J.

ENTITLED "Vision of the Divine Form as including All Forms," this chapter, like all the others, is to be applied to the individual, for while many classes of being, with their degrees of consciousness and power, are continually referred to, a clear indication is given that each Divine Ego is primarily the Self, and contains within his being every element that exists in the Universe.

Arjuna begins in this chapter by saying, "My delusion has been dispersed by the words which thou for my soul's peace hast spoken concerning the mystery of the Adhyatma—the Spirit." He had perceived that the One Self animates all forms of every kind; that the sustaining power, as well as the perceiving power is within each and every form; but he desired to see and understand the form or container of Self; in other words, the means by which the One Self became focussed—so to speak—in the innumerable forms of existence.

Krishna in reply gives the key to the answer in one sentence. "*Here in my body* now behold, O Gudakesha, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see. But as with thy natural eyes thou art not able to see me, I will give thee the divine eye." Here, it is evident that the *body* Krishna spoke of was a spiritual one, since it required the divine eye to see it, and that Arjuna could not perceive this highest form unless he himself possessed similar sight. *Body* implies form and substance, and in this relation must mean the highest conceivable primordial matter or substance, which to us might be comprehended as "luminosity and energy", the source of all light and power.

The words "the Divine form as including all forms" imply that there are no forms but those which the Divine form includes, from which it may be understood that the substratum of every form is the same primordial substance spoken of in this chapter as "the divine form", and that every being possesses a divine form which contains within it potentially every power and element. In this ancient teaching is to be found the true basis of evolution, an unfolding from within outwards.

The descriptive portions of this chapter may be better understood if the student will bear in mind that the Gita, as we have it in our language, is a rendition from the Sanscrit,—the latter being a scientific language whose every letter has a numerical value, with a corresponding sound and meaning; whereas our language is that of a fighting and a trading people, with a paucity of terms for anything beyond the physical. One will not then make the mistake of thinking that such descriptions are due to a childish and ignorant imagery, but in reality to a knowledge of powers, forces, beings and states of consciousness.

Sanjaya (the recorder of the dialogue) says, "Hari (Krishna) the mighty Lord of mysterious power, showed to the son of Pritha (Arjuna) his supreme form, with many mouths and eyes and many wonderful appearances, with many divine ornaments, many celestial weapons upraised; adorned with celestial garlands and robes, anointed with celestial ointments and perfumes, full of every marvelous thing, the eternal God whose face is turned in all directions."

"The eternal God" is the Perceiver within the divine form; the "face . . . turned in all directions" is the "divine form", which like a spherical mirror reflects all things. All differentiations of substance occur within the divine form, and each differentiation necessitates its own peculiar modes of expression and appearances, corresponding to "mouths", "eyes", and "wonderful forms".

It has been said of old that "the Deity geometrizes". All forms evolve from within outwards. From the "point" whose center is everywhere and circumference nowhere, a radiation equal in all directions begins, and establishes a circumference; a sphere within which the activity of the "point" is particularly confined. The "point" spreading out horizontally becomes a diameter dividing the sphere into positive and negative hemispheres, forming a basis for action and reaction. A further extension of the point vertically to the circumference divides the sphere into four parts, represented on a plane surface as a cross within the circle. Remembering that these extensions of the "point", or center, are lines of force proceeding from the center and tending to return to it, we can conceive of the beginning of a revolution of the sphere whereby the ends of the vertical and horizontal lines extend towards each other, forming at first the ansated cross, and finally the square within the circle, in reality, a cube or six-sided figure within the

sphere. The cube, if looked at from either side presents the appearance of four angles, which, if we can conceive of them as being luminous points equidistant from the bright center, would be seen as a four-pointed star, the symbol and sign of the animal kingdom. If we can imagine Arjuna as seeing within the "divine form" all living lines of force and the forms produced by them, the four, the five, the six-pointed star, and the many-sided figures, all in motion and of wonderful brilliancy of light and of many colors, presenting the activities of all beings of every grade in the universe, we may obtain some conception of the descriptive parts of this chapter.

"I am Time matured, come hither for the destruction of all these creatures". "Time matured" means the completion of cycles; every thing that begins in time, ends in time; every action has its own cycle or period of return, or re-action; it is action and actions that produce cycles, and these latter range from those of momentary duration to those of a "great age", as they are produced by separate entities, classes of beings, or the collectivity of actions by all beings of every grade concerned in any particular stream of evolution. The general reference here is to the impermanence of all forms or combinations of them. Change is necessitated by progress, for without change there would be stagnation; hence the constant disintegration and re-integration of elements in ever changing relation and form, all brought about by the requirements of the Perceiver—the Real Man within—, who is the sole survivor through all changes.

"Thou art the one indivisible Being, and non-being, that which is supreme". This statement can only be understood by each one applying it to himself. We know that we are not our bodies, for they constantly change, while we remain the same identity through all the changes. We are not our "minds", for we change them whenever we find occasion to do so; if we were our minds we could not change them, and further, it is apparent that "change" cannot see "change"; only that which is permanent can see change. That permanency is the Real, the immortal Man, or, as the "Voice of the Silence" states it, "the Man that was, that is, and will be, for whom the hour shall never strike". Each is the Self, the Perceiver; non-being, yet the cause and sustainer of being; as the Gita states it in this chapter, "thou art the Knower and that which is to be known"; "thou art the final supreme receptacle of this universe"—the garnerer of all experience when this universe is dissolved. At the end of the Great Cycle, which includes all minor cycles, all beings return to the primordial state, plus the experience gained. The next great stream of evolution will proceed on the basis of the acquired knowledge of all beings concerned.

"Having been ignorant of thy majesty, I took thee for a friend, and have called thee 'O Krishna, O Son of Yadu, O friend,' and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair,

and at thy meals, in private and in public; all this I beseech thee, O inconceivable being, to forgive."

Krishna is to be considered as not only representing the Self in all beings, but as a Divine Being embodied in a human form. Arjuna had asked to see the "divine form", and having seen it, was awed by its grandeur and glory, and realized that he had conducted himself towards Krishna as a human being like himself, although of vastly greater learning; he therefore besought forgiveness for his presumption, and asked Krishna to resume the form to which he was accustomed.

Here in this ancient scripture is pictured the fatal error made again and again by mankind in the failure to recognize a divine teacher when he appears among them in human guise. Buddha, Jesus, and many others before and after them, were treated by their contemporaries as ordinary human beings actuated by similar motives as the rest of mankind. They were opposed by the established interests, religious and otherwise, because the doctrines they taught were destructive of the hard and fast conclusions upon which those interests were founded; their speech and acts, although intended to instruct, enlighten, and benefit, were construed as violations of law and custom, and were frequently characterized as criminal in nature. Even among their immediate disciples, suspicion, doubt, jealousy, fear, resentment and self-interest were to be found, none of which could have had existence had the real nature of the teacher been understood. These conditions prevented the true relation between teacher and disciple which is so necessary to the latter if he would benefit fully from that relation. It is true that all the disciples learned something in spite of their defects, but it is also true that the lack of intuitive perception of the divine nature of their teachers was the most important factor in the failure of those disciples to truly transmit the teachings they had received; for that lack closed the door in themselves through which the divine enlightenment could come. Even Arjuna, loyal and devoted disciple as he was, had failed to perceive the wondrous nature of his teacher. It was not until that teacher by his favor and power had caused "the divine eye" in Arjuna to open that the ability to see on that plane of substance was gained. It is natural to suppose that Arjuna had by his unshaken confidence and constant devotion arrived at a stage of development where such help was merited.

It might be well for students of Theosophy to consider whether they may not have made a similar mistake in regard to Those who brought the message of Theosophy to the Western world, and so kept closed the only door through which direct help could come.

In the closing portion of the chapter Krishna says: "I am not to be seen, even as I have shown myself to thee, by study of the Vedas (scriptures), nor by mortifications, nor alms-giving, nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has me alone as the object".

The following, written by one of the Teachers, may serve as an explanation of the foregoing paragraph. "Ishwara, the spirit in man, is untouched by any troubles, works, fruit of works, or desires, and when a firm position is assumed, with the end in view of reaching union with spirit through concentration, He (that spirit) comes to the aid of the lower self and raises it gradually to higher planes". The "firm position" and concentration are one and the same; it means a life-time's devotion, an acting for and as the Self in all things.

"He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me, O son of Pandu".

ABOUT CAPITAL PUNISHMENT*

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the FORUM'S view as to capital punishment?

W. Q. Judge.—My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for May, 1895. The title used is our own. [ED. THEOSOPHY.]

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(Continued from June)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part I consists of discussions of Stanzas I and II of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*," will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first installment of the "Transactions" was printed in the June issue of THEOSOPHY.

II.

STANZA I. (continued).

Sloka (3). . . . UNIVERSAL MIND WAS NOT, FOR
THERE WERE NO AH-HI (*celestial beings*) TO CON-
TAIN (*hence manifest*) IT.

Q. This sloka seems to imply that the Universal Mind has no existence apart from the Ah-hi; but in the Commentary it is stated that:

"During Pralaya the Universal Mind remains as a permanent possibility of mental action, or as that abstract absolute thought of which mind is the concrete relative manifestation, and that the Ah-hi are the vehicle for divine universal thought and will. They are the intelligent forces which give to nature her laws, while they themselves act according to laws imposed upon them by still higher powers, and are the hierarchy of spiritual beings through which the universal mind comes into action."*

The Commentary suggests that the Ah-hi are not themselves the Universal Mind, but only the vehicle for its manifestation.

A. The meaning of this sloka is, I think, very clear; it means that, as there are no finite differentiated minds during Pralaya, it is just as though there were no mind at all, because there is nothing to contain or perceive it. There is nothing to receive and reflect the ideation of the Absolute Mind; therefore, it is not.

Secret Doctrine references are to the Original Edition.—[ED. THEOSOPHY].

*S. D., I., 38.

Everything outside of the Absolute and immutable Sat (Be-ness), is necessarily finite and conditioned, since it has beginning and end. Therefore, since the "Ah-hi were not," there was no Universal Mind as a manifestation. A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest—our own. The Ah-hi are the primordial seven rays, or *Logoi*, emanated from the first Logos, *triple*, yet one in its essence.

Q. Then the Ah-hi and Universal Mind are necessary complements of one another?

A. Not at all: Universal or Absolute Mind always is during Pralaya as well as Manvantara; it is immutable. The Ah-hi are the highest Dhyanis, the Logoi as just said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first *radiation* of the Universal Mind, which, *per se*, cannot be differentiated, and the radiation from which is the first *dawn* of Manvantara. The Absolute is dormant, latent mind, and cannot be otherwise in true metaphysical perception; it is only Its shadow which becomes differentiated in the collectivity of these Dhyanis.

Q. Does this mean that it was absolute consciousness, but is so no longer?

A. It is *absolute consciousness* eternally, which consciousness becomes *relative consciousness* periodically, at every "Manvantaric dawn." Let us picture to ourselves this latent or potential consciousness as a kind of vacuum in a vessel. Break the vessel, and what becomes of the vacuum; where shall we look for it? It has disappeared; it is everywhere and nowhere. It is something, yet *nothing*: a *vacuum*, yet a *plenum*. But what in reality is a vacuum as understood by Modern Science—a homogeneous something, or what? Is not absolute Vacuum a figment of our fancy? A pure negation, a supposed Space where nothing exists? This being so, destroy the vessel, and—to our perceptions at any rate—nothing exists. Therefore, the Stanza puts it very correctly; "Universal Mind was not," because there was no vehicle to contain it.

Q. What are the higher powers which condition the Ah-hi?

A. They cannot be called powers; *power* or perhaps *Potentiality* would be better. The Ah-hi are conditioned by the awakening into manifestation of the periodical, universal LAW, which becomes successively active and inactive. It is by this law that they are conditioned or formed, not created. "Created" is an impossible term to use in Philosophy.

Q. Then the power or Potentiality which precedes and is higher than the Ah-hi, is the law which necessitates manifestation.

A. Just so; periodical manifestation. When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

Q. But surely this is THE law and not A law?

A. Precisely, since it is absolute and "Secondless"—therefore it is not an attribute, but that Absoluteness itself.

Q. The great difficulty is to account for this law?

A. That would be trying to go beyond the first manifestation and supreme causality. It will take all our limited intellect to vaguely understand even the latter; try as we may, we can never, limited as we are, approach the Absolute, which is to us, at our present stage of mental development, merely a logical speculation, though dating back to thousands and thousands of years.

Q. With reference to the sloka under discussion, would not "cosmic mind" be a better term than "universal mind"?

A. No; cosmic mind appears at the third stage, or degree, and is confined or limited to the manifested universe. In the Purāṇas Mahat (the "great" Principle of mind, or Intellect) appears only at the third of the Seven "Creations" or stages of evolution. Cosmic Mind is Mahat, or divine ideation in active (creative) operation, and thus only the periodical manifestation *in time* and *in actu* of the Eternal Universal Mind—in *potentia*. In strict truth, Universal Mind, being only another name for the Absolute, *out of time and Space*, this Cosmic Ideation, or Mind, is not an evolution at all (least of all a "creation"), but simply one of the aspects of the former, which knows no change, which ever was, which is, and will be. Thus, I say again, the sloka implies that universal ideation was not, *i. e.*, did not exist for perception, because there were no minds to perceive it, since Cosmic Mind was still latent, or a mere potentiality. As the stanzas speak of manifestation, we are compelled so to translate them, and not from any other standpoint.

Q. We use the word "cosmic" as applied to the manifested universe in all its forms. The sloka apparently does not refer to this, but to the first absolute Consciousness, or Non-consciousness, and seems to imply that the absolute consciousness could not be that universal mind because it was not, or could not be, expressed: there was, therefore, no expression for it. But it may be objected that though there was no expression for it, still it was there. Can we say that, like Sat, it was and was not?

A. That will not help the interpretation.

Q. When it is said that it was not, the idea conveyed then is that it was not in the Absolute?

A. By no means; simply "it was not."

Q. There seems to be a distinction, certainly; for if we could say "it was," it would be taking a very one-sided view of the idea of Sat, and equivalent to saying that Sat was BEING. Still, someone may say that the phrase "Universal Mind was not," as it stands, suggests that it is a manifestation, but mind is not a manifestation.

A. Mind, in the act of ideation, is a manifestation; but Universal Mind is not the same thing, as no conditioned and relative act can be predicted of that which is Absolute. Universal ideation was as soon as the Ah-hi appeared, and continues throughout the Manvantara.

Q. To what cosmic plane do the Ah-hi, here spoken of, belong?

A. They belong to the first, second, and third planes—the last plane being really the starting point of the primordial manifestation—the objective reflection of the unmanifested. Like the Pythagorean *Monas*, the first Logos, having emanated the first triad, disappears into silence and darkness.

Q. Does this mean that the three Logoi emanated from the primordial Radiation in Macrocosm correspond to Atma, Buddhi, and Manas, in the Microcosm?

A. Just so; they correspond, but must not be confounded with them. We are now speaking of the Macrocosm at the first flutter of Manvantaric dawn, when evolution begins, and not of Microcosm or Man.

Q. Are the three planes to which the three Logoi belong simultaneous emanations, or do they evolve one from another?

A. It is most misleading to apply mechanical laws to the higher metaphysics of cosmogony, or to space and time, as we know them for neither existed then. The reflection of the triad in space and time or the objective universe comes later.

Q. Have the Ah-hi been men in previous Manvantaras, or will they become so?

A. Every living creature, of whatever description, was, is, or will become a human being in one or another Manvantara.

Q. But do they in this Manvantara remain permanently on the same very exalted plane during the whole period of the life-cycle?

A. If you mean by "life cycle" a duration of time which extends over fifteen figures, then my answer is most decidedly—no. The "Ah-hi" pass through all the planes, beginning to manifest on the third. Like all other Hierarchies, on the highest plane they are *arupa*, i. e., formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to *Rupa*, or form. On the third, they became *Manasa-putras*, those who became incarnated in man. With every plane they reach they are called by different names—there is a continual differentiation of their original homo-

geneous substance; we call it substance, although in reality it is no substance of which we can conceive. Later, they become Rupa—ethereal forms.

Q. Then the Ah-hi of this Manvantara . . . ?

A. Exist no longer; they have long ago become Planetary, Solar, Lunar, and lastly, incarnating Egos, for, as said, "they are the collective hosts of spiritual beings."

Q. But it was stated above that the Ah-hi did not become men in this Manvantara.

A. Nor do they as the formless "Ah-hi." But they do as their own transformations. The Manvantaras should not be confounded. The fifteen-figure Manvantaric cycle applies to the solar system; but there is a Manvantara which relates to the whole of the objective universe, the Mother-Father, and many minor Manvantaras. The slokas relating to the former have been generally selected, and only two or three relating to the latter given. Many slokas, therefore, have been omitted because of their difficult nature.

Q. Then, on reawakening, will the men of one Manvantara have to pass through a stage corresponding to the Ah-hi stage in the next Manvantara?

A. In some of the Manvantaras, the tail is in the mouth of the serpent. Think over this Symbolism.

Q. A man can choose what he will think about; can the analogy be applied to the Ah-hi?

A. No; because a man has free will and the Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. The "Ah-hi" are Forces, not human Beings.

Q. But are they not conscious agents in the work?

A. Conscious in as far as they act within the universal consciousness. But the consciousness of the Manasa-putra on the third plane is quite different. It is only then that they become *Thinkers*. Besides, Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Q. Can the Ah-hi be said to be enjoying bliss?

A. How can they be subject to bliss or non-bliss? Bliss can only be appreciated, and becomes such when suffering is known.

Q. But there is a distinction between happiness and bliss.

A. Granting that there may be, still there can be neither happiness nor bliss without a contrasting experience of suffering and pain.

Q. But we understand that bliss, as the state of the Absolute, was intended to be referred to.

A. This is still more illogical. How can the ABSOLUTE be said to *feel*? The Absolute can have no condition nor attribute. It is only that which is finite and differentiated which can have any feeling or attitude predicated of it.

Q. Then the Ah-hi cannot be said to be conscious intelligences, when intelligence is so complex?

A. Perhaps the term is erroneous, but owing to the poverty of European languages there seems to be no other choice.

Q. But perhaps a phrase would represent the idea more correctly? The term seems to mean a force which is a unity, not a complex action and reaction of several forces, which would be implied by the word "intelligence". The noumenal aspect of phenomenal force would perhaps better express the idea.

A. Or perhaps we may represent to ourselves the idea as a flame, a unity; the rays from this flame will be complex, each acting in its own straight line.

Q. But they only become complex when they find receptacles in lower forms.

A. Just so; still the Ah-hi are the flame from which the rays stream forth, becoming more and more differentiated as they fall deeper into matter, until they finally reach this world of ours, with its teeming millions of inhabitants and sensuous beings, and then they become truly complex.

Q. The Ah-hi, then, considered as a primary essence, would be unity? Can we regard them as such?

A. You may; but the strict truth is that they only proceed from unity, and are the first of its seven rays.

Q. Then can we call them the reflection of unity?

A. Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude. Referring back to the so-called "consciousness" of the Ah-hi, that consciousness cannot be judged by the standard of human perceptions. It is on quite another plane.

Q. "During deep sleep, mind is not on the material plane"; is it therefore to be inferred that during this period mind is active on another plane? Is there any definition of the characteristics which distinguish mind in the waking state from mind during the sleep of the body?

A. There is, of course; but I do not think that a discussion upon it would be pertinent or useful now; suffice to say that often the reasoning faculty of the higher mind may be asleep, and the instinctual mind be fully awake. It is the physiological distinction between the cerebrum and the cerebellum; the one sleeps and the other is awake.

Q. What is meant by the term instinctual mind?

A. The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real. And the Astral plane is still more deceptive, because it reflects indiscriminately the good and the bad, and is so chaotic.

Q. The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (Manas) during the sleep of the physical body?

A. Not as we know them. Moreover, the answer depends on which *Manas* you mean—the higher or the lower. It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a lifetime.* For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

Q. Manas is said to be the vehicle of Buddhi, but the universal mind has been spoken of as a Maha-Buddhi. What then is the distinction between the terms Manas and Buddhi, employed in a universal sense, and Manas and Buddhi as manifested in man?

A. Cosmic Buddhi, the emanation of the Spiritual Soul *Alaya*, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Maha-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman, which vehicle is of the essence of the highest plane of Akasa and therefore does not differentiate. The difference between Manas and Buddhi in man is the same as the difference between the Manasa-Putra and the Ah-hi in Kosmos.

Q. Manas is mind, and the Ah-hi, it is said, can no more have any individual Mind, or that which we call mind, on this plane than Buddhi can. Can there be Consciousness without Mind?

A. Not on this plane of matter. But why not on some other and higher plane? Once we postulate a Universal Mind, both the brain, the mind's vehicle, and Consciousness, its faculty, must be quite different on a higher plane from what they are here. They are nearer to the *Absolute* ALL, and must therefore be represented by a substance infinitely more homogeneous; something *sui generis*, and entirely beyond the reach of our intellectual perceptions. Let us call or imagine it an incipient and incognizable state of primeval differentiation. On that higher plane, as it seems to me, Mahat—the great *Manvantaric* Principle of Intelligence—acts as a Brain, through which the Universal and Eternal Mind radiates the Ah-hi, representing the resultant Consciousness or ideation. As the shad-

* See the discussion on dreams appended to the first number of the "TRANSACTIONS."
[Will be reprinted later.—ED. THEOSOPHY.]

ow of this primordial *triangle* falls lower and lower through the descending planes, it becomes with every stage more material.

Q. It becomes the plane on which Consciousness perceives objective manifestations. Is it so?

A. Yes. But here we come face to face with the great problem of Consciousness, and shall have to fight Materialism. For what is Consciousness? According to modern Science it is a faculty of the Mind like volition. We say so, too; but add that while Consciousness is not a thing *per se*, Mind is distinctly—in its Manvantaric functions at least—an Entity. Such is the opinion of all the Eastern Idealists.

Q. It is, however, the fashion nowadays to speak slightly of the idea that the mind is an entity.

A. Nevertheless, mind is a term perfectly synonymous with Soul. Those who deny the existence of the latter will of course contend that there is no such thing as consciousness apart from brain, and at death consciousness ceases. Occultists, on the contrary, affirm that consciousness exists after death, and that then only the real consciousness and freedom of the Ego commences, when it is no longer impeded by terrestrial matter.

Q. Perhaps the former view arises from limiting the meaning of the term "consciousness" to the faculty of perception?

A. If so, occultism is entirely opposed to such a view.

Sloka (4). THE SEVEN WAYS TO BLISS (*Moksha* or *Nirvana*) WERE NOT.* THE GREAT CAUSES OF MISERY (*Nidâna* and *Maya*) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

Q. What are the seven ways to bliss?

A. They are certain faculties of which the student will know more when he goes deeper into occultism.

Q. Are the Four Truths of the Hinayâna School the same as those mentioned by Sir Edwin Arnold in "The Light of Asia"; the first of which is the Path of Sorrow; the second of Sorrow's cause; the third of Sorrow's ceasing; and the fourth is the WAY?

A. All this is theological and exoteric, and to be found in all the Buddhist scriptures; and the above seems to be taken from Singhalese or Southern Buddhism. The subject, however, is far more fully treated of in the Aryasanga School. Still even there the four truths have one meaning for the regular priest of the Yellow Robe, and quite another for the real Mystics.

Q. Are Nidâna and Maya (the great causes of misery) aspects of the Absolute?

A. Nidâna means the concatenation of cause and effect; the twelve Nidânas are the enumeration of the chief causes which pro-

*Vide *The Voice of the Silence*; Fragment III., *The Seven Portals*.

duce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidâna and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or illusion, then certainly the Nidânas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidânas; and the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops. Having then produced this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavour of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil.

Q. Perhaps it would therefore be better to separate the two terms, and state whether Maya is an aspect of the Absolute?

A. This can hardly be so, since Maya is the Cause, and at the same time an aspect, of differentiation, if of anything. Moreover, the Absolute can never be differentiated. Maya is a manifestation; the Absolute can have no manifestation, but only a reflection, a shadow which is radiated periodically from it—not by it.

Q. Yet Maya is said to be the Cause of manifestation or differentiation?

A. What of that? Certainly if there were no Maya there would be no differentiation, or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity.

Q. By a parity of reason, then, if no differentiation, no Maya? But we are speaking of Maya now as THE CAUSE of the Universe, so that the moment we get behind differentiation, we may ask ourselves—Where is Maya?

A. Maya is everywhere, and in every *thing* that has a beginning and an end; therefore, every *thing* is an *aspect* of that which is eternal, and in that sense, of course Maya itself is an aspect of SAT, or that which is eternally present in the universe, whether during Manvantara or Mahapralaya. Only remember that it has been said of even Nirvâna that it is only Maya when compared with the Absolute.

Q. Is then Maya a collective term for all manifestations?

A. I do not think this would explain the term. Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal SAT, or “be-ness.” Maya is explained in *exoteric* philosophy and the Purânas, as the personified active Will of the Creative God—the latter being but a personified Maya himself—a passing deception

of the senses of man, who began anthropomorphizing pure abstraction from the beginning of his speculations. Maya, in the conception of an orthodox Hindu, is quite different from the Maya of a Vedantin Idealist or an Occultist. The Vedanta states that Maya, or the deceptive influence of illusion alone, constitutes belief in the *real* existence of matter or anything differentiated. The Bhagavata Purâna identifies Maya with Prakriti (manifested nature and matter). Do not some advanced European metaphysicians, such as Kant, Schopenhauer, and others, assert the same? Of course they got their ideas about it from the East—especially from Buddhism; yet the doctrine of the unreality of this Universe has been pretty correctly worked out by our philosophers—on general lines, at any rate. Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings, and that even their *Selves* or *Egos* will prevail in the eternity (or sempiternity, at any rate) as such; whereas not only we ourselves, but the whole visible and invisible universe, are only a temporary part of the one beginningless and endless WHOLE, or that which ever was, is, and will be.

Q. The term seems to apply to the complex points of differentiation: differentiation applying to the unit and Maya to the collection of units. But we may now put a side question.

With regard to the preceding part of the discussion, reference has been made to the cerebrum and cerebellum, and the latter described as the instinctual organ. An animal is supposed to have an instinctive mind; but the cerebellum is said to be simply the organ of vegetative life, and to control the functions of the body alone; whereas the sensual mind is the mind into which the senses open, and there can be no thought or ideation, nothing of which we predicate intellect or instinct anywhere, except in that part of the brain assigned to such functions, namely, the cerebrum.

A. However that may be, this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are remembered, and present a sequence of events, are due to the vision of the higher Ego.

Q. Is not the cerebellum what we may call the organ of habit?

A. Being instinctual, it may very well be called so, I believe.

Q. Except that habit may be referred to what we may call the present stage of existence, and instinct to a past stage.

A. Whatever the name may be, the cerebellum alone—as you were already told (*vide* "On Dreams," Appendix)—functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity.

Q. The consecutiveness is brought about entirely by the co-ordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become.

A. Quite so, when you are waking; but not before. We may compare this state of the cerebellum to a bar of metal, or something of the same nature, which has been heated during the day and emanates or radiates heat during the night; so the energy of the brain radiates unconsciously during the night.

Q. Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain's activity during sleep.

A. A mechanical activity certainly; if under such circumstances there is the slightest perception, or the least glimpse of the dream state, memory comes into play, and the dream can be re-constructed. In the discussion on dreams, the dream state passing into the waking state was compared to the embers of a dying fire; we may very well continue the simile, and compare the play of the memory to a current of air re-kindling them. That is to say that the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness.

Q. But does the cerebellum ever cease functioning?

A. No; but it is lost in the functions of the cerebrum.

Q. That is to say that the stimuli which proceed from the cerebellum during waking life fall below the threshold of waking consciousness, the field of consciousness being entirely occupied by the cerebrum, and this continues till sleep supervenes, when the stimuli from the cerebellum begin in their turn to form the field of consciousness. It is not, therefore, correct to say that the cerebrum is the only seat of consciousness.

A. Quite so; the function of the cerebrum is to polish, perfect, or co-ordinate ideas, whereas that of the cerebellum produces conscious desires, and so on.

Q. Evidently we have to extend our idea of consciousness. For instance, there is no reason why a sensitive plant should not have consciousness. Du Prel, in his "Philosophie der Mystik," cites some very curious experiments showing a kind of local consciousness, perhaps a kind of reflex connection. He even goes further than this, demonstrating, from a large number of well authenticated cases, such as those of clairvoyants, who can perceive by the pit of the stomach, that the threshold of consciousness is capable of a very wide extension, far wider than we are accustomed to give to it, both upwards and downwards.

A. We may congratulate ourselves on the experiments of Du Prel as an antidote to the theories of Professor Huxley, which are absolutely irreconcilable with the teachings of occultism.

ON THE FUTURE: A FEW REFLECTIONS*

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianism, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First*, the Imperishable Sacred Land [this is at the North Pole, *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444¹ and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept

* This article was first printed in *Lucifer* for March, 1892.

¹ Original Edition; Page 464, New Edition.—[ED. THEOSOPHY].

away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindû cosmogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindûs are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in Eng-

land? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that

stone,¹ is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

* * * * *

At least such seemed the view while the clouds lifted—and then once more there was silence.

WILLIAM Q. JUDGE, F. T. S.

WORDS FROM THE "BOOK OF FRIENDLY INSTRUCTION"*

[*From the Sanskrit.*]

Let the wise think on wisdom as unfading and immortal; let him fulfil his duty as though Death grasped him by the hair.

The shadow of a cloud, the favour of the base, new corn, a bouquet, these last only a little time; so it is with youth and riches.

In this world, fugitive as tempest-driven waves, death for another is a rich prize earned by virtue in a former birth.

Unenduring are youth, beauty, life, wealth, lordship, the society of the beloved; let not the wise be deluded by these.

¹ It is an interesting fact that in India there is an important ceremony called "mounting the stone."

* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1888.

THE BABEL OF MODERN THOUGHT*

"O ye Lords of Truth who are cycling in eternity
... save me from the annihilation in this
Region of the *Two Truths*."
—*Egyptian "Ritual of the Dead."*

I.

THAT the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms in *partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it". This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents—advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence", "public good and truth", strongly resemble advocates in our courts of law—miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

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What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years", and that "it is now high time that they should begin to teach something". But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that "Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more."

Allow us to recapitulate a few of such things and thus refresh your memory.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature

*The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed "the *accursed sciences*"—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this "Fire" was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But "what's in a name," or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces", of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of

the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, &c.,—over 2,000 years before the despairing and now famous cry of Galileo, “*E pur, se muove*”? Did not the priests of Etruria and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostatisticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that “there is *no new* thing under the Sun”; and that everything that is “hath been already of old time, which was before us”—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having “invented”. The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this “world famous, and learned Society” of “Researches”, as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. * * * *

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind “merely *working* hypotheses”, but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the

most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings". The latter non-felicitous expression (belonging to Mr. Tyndal), forced the philosophical writer, Delboeuf* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope". But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatic* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms". Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality". As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B. C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A. D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-

*In the *Revue Philosophique* of 1883, where he translates such "gropings" by *atonnements successifs*.

incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason". No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not re-discover. But now even the greatest Initiates are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto*:

"It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands (?)* . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue* to the interpretation of these documents *which even the initiated priests did not possess.*"

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise: The ancient Initiates had keys and glosses to their esoteric texts, *of which they were the INVENTORS.*

Minor premise: Our Orientalists have *many* of these keys.

Conclusion; Ergo, the Orientalists have a clue which the *Initiates themselves did not possess!!*

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that, into which our modest Orientalists have never yet been initiated—all their alleged "clues" to the contrary.

(*To be continued.*)

ABOUT GREAT TEACHERS*

When great teachers like St. Paul, St. John, Socrates and others incarnate do they commence with the degree of development with which they closed the preceding incarnation? If so, why are there so few great souls in the world teaching and living the proper life?

William Q. Judge.—Let us take the last part of your question first, and ask you how do you know there are “so few great souls in the world”? It would not be right to judge all other men by yourself nor by a limited number of persons you may have known, hence it is likely you do not so judge, but have merely assumed that there are very few souls in the world like unto those you mention. Such an assumption does not seem to be a correct one. There very probably are among us now many great souls of the past. Nothing in philosophy or the doctrine of reincarnation is against such a view. We being actors on the present stage are not able to judge whether some others of whom we know are great men or not, who may be regarded by posterity as great personages like to St. Paul and your other examples. It is more than likely St. Paul was not highly regarded in his time; now, in the distance, he shines out. Certainly we know that Socrates had such poor regard from his contemporaries as to be poisoned because he was thought not to be a good man: now we, so far off, look at him differently. In the same way will it be respecting our own present times after the lapse of centuries.

As to where any Ego will begin in any life is determined by karma and the needs of development. The whole front, or mass, of our nature is so enormous that one life or one sort of development is only a small part of it: there is no possibility of at once exhibiting it all. So the former life of St. Paul may be now certainly hidden for future use while he is undergoing another necessary development which had formerly been neglected. If we look at his life we find he was a persecutor once. That was not at all atoned for by his subsequent conduct—unless of course you admit vicarious salvation—which I do not. He must atone for all that hurt done to others, and his reincarnation in some obscure place and body for several lives would quite accord with the needs of the case. So you can reason out the whole matter, recollecting that karma goes by cause and effect, and that the whole vast nature of man must be considered, and that you and I do not know the whole nature of those people you refer to. Hence we must conclude that the present age and the karma of past sages do not coincide in such a way as to produce many living before us. And if we ask what is the use, we must conclude that in such a selfish, superficial time as this they would be useless and out of place.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of Jan., 1896. The title used is our own [ED. THEOSOPHY.]

LEO TOLSTOI AND HIS UNECCLESIASTICAL CHRISTIANITY*

TOLSTOI is a great poet, a great artist, a great thinker. All through his life, both heart and mind have been occupied by one burning question, coloring more or less with its painful pressure all his works. We feel its overshadowing presence in the "History of my Childhood", in "War and Peace", in "Anna Karenina", till at last it becomes the exclusive pre-occupation of his later years, which have produced such works as "My Confession", "In what does my Faith Consist?", "What shall we Do?", "Upon life", and the "Kreutzer Sonata". This same question burns in the hearts of many, especially among Theosophists; it is indeed *the* question of life itself. "What is the meaning, the purpose of human life? What is the final outcome of the unnatural, distorted and falsified life of our civilisation, such as it is forced upon each of us individually? What shall we do to be happy, *permanently* happy? How shall man escape the horror of inevitable death?" To these ever recurring questions, Tolstoi, in his earlier works, gives no answer because he had found none himself. But he could not rest contented, as do millions of others, weaker or more cowardly natures, without an answer, one at least satisfying to his own heart and intellect; and in the five last-named works is contained that answer. An answer, it is true, that will not content the Theosophist *in the form in which Tolstoi gives it*, but an answer in whose basic, vital thought he may find new light, fresh hope, stronger comfort. But to understand it, we must briefly trace the road by which Tolstoi reached the peace he has found; for unless we can *feel*, as well as understand the inner process which led him thither, his solution, like every other solution of life's problem, must remain a dead letter, a merely intellectual word-conception, lacking all vital force and motive power; a mere speculation, not a living truth instinct with enthusiasm.

Like all thinking men and women of to-day, Tolstoi lost faith in religion early in life; for this loss of one's childish faith—inevitable in every life—is not, as a rule, the result of deep thought; it is rather the natural consequence of our culture and of our general experience of life. As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success; Tolstoi went the

* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1890.

¹ An essay by Raphael von Koeber, Dr. Phiel.; with an appendix by Dr. Hübbe Schleiden, Dr. jur; uto.

way of the world, did as he saw others do, practising all the vices and meannesses of the "polite world". Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of men and of the wisdom of life, Tolstoi realized the utter impossibility of going on living. "Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being—is to *live*. Man probes life only that he may improve it." Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what to-day is discovered and to-morrow is forgotten.

Philosophy tells us: "You are a part of Humanity, therefore you must co-operate in the development of Humanity and in the realising of its ideals; your life's goal coincides with that of all other men". But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live?* Why does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer.

Scepticism, Nihilism, Despair—thither the thinking man is driven by such thoughts, if he seeks the last word of Wisdom in the Science and Philosophy of the schools. Such, too, is the *real*, inner, mental condition of many an one, both without and within the Theosophical Society.

In regard to this, the problem of life, Tolstoi divides men in general into four classes:—

- "Some, young and feeble of intellect, live happily in their ignorance—for them the problem of life has, as yet, no existence.

"Others know and understand the problem well enough, but turn purposely away from it, favored by fortunate surroundings which permit them to pass their lives as it were in intoxication.

"The third group consists of those who know that death is better than a life passed in error and ignorance; but they live on, because they lack the strength to put a sudden end to the fraud—life.

"Finally, there are the strong and consistent natures, who grasp the whole stupidity of the farce being played with them, therefore put an end to this silly farce at one stroke."

"I could do nothing," he says, "but think, think of the horrible position I was in. . . . My inner condition at that time, which brought me near to suicide, was such that everything I had hitherto done, everything I could still do, seemed to me foolish and bad. Even what was most precious to me

in life, what had so far drawn away my eyes from the cruel reality—my family and my art—even these lost all value for me.”

From this depth of despair he escaped at length. “Life is all,” he reasoned, “I, my reason itself, are products of this general life. But at the same time Reason is the creator and the final judge of human life *proper*. How then can reason deny to the latter a meaning without denying itself and calling itself senseless? Hence I am only calling life meaningless, because *I* do not grasp its meaning.” Convinced that Life *has* a meaning, Tolstoi sought this meaning among those who *really live*—the people. But there he again met disappointment, the bitterest of all, because here lay his last hope. For, among the people, he found only a solution of life’s problem resting upon a conception of the universe which is *contrary to reason*, and is based upon that blind faith he had long since cast aside.

“I subjected,” he tells us, “the *dicta* of my reason to a fresh examination, and found that Reason did not suffice to answer my questions, because it does not bring into its reasoning the conception of the Infinite (Cause-less, Time-less, Space-less); because it explains my life, passed in Time, Space, and Causality, in terms of Time, Space, and Causality again: thus explaining it indeed with logical correctness, but only in terms of the same components, *i. e.*, leaving its ultimate basis—with which alone we are concerned—unexplained. Religion, on the contrary, does the exact opposite: she knows no logic, but does know the conception of the Infinite, to which she refers everything, and, to that extent, gives correct answers. Religion says: Thou shall live according to the law of God; the outcome of thy life will be eternal suffering or eternal happiness; the meaning of thy life, which is not annihilated by death, is union with the Infinite Deity. . . . The conception of the Infinite Deity, of the divinity of the Soul, of the relations of human actions to God: these are conceptions, which have been ripened in the hidden infinity of human thought, and without which there would be no life, and I too should not exist.”

“But what is God? On what train of thought rests the belief in his existence and in the relation of man to him? If I am,” reasoned Tolstoi, “there must be a reason for my being, and a reason for that ground, and an ultimate reason, and this is God. I felt calmed; my uncertainty and the consciousness of standing orphaned in life vanished. But when I asked myself: What is God? How shall I act towards him? I found only *banal* answers that destroyed my faith again. . . . But that I have the conception of God in me, the *fact* and the *necessity* of this conception—of this no one can deprive me. Whence then this conception? Whence its necessity? This necessity is God himself. And I felt glad again. All things around me lived, and had a meaning. The conception of God is not indeed God himself; but the *necessity* of forming this conception, the craving for a knowledge of God, through which knowledge I live—that is God, the living and life-giving God. . . . Live in the thought, thou art a manifestation of God, and then thy life will testify to the existence of God.”

Tolstoi had regained Faith, “the evidence of things not seen,” and his religious faith expressed itself for three years in a life in strict conformity with the most stringent prescriptions of the orthodox Greek Church. But at last, finding the Church and the entire Christian community acting in direct contradiction to his root-conception of true Religion, he broke loose from orthodoxy and set

out to determine what is True in Religion for himself from the study of the New Testament.

But before considering the conclusions he reached, let us examine for a moment, from the Theosophical standpoint, Tolstoi's fundamental position. His argument for the existence of an Infinite God as the necessary "ultimate ground" of human reason, is precisely one of the Theosophist's arguments for the existence of Kosmic or Universal Mind, and, as an argument, it proves nothing more. Influenced by Western habits of feeling, he ascribes to the Universal Mind anthropomorphic attributes which it cannot possess, thus sowing the seeds of the strained and forced conclusions as to practical action which he subsequently arrives at. Fundamentally he is right; but in the effort to satisfy the demands of his emotional nature he falls into a quasi-anthropomorphism. For us, however, more importance attaches to the poignant picture he presents of the mental misery that tortures every honest thinker to-day, and to his pointing out of the road, the only road, by which an escape is possible. For starting from his basis we are led, if we reason carefully and closely, to the basic conclusions of Theosophical teaching, as will be seen later.

To return to Tolstoi's religious unfoldment. Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it". He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil", which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men". He also points out that long before the appearance of the historical Jesus, this law was known and recognised by all the leaders and benefactors of the human race. "The progress of mankind towards good", he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

Such is the essence of Tolstoi's religion; but we shall be better able to enter into its real meaning and appreciate his practical deductions therefrom, after having examined, first, his doctrine of religious bliss, and second, his philosophy of life.

I believe, says Tolstoi: (1) that happiness on earth depends solely upon the fulfilling of Christ's teaching; (2) that its fulfilment is not only possible, but easy and full of joy. Happiness, he teaches, is love towards all men, union with them, and evil is the breach of this unity. Love and unity are the natural condition of men, in which all men find themselves who are not led astray by false teachings.

These conceptions changed his whole view of life; all he had before striven for, all that counts for so much in the world, honor, fame, culture, riches, increased refinement of life, of surroundings,

of food, of clothing, of manners—all this lost its value in his eyes, and in place of them he came to esteem what the *World* calls bad and low, simplicity, poverty, want of culture. But the real essence of his teaching lies in the conception of the Universal Brotherhood of mankind.

For Tolstoi, *Life* means the striving of man after well being, after happiness, a happiness only to be attained, as we have seen, through the fulfilment of the commands of Jesus. Of these commands the deepest meaning is: true life, therefore also true happiness, consists—not in the preservation of one's personality, but—in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: subordinate thy personal life to reason, which demands of thee unconditional love for all beings.*

The personal life, that which recognises and wills only one's own "I", is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. The crowning maxim of Stoic ethics: live according to nature, according to thy *human* nature, expresses the same thing. The teachings of the wisest law-givers: the Brahmans, Guatama Buddha, Confucius, Lao-Tze, Moses, all contain the same explanation of life, make the same demand upon the man. For, from the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the centre of attraction of one's existence¹ from the personality, which can never be saved from destruction, to the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution.

It is not difficult to see wherein consists the basic contradiction of personal life. That which for man is the most important, that alone which he desires, that which—as it seems to him—alone really *lives*, namely his personality, is destroyed, becomes a skeleton, decays, does *not* remain "himself"; while that which he does *not* desire, which has no value for him, the life and welfare of which he does *not* feel, the whole outside world of struggling beings, that proves itself to be that which endures, which truly lives.

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the animal and the human life; he realises this more and more fully, till at last—on the highest plane of consciousness—the fundamental contradiction of life is recognised as only an *apparent* contradiction, pertaining solely to the sphere of animal

* Absolutely the same doctrine as that taught by Buddha and all other Initiates, Plato included. A fact recognised by Tolstoi, though not given its due significance by him.

¹ Where thy treasure is, there will thy heart be also.

existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered. It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure "Reason",* in which can be no more illusions, contradictions, riddles. . . . The life of reason is, as the original and only true life, also the *normal* life of man: and man as such can only be called "living" in so far as he subdues the animal in him under the law of Reason; precisely as the animal only *really lives* when it obeys, not only the laws of the matter which composes it, but also the higher law of organic life. . . . When once it has been recognised that, in specifically human life, the primacy naturally belongs not to the personality, but to the Reason, there is nothing superhuman in following the *natural* law of human life and both regarding and using as a *tool* what is a mere tool of the true life—the personality. . . . But it may be asked: Why then do we have a personality if we are to renounce it, deny it? In order that the personality, like any tool, may serve *merely* as a means to an end—other answer there is none. The personality is nothing but the "spade", that is given to the reasoning being to be dug with, to be blunted in that digging and then sharpened again, to be used up, but not to be cleaned and stored away. To *use* a tool as a tool is not to *deny* it, but simply to make it serve its proper purpose, *i. e.*, Reason.

This is Tolstoi's philosophy of life, identical in its basis with that of Theosophy. But lacking the universality of the latter, leaning too exclusively upon the corrupted and fragmentary dicta of but one Teacher of Wisdom, Tolstoi's philosophy fails to guide him in practice and, as a study of his work shows, lands him eventually in self-contradiction. This self-contradiction, however, being but of the surface, of the physical plane only, is of relatively small importance, contrasted with the real escape he has made beyond the delusions in which most of us live.

Want of space renders it impossible to follow out into further detail the comparison between Tolstoi's views and those of Theosophy. Every reader of *Lucifer* can readily do so for himself, and we will only add that Dr. Von Koeber's essay, which has supplied the material for the above sketch, and of which it is mainly a summary, is worthy the careful study of every one who can read German. Of the Appendix, which Dr. Hübbe Schleiden has tacked on thereto, it must be said to show a want of appreciation and understanding of the true spirit and meaning of Tolstoi's thought and action, which seems to indicate the same misconception of the nature of *real* "mysticism", that may be noticed in the same writer's other essays.

* Meaning Plato's "Noetic Life."

AN IMPORTANT LETTER

This letter, from a Master of Wisdom, was first printed *complete* in *Lucifer* for August, 1896. It is said to have been received by H. P. Blavatsky some ten years before; and quotations from it had been printed elsewhere before its appearance in *Lucifer*, as below. [ED. THEOSOPHY.]

THE doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theo-Sophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvâna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life-time a complete triumph—not even

Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Eliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence of brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvâna. Mystical Christianity teaches *Self-redemption* through one's own seventh principle, the liberated Paramâtmâ, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvâna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even esoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? with that curse known as *the struggle for life*, which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It

weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and that where the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effects] that is our own judge—our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say we have nothing to do with all this; the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they can? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapâni or Avalokiteshvara, of Tsongkapa, and that of Amitâbha, relinquished at their death the attainment of Buddhahood, *i. e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of these perfect Lamas

who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, by himself actually propagating this idea. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add: The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1886 years ago. They are as far from the solution as they were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *there* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

A DEFINITION of *Public Opinion*. The gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference. The acceptance of uncharitable views on "suggestion" by "telepathic impact" (what ever that may mean). The work of unconscious psychology.

Sympathetic grief.—The expression thereof in Society, for one's sorrow, is like a solemn funeral procession, in which the row of mourning coaches is long, indeed, but the carriages of which are all empty.

Mutual exchange of compliments.—Expressions of delight and other acting in cultured society are the fig-leaves of the civilised

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Adams and Eves. These "aprons" to conceal truth are fabricated incessantly in social Edens, and their name is—*politeness*.

Keeping the Sabbath.—Throwing public contumely on, and parading one's superiority over Christ, "one greater than the temple" and Sabbath, who stood for his disciples' rights to "break" the Sabbath, for the Sabbath was made for man, and not man for Sabbath (Matt. xii. and Mark ii., etc.).

Attending Divine Service.—Breaking the express commandment of Jesus. Becoming "as the hypocrites are," who love to pray in Synagogue and Temples, "that they may be seen of men." (Matt. vi.).

Taking the Oath, on the Bible.—A Christian law, devised and adopted to perpetuate and carry out the unequivocal commandment of the Founder of Christianity, "Swear not at all, neither by heaven nor by the earth" (Matt. v.). As the heaven and the earth are supposed to have been created *only* by God, a book written by *men* thus received the prerogative over the former.

Unpopularity.—We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

The true value of *back-biting and slander*. A proof of the fast coming triumph of the victim chosen. The bite of the fly when the creature feels its end approaching.

A Few Illustrations to the Point from Schopenhauer.

Socrates was repeatedly vilified and thrashed by the opponents of his philosophy, and was as repeatedly urged by his friends to have his honour avenged in the tribunals of Athens. Kicked by a rude citizen, in the presence of his followers, one of these expressed surprise for his not resenting the insult, to which the Sage replied:

"Shall I then feel offended, and ask the magistrate to avenge me, if I also happen to be kicked by an ass?"

To another remark whether a certain man had abused and called him names, he quietly answered:

"No; for none of the epithets he used can possibly apply to me." (From Plato's "Georgics").

"The famous cynic, Cratus, having received from the musician Nicodromus a blow which caused his face to swell, coolly fixed a tablet upon his brow, inscribed with the two words, "*Nicodromus facit*." The flute player hardly escaped with his life from the hands of the populace, which viewed Cratus as a household god.

Seneca, in his work "*De Constanta Sapientis*," treats most elaborately of insults in words and deeds, or *contumelia*, and then declares that no Sage ever pays the smallest attention to such things.—"Well, yes!" the reader will exclaim, "but these men were all of them *Sages*!"

—"And you, are you then only *fools*? Agreed!"

“SEEKING THE HIGHER EGO”*

WE read continually in the Upanishads, the New Testament, Bhagavad Gita, the Chinese Scriptures and elsewhere, that the light is to be sought and found within ourselves. (1) What do they all mean? (2) How is this light found? (3) How may it be supposed to manifest itself when found?

Of so profound a subject only a mere outline can be given. Let us take the first of these questions. Physical man bases all his activities upon sense-perception, and upon what is then, to him, the legitimate gratification of all sensation. Under these conditions he finds himself involved in the most deadly strife with all other creatures, all are bent upon attaining the same end, the desire does not decrease with attainment, but immediately seeks other and wider ground, and the field, practically, is limited. Thus the strife may become more subtle, but not less fierce. It is just at this point that reason comes in. What is reason? It is the activity on the lowest plane of the true Ego, the man within. It is the first guide of physical, animal man. At first, it holds but slight control, man acts often blindly, the creature of the sensations and impulses of the moment, making but little effort against the influence of these. Afterwards, as reason secures its sway, man begins to act with calculation and foresight; but all this has only made him a more deadly foe to the rest of living things. He organises and controls but to slay or betray; there is no difference to him between friend and foe, beyond what may serve his interests. Treachery is his great characteristic and he only keeps faith when it suits him. With the further growth of reason the “virtues” begin to appear: they are the result of enlightened self-interest; without them there can be no society or friendship.

At this stage also another factor appears: it is conscience. What is conscience? It is that mysterious faculty which silently points the road, always by what we know; it never instructs, it draws up and arranges our knowledge of “right” and of “wrong,” limited as it is; and is always on the side of what then appears “right.” Hence it is given to us as the highest faculty of the mind. It presides over reason; for all reasoning is merely data for it. It is all we know of the Higher Ego.

This then is the light to be sought, and we are brought to our second question;—How? The conditions of its activity are silence and seclusion, and also the highest ratiocination of which the mind is capable centred on the most exalted subjects upon which light is sought. Concentration and perseverance are necessary, and the constant habit of self-criticism, and courage to fulfil the judgments of this silent president. It will not pass higher judgments until

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those already given are fulfilled. It never revokes, and it never forgets, although the mind through which it is reflected may. This concentration and abstraction cannot take place whilst there is great activity of the sense life; hence simplicity of life, and absence of pleasure. Seeking on the outer plane, and also indifference to pain, have always been pointed out as necessary. Then the mind gaining proficiency in this, and becoming more and more accustomed to lay bare quickly all it knows, for judgment to be declared, and evincing ever-growing willingness to obey and see, finds itself at length one with that monitor, it draws no distinction between them. As at sunset on a tranquil sea, the golden light above cannot be separated from that below; and when it vanishes, it takes all its glory with it.

And now for the third question:—How may it be supposed to manifest itself when found? The reply is obvious; the mind instantly, like a lightning flash, distinguishes between what, to it, is “right” and “wrong”, “good” and “evil.” The Light is flashed upon every proposition *instantly*. The man with small understanding becomes wise; the intellectual man becomes a giant of judgment. They both become unflinching and invincible, each according to his capacity. Moreover where the mind is greatly withdrawn from the pursuits of the world, and brought diligently to bear upon all those many subjects, with which it, as it were, paves for itself “the path of rectitude”, throwing aside all those cobblestones which do not suit its purpose, although they may appear ornamental, even of gold itself, the progress to enlightenment is extremely rapid; for that upon which the mind is entirely bent is soon acquired.—“He necessarily becomes that on which his mind is fixed. This is the eternal mystery.” (*Anugita*.)

But for most men the letting go of the innumerable threads which bind to the changing and perishable, is so hard a task, that the fixing of the mind, so relieved, upon the permanent and immutable, progresses slowly indeed. “S.”

ON THE LOOKOUT

The Law of Periodicity, or the return of impression, manifests "in every department of Nature," as our Theosophical speakers and writers have so many times phrased it. The Lookout is moved to another repetition of this trite—and true—statement by a report in the New York *Sun* concerning the general conference of Methodist ministers in Saratoga during the early part of the "merrie month of May." The headline reads, "Ware Lady Nicotine All You Methodists"; and here is a portion of the report:

SARATOGA, N. Y., May 6.—The prohibition against the use of tobacco by Methodist ministers was extended in a modified form to laymen by the general conference today, which adopted a resolution condemning the use of the cigarette "anywhere and at all times," and recommending to all members the practice of self-denial, if need be, in abstaining from the use of tobacco for the sake of the influence such a course would have upon young people.

Now the delightful application of the above to the Law of Cycles may be found in a squib in the old *Theosophist* (November, 1881) unsigned and printed quite innocently without a title. The Lookout discovered it some years ago while indulging in a somewhat protracted spell of browsing in the old magazines, and has been seeking a fitting excuse to print it ever since. Fancy the merry twinkle in H. P. B.'s eyes when she penned the following:

BABY REVERENDS—At the Methodist conference last week, the White Tied Ones sitting in holy conclave were sorely exercised by the fact that some of the nice little baby-boy preachers smoked. This is awful when you come to think about it solemn-like. Just fancy the potent archangel Gabriel looking down into these youngsters' studies, and finding the incipient Reverend Tommy Klinker or the beardless Reverend Bill Blote furtively taking a cigar or a pull at a pipe of bird's-eye! It's terrific to think of the words which would come to, and fall from, the blessed archangelic lips. But I must pipe a lay to this subject.

Sad and solemn, sad and sorry,
Sat the Methodistic crew;
Sad and solenin, sad and sorry,
For they knew not what to do.
Vain they searched all through the Fathers,
Seached the Saints, the Gospels too;
But those careless, careless writers
Had not banned narcotic's dew.

"If St. Paul," they wept in chorus,
"Had but said that pipes were damned,
If St. James the less had told us
Smokers would in fire be rammed;
"If St. Peter had but slogged at
Bird's-eye, Black Jack, shag, and snuff,
We could then have told these youngsters
Baccy was the devil's stuff."
Still these gray-beards, croaking sadly,
Felt the battle must be fought,
So they hinted that flayed badly
Would be students smoking caught.

Students of the *Secret Doctrine* will be interested in the following extract from the magazine section of a recent California newspaper. Not only

is the subject-matter in itself of interest; but the slenderness of observation upon which scientific theories are often based, and the ease with which they are cast aside for other equally tenuous theories, are clearly shown. Why should not physiologists frankly admit that they really know nothing about the uses of the pineal gland—and have done with it? The extract reads this way:—

From time to time during the last two years attention has been called to the therapeutic uses of extracts made from the pineal gland. This little gland, which is located in the brain, and in man is about the size of a pea, has been the object of study for several centuries. At one time it was thought to be the seat of the soul. Later it was suspected of representing the remains of an eye—a third member of vision which our prehistoric ancestors possessed, located conveniently in the back of the head. This idea was soon abandoned by the scientists, but still remains popular with fiction writers to whom this conception of a three-eyed man makes strong appeal.

The last-but-one conception of this little gland is that it plays an important part in the development of the body, exerting a definite influence on the brain. Many apparently competent observers have reported that when extracts prepared from the pineal glands of the lower animals are given internally, the therapeutic action is to hasten the development of mentally backward children, and retard the encroachments of senility.

This is the next to the latest theory. The very latest one is that it does nothing of the kind—that it is an entirely useless, although harmless, structure which seems to have escaped the discard in the hurry of creation. As proof of this, a learned professor in one of our great universities has removed the pineal glands of numerous puppies, and finds that the growth and development of the dogs are in no wise changed or retarded.

One who is unfamiliar with the vagaries of scientific investigation would suppose that such a demonstration is conclusive evidence against the activity of this little organ. Not at all. Equally competent observers have witnessed precisely opposite effects. The defect in such conflicting evidence lies in the fact that all observers are influenced by personal prejudice, and therefore see things through their own particular brand of astigmatic lenses. As a result, precisely opposite opinions are formed, as in the case of this pineal gland controversy. Meanwhile pineal gland extract is being marketed and used extensively for stimulating the retarded mentality of backward children, apparently with gratifying results.

In the Second Volume of the *Secret Doctrine* H. P. Blavatsky has much to say of the pineal gland, identifying it as the well-nigh atrophied remnant of the Third Eye of ancient races; and it would seem from what she elsewhere writes that the revivifying of this organ is not so impossible as some may think. The implication seems clear that the pineal gland is psycho-spiritual in nature, a connection between the soul of man and his body, or brain. The fact that it is not active in most people nowadays, and that its use is generally forgotten, may be understood, perhaps, through a consideration of one statement, tremendous in its significance, from the *Secret Doctrine*:—“Now what students of Occultism ought to know is that the Third Eye is indissolubly connected with Karma. The tenet is so mysterious that very few have heard of it.” H. P. B. also quotes the following from the Commentaries, a passage that every Theosophist would do well to ponder:—

There were four-armed human creatures in those early days of the male-females [hermaphrodites]; with one head, yet three eyes. They

could see before them and behind them. A Kalpa later [after the separation of the sexes] men having fallen into matter, their spiritual vision became dim; and coördinately the Third Eye commenced to lose its power. . . . When the Fourth [Race] arrived at its middle age, the Inner Vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old Sages.¹ . . . The Third Eye, likewise, getting gradually petrified,² soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man [during trances and spiritual visions] the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. . . . The undefiled Lanoo [Disciple, Chela] need fear no danger; he who keeps himself not in purity [who is not chaste] will receive no help from the "Deva Eye."*

And She adds these words:—"Unfortunately not. The 'Deva Eye' exists no more for the majority of mankind. The Third Eye is dead, and acts no longer; but it has left behind a witness to its existence. This witness is now the Pineal Gland."

This is indeed an age of transition, when every system of thought, science, religion, government, and society is changing. But who would expect the entering wedge of rationalism to affect Presbyterianism? Here are dogmas as solid as the granite New England hills, and just about as yielding. Here are churchmen whose duty it has been most particularly to accept, to believe, to adhere, to obey—the grimdest and perhaps most terrible of all the creeds of today called "Christian." Yet the signs of the times are expressing themselves even in the Presbyterian fold, though the broadening influence is being fought bitterly by the more orthodox element within that faith.

As one newspaper account puts it:—

"The controversy between opponents of Union Seminary and the New York Presbytery of the Presbyterian Church has been made more acute this year by the action, a few weeks ago, of the New York Presbytery in licensing to preach three Union graduates who refused to affirm their belief in such important doctrines as the virgin birth of Christ and his bodily resurrection. The licensing of these men so stirred a certain section of the church that the Cincinnati Presbytery voted to ask the General Assembly of the church, meeting this week in Atlantic City, to cut off the New York Presbytery."

One of the principal opponents of the seminary, the Rev. John Fox, D.D., who is secretary of the American Bible Society, has written a lengthy exposition of the opposition's point of view, for the *New York Sun*. He takes the position that the Bible is literally the Word of God, though where he received this information and how he proves it, the gentleman does not state. Writes the Rev. Fox:—

"Is the Bible a collection of literature more or less permeated with spiritual truth, but spotted throughout with errors not only in

*i. e., the Third Eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," unriddles probably the mystery of all the representations and idols of the exoteric Gods of India. On the Acropolis of Argos, there was a ξόανον, a rudely carved wooden statue, attributed to Dædalus, representing a three-eyed colossus, which was consecrated to Zeus Triopes, the "Three-eyed." The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues. (*Schol. Vatic. ad Eurip. Troad.*, 14.)

¹The inner vision could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians"—sensitives and mediums, as they are called now.

²This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the Pineal Gland, so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain mineral concretions and sand, and "nothing more."

minor facts but in the very quintessence of its doctrines; or does it from beginning to end ring with divine authority in all its declarations?

"The churches of God in all ages, the Jewish Church, the early Christian Church, the mediaeval Church, believed, and the great bulk of our churches today believe, the Bible to be the word of God throughout. Union Seminary vigorously denies this. . . .

"The attack on the virgin birth did not begin in New York. There have always been scoffers about it. Voltaire, for instance—Haeckel in our day. It has evidently a direct bearing on the question of the deity of Christ and on the human side of the purity of the Holy Mother.

"Is it any wonder that the General Assembly has specifically declared that no man must be licensed or ordained who is in serious doubt concerning it? A whole school of writers either deny it directly or doubt it. We are rightly jealous of doubt that is the bud that blossoms into denial later . . ."

Just another battle among the "followers," of the meek and lowly Jesus! But does it not seem incredible that any considerably large body of seemingly sane people should busy themselves in a controversy like this when humanity is approaching the greatest crisis of modern times?

"One thing is certain," said a *Sun* writer, "New York Presbytery with its \$21,000,000 worth of church property will not be 'kicked out' of the Presbyterian Church."

This prophecy proved a true one, but the general assembly adopted a report warning the New York, and all other Presbyteries, that the tenets of the Church must be accepted by candidates for the ministry before they shall be ordained.

The Presbyterians have been busy in other parts of the country also, if newspaper reports are to be credited. The general assembly of the Cumberland Presbyterian Church, held at Birmingham, Alabama, condemned specifically the use of "beer and egg" as a spring tonic—besides accomplishing other undoubtedly valuable work for a waiting world! At another general assembly, in Orlando, Florida, it was decided not to grant women full privileges as deaconesses, but the assembly showed in a long statement of the situation that it was not the desire to restrict the activities of women in the home and foreign mission fields. The assembly already has decided that women should not appear in the pulpit.

What will happen to these children, playing at grown-ups, *when the storm breaks!*

"*Souls on Fifth*," written by Granville Barker, and appearing in a recent number of *The Century*, is almost too good to talk about. It is as delicate and subtle as its own description of the pathetic little figures, (if that is not too gross a word) that waft through this all too brief story of a life beyond.

It is almost unnecessary to state that to the many the ideas contained in "*Souls on Fifth*" would be "balderdash," that convenient coinage of pomposity! To those who take themselves seriously as Spiritualists, Mr. Barker's ideas would be dampening. He takes such pains to assure us that death in itself cannot confer wisdom and knowledge. He describes that phase of life after death that would correspond to what is known as *kama loka* in Theosophy.

The discovery is made, by a singularly gifted individual, that in the very early dawn of Fifth Avenue, the air is filled with quite a clutter of soft, grayish, formless substances, that prove upon inspection to be the souls of people who hovered in that neighborhood, or longed to hover in

that neighborhood, during earth life. Conversations are held between the individual who still retains his earthly clogs and these souls of Fifth Avenue. In these conversations the author manages to have many a little laugh at us all, to promulgate some interesting speculations and above all he puts over this fact unmistakably—life after death will be just as useless as our life on earth was. Death cannot suddenly change us into wise, noble beings.

Could anyone feel that Mr. Barker deals harshly with the typical successful minister of the Gospel? Even when he is made to say,—

“... And so, after a while I found that I slipped into preaching to my congregation only such sermons as my congregation wanted to hear. What else was to be done? They would not otherwise have come to hear me at all, for there is no law to make them, and nowadays precious little public opinion. . . . It is true that a really strong man in my place might have done better before they turned him out. . . . We had to keep up appearances; the lay patrons of the church expected it. Still we were never seriously in debt. . . . And that, my dear sir, is why we are all here, poor souls. In our lifetime this at its best was all we strove toward, and in our death we have come ‘to our own place.’”

One very indignant soul gives utterance thus:—

“Call this a future life! It’s disgraceful. You clergy ought to be ashamed of yourselves. . . . It was a regular religious trust and you know it. Well, I put myself in your hands. Sunday after Sunday I sat under the most sensible of you that I could find. I did what he said about giving money to charity and keeping well out of temptation. I believed all he told me; and now I’m not a bit better off than I was before. You chaps made a contract with me about a future state of bliss, and I expect you to deliver the goods.”

The method of conversing with this world of spirits, or souls, as they are more properly called throughout the story, is described in this manner:—

“I believe that one only instinctively clothed the impressions they conveyed direct to one’s mind in the tones of the human voice, and with a very little practice one did not need to do that at all. One could communicate with extraordinary swiftness and ease by imagination alone, talk soul to soul, as it were. It is a simple trick, can be practiced between human beings while on earth, and indeed is the best form of conversation.”

Mr. Barker speaks of time as an illusion, and also says, “For as the thing you are in this world stamps itself in time upon your face, so will the things you do stamp themselves forever on your soul.”

The climax of the story wherein the poor little soul, conscious of her uselessness, allows herself to be absorbed by one whom she realizes she would help, might symbolize a dawning consciousness of the One Life. It is wiser to say “might,” for when one has been held fascinated by the pure cleverness of style that is so beautifully Barkers’ own, one is tempted to give him credit for more knowledge, possibly, than he has displayed. He touches not on the subject of reincarnation, but one feels that his not doing so is like ignoring the processes of digestion in ordinary conversation. He must accept it. His poor little souls on Fifth are without this beneficent knowledge; their creator could hardly be so unenlightened.

Paul Hyacinthe Loyson, editor-in-chief of “*Le Droit de l’Homme*,” has written an interesting play, “*The Apostle*,” which is translated from the French by Barrett H. Clark. In the central figure, “The Apostle,” we have an atheist, one who has cast aside the dogmas of religious thought, who

refuses the superstition of a God who rewards and punishes, and lives a life of self-sacrifice and devotion to his ideals for his country, finding his reward in living up to the dictates of his conscience.

The son, then, has been brought up according to the ideas of his father, and as the tragedy develops, it becomes evident that atheism is not a success with one of his nature; that he is of the order of humans, who, acting from the premise that "life is short, and after death there is nothing, let us be merry while we may," proceeds to live a selfish existence, gratifying every unworthy desire to the fullest extent, without an ounce of consideration for those to whom he owed a sense of duty. When the full depth of his iniquity is revealed, his mother pleads as an excuse for him, that they had given their son over to the forces of evil because they had "taken God away from him"! Because they had kept him from "Christian" prayer! The father answers, "Honor, duty, devotion, they were the living religion I had to give Octave!"

M. Loyson in "*Les Ames Ennemies*," deals with this same question of religion, or rather, Roman Catholicism versus the so-called scientific view of evolution of matter from form to form: a short term of life in a supposititiously perfect animal form and then—blank. He pictures a man of science enforcing this opinion upon the mind of an immature girl, devoted to the Catholic faith.

No solution is offered in M. Loyson's tragedies for these problems that are vexing the Christian world today.

Solution! What solution could we look for but knowledge? What can lighten the misery of the aching, groaning, sad, old world, but the message that we in our blindness refuse?

Is it possible that M. Loyson has never contacted the Teaching that was brought in 1875? In his wide reading has he ignored completely the masterpieces of the East? If such is his Karma we must feel pity for him. If he has cast aside the divinity of man, reincarnation, and Karma, as not suiting some of his pet ideas, he is again to be pitied. If he has this knowledge as his intelligence would indicate, why not bring it to light?

He dedicates one of his plays, "To those who believe passionately, to those who deny with energy, to those who investigate loyally." That ought to mean something.

The realistic writings of the day have this virtue, at least, they thrill Theosophists with the need of spreading the truth. How can we contemplate the miseries that humanity is bringing upon itself through ignorance, without being fired with the desire for active service in dispelling the clouds that darken the clear vision of man that is his birth-right? There is something positively ghoulish in the way many of our writers of power are exposing all our agonies to the light of day, rubbing on the raw nerves of our sympathies, and telling us of nothing that will help us. If our writers pretend to see nothing between denial absolute of spirit, on the one hand, and on the other, the subjection of spirit under a slavery to priesthood, Theosophists must evoke a different type of literature.

The literature of psycho-analysis has recently been enriched, and enlarged in scope by the publication of Dr. Carl Jung's "*Psychology of the Unconscious*,"—"the Unconscious" here meaning that field of the individual's experience of which he is presently unaware. That this science is growing toward the light has already been evidenced by the fact that hypnotism is no longer considered necessary in its investigations, and that the analysis of dreams, as the most completely untrammelled expression of the individual, is given due consideration. Dr. Jung's book even gives the hope that the long wished for day has dawned, when science may become warm-hearted enough to work for humanity—to teach it how to eradicate wrong bodily ideas, and rightly use god-given functions.

Psycho-analysis has its place among all therapeutic agencies, but it should be studied and used only by those whose especial business it is to give aid to such unfortunates as hysteriacs, epileptics, and other classes of neurotics. What healthy normal person would think of sitting down to read a "doctor's book," without some very special definite purpose? Would he be interested, except with a definite motive, to study all recorded cases of surgery, to live at a hospital where he could be in close touch with afflicted people? Yet, he can be grateful that hospitals and surgery exist for the relief of those who need them! So many people scorn the "old" ideas—the psychology that was perfected in India thousands of years ago—to bow down before the modern scientific psychology because it is "new." They prefer to run morbidly after these books on psycho-analysis, which compare with the rich treasures of the old Aryan psychology much as a "doctor's book" compares with the universal laws of health!

Dr. Beatrice Hinkle's Introduction to her translation of Dr. Jung's book (Moffatt, Yard & Co.) gives an admirable survey of its spirit and matter. It is to be highly commended to those who want a general idea of the subject of psycho-analysis. Dr. Hinkle credits Prof. Freud, of Vienna, for the first enunciation of the theory that the origin of various symptoms in hysteriacs and neurotics lies in unfulfilled desires and wishes, unexpressed and unknown to the patient—which theory has "led to a new evaluation of the whole conduct of human life." That criticism and opposition have developed even among its exponents so far as to make two distinct schools—the Freud school of Vienna, the Jung school of Zurich—is lively evidence of the real value of the theory. Certainly psycho-analysis requires very special knowledge and discrimination of its operators, and it must be very disturbing to reject ideas, held by humanity for ages, in favor of the verification of the statement that there is no such thing as chance and that every act and every expression has its own meaning, determined by the inner feelings and wishes of the individual. As Dr. Hinkle says, "It is not a simple matter to come out boldly and state that every individual is to a large extent the determiner of his own destiny, for only by poets and philosophers has this idea been put forth—not by science" . . . Later she adds that the Freudian psychology seems to belong to that conception of Max Müller's—"An empirical acquaintance with facts rises to a scientific knowledge of facts as soon as the mind discovers beneath the multiplicity of single productions the unity of an organic system." Law and unity as psychological bases! Are we not getting on?

Dr. Hinkle gives some time to differentiating between the Freud and the Jung teaching. Prof. Freud found all neurotic symptoms arising from the sexual constitution—the sexual and psychic life being closely interwoven. Dr. Jung finds the primal instinct of reproduction the basis of many functions and activities, but sees sexuality as a channel occupied by *libido*—not the only one. He sees man using instinctively a living power in all the automatic processes of his functioning—but that man through his understanding and intelligence has the power consciously to direct and use his *libido* in definite and desired ways—that is, it may be spiritualized.

Does not that hint broadly at the theosophic teaching—man is not any of his bodies or passions or desires, but verily, the one who uses all? Does it not also glimpse the dual nature of *Buddhi*—the same power used for high or low?

Dr. Jung does not ask about the psychic experiences of the childhood of his patient—but what is the present duty or task he is avoiding, what obstacle he is now unable to overcome, the *cause* of regression to past experience. He wants the real motive behind every act, and his psychology rejects all judgment from surface thought.

The most valuable of all Dr. Jung's ideas, to our mind, is that in man's privilege as a self-creator his highest purpose is found; life is his to use for

construction or destruction, and he has placed upon himself tremendous and unnecessary burdens. Here is Karma applied to one life—

"All that total of a soul
Which is the things it did, the thoughts it had."

Does it seem a far cry to the time when such a psychologist may find in "the sub-conscious mind" records of another past than that of the present personal life?

Psycho-analysis and surgery aim at parallel results; psycho-analysis is a surgery of the personality. It can not be claimed to create wonderful persons, or geniuses, suggests Dr. Hinkle, but it can help heal some wounds of the soul; it can remove some inhibitions, by an understanding of life, by establishing, from a biological point of view, a clear conception of the actual human relationship—the brotherhood of all mankind.

Certainly, psycho-analysis demonstrates the power of man's thought, and his responsibility,—though only Karma and Reincarnation can ever make possible a full explanation of man's paramount power over his own destiny.

If Theosophists knew their philosophy, and studied the available writings of H. B. Blavatsky, whom all acknowledge as the Messenger, the inconsistencies in speech and action so apparent within theosophical ranks would soon be done away with. A correspondent recently asked us if we "stood" for H. P. Blavatsky or Wm. Q. Judge. We replied that we "stood" for both, that H. P. B. "stood" for W. Q. J. first, last and all the time—so if one "stood" for *her*, he must necessarily "stand" for W. Q. J. Our correspondent then proceeded to point out what seemed to her an inconsistency between the teachings of these Two, evidencing thereby her own misunderstanding of H. P. B., and a habit of *surface* study; and then condemned W. Q. J. For the benefit of all Theosophists who may read these words we reprint a portion of a letter written years ago by H. P. Blavatsky, and later printed in the Second Volume of "*Letters That Have Helped Me*," (p. 110). The existence of the original of this letter can be attested by at least one Theosophist of our acquaintance, who has seen and handled it. She wrote:

"In answer to your letter I can only say as follows: If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone in . . . and if the . . . Society in general and its Esotericists especially leave him alone, without their unanimous *moral support*, which is much more than their money—then I say—let them go! They are No theosophists;—and if such a thing should happen, and Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on MASTER'S holy name to shake off the dust of my feet from everyone of them . . .", etc.

It is quite evident from the above that H. P. B. "stood" for Wm. Q. Judge. She makes quite evident also the position She took towards all those (Esotericists especially) who would not "stand" for him. Now what is the *present* application of this letter? That it has a present application will be admitted by every Theosophist who reverences H. P. B., because all such realize that She wrote no idle phrase, and that *all* her writings were set down for the time to come. The present application is that H. P. B. still "stands" for W. Q. J., and that Theosophists who would "stand" for her, yet *not* "stand" for him, have quite misunderstood, and thereby set in motion a Karma that removes them from the sphere and influence of the Teacher they say they so revere. "I swear on MASTER'S holy name to shake off the dust of my feet from everyone of them . . .", wrote H. P. B. Can we take a *part* of her message, and reject a part? Or did She mean just what She said?

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IV

AUGUST, 1916

No. 10

"Time rolls on and many queer social changes are on the way."

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

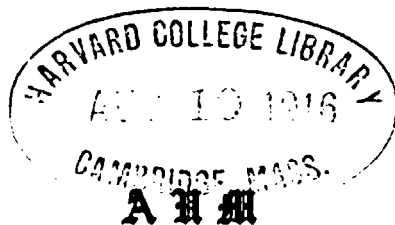
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, fears nothing. He does not distress himself with the thought, Why did I not do what is good, or what is bad? He who knows these two, good and bad, frees himself.—*Taittiriya-Upanishad*.

But those in whom dwell penance, abstinence, and truth, to them belongs that pure world of Brahma, to them namely, in whom there is nothing crooked, nothing false, and no guile. He who has known the origin, the entry, the place, the fivefold distribution and the internal state of the life force, obtains immortality.—*Prasna-Upanishad*.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE BHAGAVAD-GITA

CHAPTER XII.

DEVOTION BY MEANS OF FAITH.

BY A STUDENT OF W. Q. J.

THE word "faith" as used in this connection has a far deeper meaning than is usually given it. To have faith, is the holding of a conviction of the truth of that upon which one's faith is fixed. There are many "faiths" in the world, some adopted because of ignorance, credulity and superstition; others, because they appeal to the desires of their adherents; others again, because of the partial truths they hold. That which is lacking in all of these is "knowledge", for a conviction held in ignorance only perpetuates ignorance and its results; a conviction held from desire, only perpetuates desires and their results; a conviction held because of partial truths perceived indicates a little knowledge, but not enough to distinguish the error that is always mixed with partial truths. The "faith" spoken of by Krishna is that which is founded on self-knowledge—or knowledge of the Self as being All, and in All. A reliance upon that Supreme Self, and an identification of one's Self with It, presents an unchanging and unchangeable basis from which the Truth in regard to Man and all Nature may be perceived. "True faith" can only exist when founded upon right knowledge.

In the reply of Krishna which closes the eleventh chapter, these words are found: "I am to be approached and seen and known in truth by means of that devotion which has me alone as

an object". Arjuna follows in the twelfth chapter with the question: "Among those of thy devotees who always *thus* worship thee, which take the better way, those who worship the indivisible and unmanifested, or those who serve thee as thou now art?"

Krishna's reply embodies the following: "For those whose hearts are fixed on the unmanifested the labor is greater, because the path which is not manifest is with difficulty attained by corporeal beings". A foot-note explains that "The difficulty here stated is that caused by the personality, which causes us to see the Supreme as different and separate from ourselves". The tendency of human beings is to think and act as persons in their relations with other human beings and with manifested nature in general, and although they may ardently desire to act "for and as the Self", they find themselves constantly falling under the sway of the purely personal *feeling* of separateness.

The words "Or those who serve thee as thou now art", refer to the form in which Krishna was best known to Arjuna. That this was a human form is indicated in the previous chapter, where Arjuna says, "Having been ignorant of thy majesty, I took thee for a friend, and have called thee 'O Krishna, O Son of Yadu, O Friend', and blinded by my affection and presumption, I have at times treated thee without respect, in sport, in recreation, in thy chair, and at thy meals, in private and in public; all this, I beseech you, O inconceivable being, to forgive." In this sentence Arjuna recognizes Krishna as a divine incarnation, a being who had reached perfection and who had voluntarily incarnated in order to help those still struggling in "this ocean of incarnations and death". That such divine incarnations have not been infrequent, both before and since the time of Krishna, is shown by a study of the world's great religions; the rationale and meaning of such incarnations is clearly shown in the "Secret Doctrine".

The course of every Arjuna—and each one of us is just that—is first a recognition that true knowledge must exist, and an ardent desire to obtain that knowledge. Then comes a search for the source of that knowledge; in that search lies the danger for the seeker. He finds many teachers, each with a separate claim to knowledge. While as yet he has no means of determining the true from the false, he will accept ignorantly that teacher or teaching which accords with his ideas and desires. This unfortunately is the course of most seekers. But there are to be found others who examine carefully the fundamental bases of the teachings offered, and who will accept *only that one* whose foundational propositions can be so universally applied that their truth becomes self-evident.

A resumé of the previous chapters will show that Krishna pointed out to Arjuna the various forms of belief and practice—or devotion—followed by men, and that these, though partial and erroneous, would finally lead to the one Truth, if the seeker was sincere and devoted in his search for it. At the same time the One Reality or Truth was shown to be accessible to all men, and

to be the highest, most direct and noblest path, leading to understanding, wisdom and true happiness.

"But if thou shouldst be unable *at once steadfastly* to fix thy heart and mind on me, strive then O Dhananjaya, to find me by constant practice in devotion." Steadfastness is gained by a constant endeavor to become steadfast.

"If after constant practice, thou art still unable, follow me by actions performed for me; for by doing works for me thou shalt attain perfection". The works referred to are special ones, designed and performed for the sake of the Supreme, all tending towards an elimination of the "personal idea" of separateness.

"But if thou art unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation". It has been said that the Source of all beings is One; that the goal is One; but that the Path varies with each pilgrim. Hence each pilgrim is at a point of evolution or development where one or other of the steps presented is within reach. Each of these steps is shown to be leading in the direction of the goal, but the aspirant must see them as only steps, the condition of his success being that he must ever keep the goal—union with the Higher Self—in view.

"Being self-restrained", means holding the personal self in abeyance. "Place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action", hardly needs an explanation; for the same instruction has been given so often in previous chapters of the Gita, such as—"Freedom comes from a renunciation of self-interest in the fruit of one's actions". Self-interest is always a matter of thinking; we can have no attachment for anything that we do not think about, nor can we have any dislike for a thing we do not think about; so if we find confronting us things right to be done, we should do them, regardless of whether they promise success or failure to ourselves. Krishna says that final emancipation immediately results from such renunciation, thus placing complete renunciation as attainment of the goal. Renunciation is superior to meditation, because it is by meditation upon the end in view that renunciation comes; meditation is superior to knowledge because right knowledge produces right meditation; knowledge is better than constant practice, because practice begets knowledge.

The remainder of the chapter should be read in connection with these notes, for there Krishna speaks of the qualities possessed by those who follow the path he shows. The chapter ends with these words, "But those who seek this sacred ambrosia—the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved."

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(Continued from July)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore re-printing the "Transactions" for the benefit of present-day students. Part I consists of discussions of Stanzas I and II of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*," will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first installment of the "Transactions" was printed in the June issue of THEOSOPHY.

III.

STANZA I. (continued).

Sloka (5).—DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER, AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON.

Q. Is "Darkness" the same as the "Eternal Parent Space" spoken of in *Sloka* (I)?

A. Not at all. Here "the boundless all" is the "Parent Space;" and Cosmic Space is something already with attributes, at least potentially. "Darkness," on the other hand, and in this instance, is that of which no attributes can be postulated: it is the Unknown Principle filling Cosmic Space.

Q. Is Darkness, then, used in the sense of the opposite pole to Light?

A. Yes, in the sense of the Unmanifested and the Unknown as the opposite pole to manifestation, and that which falls under the possibility of speculation.

Q. Darkness is not opposed to Light, then, but to differentiation; or rather, may it not be taken as the symbol of Negativeness?

A. The "Darkness" here meant can be opposed to neither Light nor Differentiation, as both are the legitimate effects of the Manvantaric evolution—the cycle of Activity. It is the "Darkness upon the face of the Deep," in *Genesis*: Deep being here "the bright son of the Dark Father"—Space.

Secret Doctrine references are to the Original Edition.—[ED. THEOSOPHY].

Q. Is it that there is no Light or simply nothing to manifest, and no one to perceive it?

A. Both. In the sense of objectivity, both light and darkness are illusions—*maya*; in this case, it is not Darkness as absence of Light, but as one incomprehensible primordial Principle, which, being Absoluteness itself, has for our intellectual perceptions neither form, colour, substantiality, nor anything that could be expressed by words.

Q. When does Light proceed from that Darkness?

A. Subsequently, when the first hour for manifestation strikes.

Q. Light, then, is the first manifestation?

A. It is, after differentiation has begun and at the third stage of evolution only. Bear in mind that in philosophy we use the word "light" in a dual sense: one to signify eternal, absolute light, *in potentia*, ever present in the bosom of the unknown Darkness, coexistent and coeval with the latter in Eternity, or in other words, identical with it; and the other as a Manifestation of heterogeneity and a contrast to it. For one who reads the Vishnu Purâna, for instance, understandingly, will find the difference between the two terms well expressed in Vishnu; one with Brahmâ, and yet distinct from him. There, Vishnu is the eternal x , and at the same time every term of the equation. He is Brahma (neuter) essentially matter and Spirit, which are Brahma's two primordial aspects—Spirit being the abstract light.* In the Vedas, however, we find Vishnu held in small esteem, and no mention made whatever of Brahmâ (the male.)

Q. What is the meaning of the sentence, "Father, Mother and Son were once more one"?

A. It means that the three Logoi—the unmanifested "Father," the semi-manifested "Mother" and the Universe, which is the third *Logos* of our philosophy or Brahmâ, were during the (periodical) *pralaya* once more *one*; differentiated essence had rebecome undifferentiated. The sentence, "Father, Mother, and Son," is the anti-type of the Christian type—Father, Son and Holy Ghost—the last of which was, in early Christianity and Gnosticism, the female "Sophia." It means that all creative and sensitive forces and the effects of such forces which constitute the universe had returned

*In the second chapter of the Vishnu Purâna (Wilson's translation) we read—
 "Parasâra said: Glory to the unchangeable, holy, eternal supreme Vishnu, of one universal nature, the mighty over all: to him who is Hiranyagarbha, Hari, and Sankara, the creator, preserver, and destroyer of the world; to Vâsudeva, the liberator of his worshippers; to him whose essence is both single and manifold; who is both subtle and corporeal, indiscrete and discrete; to Vishnu the cause of final emancipation. Glory to the Supreme Vishnu the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world."

And again: "Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death or decay: who is always and alone: who exists everywhere, and in whom all things here exist; and who is thence named Vasudeva? He is Brahma (neuter), supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma was (is) all things; comprehending in his own nature the indiscrete and discrete."

to their primordial state: *all* was merged into one. During the Mahapralayas naught but the Absolute is.

Q. What are the different meanings of Father, Mother and Son? In the Commentary, they are explained as (a) Spirit, Substance and Universe, (b) Spirit, Soul and Body, (c) Universe, Planetary Chain and Man.

A. I have just completed it with my extra definition, which is clear, I think. There is nothing to be added to this explanation, unless we begin to anthropomorphise abstract conceptions.

Q. Taking the last terms of the three series, do the ideas Son, Universe, Man, Body correspond with one another?

A. Of course they do.

Q. And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the Son merged back again into its parents?

A. Before the question is answered, you must be reminded that the period preceding so-called Creation is not spoken about; but only that when matter had begun to differentiate, but had not yet assumed form. Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the "Zero-state" (or *layam*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe),—the "Son" is produced, the Son being that same Universe, or manifested Kosmos, till a new Mahapralaya.

Q. Or—the ultimate state in layam, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?

A. There is but slight reference to that which was before the Father-Mother period in the *Secret Doctrine*. If there is Father-Mother, there can, of course, be no such condition as Laya.

Q. Father, Mother are therefore later than the Laya condition?

A. Quite so; individual objects may be in Laya, but the Universe cannot be so when Father-Mother appears.

Q. Is Fohat one of the three, Father, Mother and Son?

A. Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi*—the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called "Demiurgi" by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the

individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos.

Q. During Manvantara when the Son is in existence or awake, does the Father-Mother exist independently or only as manifested in the Son?

A. In using the terms Father, Mother, and Son, we should be on our guard against anthropomorphising the conception; the two former are simply centrifugal and centripetal forces and their product is the "Son"; moreover, it is impossible to exclude either of these factors from the conception in the Esoteric Philosophy.

Q. If so then comes this other point: it is possible to conceive of centripetal and centrifugal forces existing independently of the effects they produce. The effects are always regarded as secondary to the cause or causes.

A. But it is very doubtful whether such a conception can be maintained in, and applied to, our Symbology; if these forces exist they must be producing effects, and if the effects cease, the forces cease with them, for who can know of them?

Q. But they exist as separate entities for mathematical purposes, do they not?

A. That is a different thing; there is a great difference between nature and science, reality and philosophical symbolism. For the same reason we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Sloka (6).—THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA (absolute perfection, Paranirvana, which is Yong-Grüb), TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

Sloka (7).—THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING.

Q. If the "Causes of Existence" had been done away with, how did they come again into existence? It is stated in the Commentary that the chief cause of existence is "the desire to exist," but in the sloka, the universe is called the "son of necessity."

A. "The causes of existence had been done away with" refers to the last Manvantara, or age of Brahmâ, but the cause which makes the Wheel of Time and Space run into Eternity, which is out of Space and Time, has nothing to do with finite causes or what we call Nidânas. There seems to me no contradiction in the statements.

Q. There certainly is a contrast. If the causes of existence had been done away with, how did they come into existence again? But the answer removes the difficulty, for it is stated that one Manvantara had disappeared into Pralaya, and that the cause which led the previous Manvantara to exist is now behind the limits of Space and Time, and therefore causes another Manvantara to come into being.

A. Quite so. This one eternal and therefore, "causeless cause" is immutable and has nothing to do with the causes on any of the planes which are concerned with finite and conditioned being. The cause can therefore by no means be a finite consciousness or desire. It is an absurdity to postulate desire or necessity of the Absolute; the striking of a clock does not suggest the desire of the clock to strike.

Q. But the clock is wound up, and needs a Winder?

A. The same may be said of the universe and this cause, the Absolute containing both clock and Winder, once it is the Absolute; the only difference is that the former is wound up in Space and Time and the latter out of Space and Time, that is to say in Eternity.

Q. The question really requests an explanation of the cause, in the Absolute, of differentiation?

*A. That is outside the province of legitimate speculation. Parabrahm is not a cause, neither is there any cause that can compel it to emanate or create. Strictly speaking, Parabrahm is not even the Absolute but *Absoluteness*. Parabrahm is not the cause, but the causality, or the propelling but not volitional power, in every manifesting Cause. We may have some hazy idea that there is such a thing as this eternal Causeless Cause or Causality. But to define it is impossible. In the "*Lectures on the Bhagavat Gita*," by Mr. Subba Row, it is stated that logically even the First Logos cannot cognize Parabrahm, but only Mulaprakriti, its veil. When, therefore, we have yet no clear idea of Mulaprakriti, the first basic aspect of Parabrahm, what can we know of that Supreme Total which is veiled by *Mulaprakriti* (the root of nature or *Prakriti*) even to the Logos.*

Q. What is the meaning of the expression in sloka (7), "the visible that was, and the invisible that is"?

A. "The visible that was" means the universe of the past Manvantara which had passed into Eternity and was no more. "The invisible that is" signifies the eternal, ever-present and ever-invisible deity, which we call by many names, such as abstract Space, Absolute Sat, etc., and know, in reality, nothing about it.

Sloka (8).—ALONE THE ONE FORM OF EXISTENCE STRETCHED, BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE "OPENED EYE" OF THE DANGMA.

Q. Does the "Eye" open upon the Absolute: or are the "one form of existence" and the "All-Presence" other than the Absolute, or various names for the same Principle.

A. It is all one, of course; simply metaphorical expressions. Please notice that the "Eye" is not said to "see"; it only "sensed" the "All-Presence."

Q. It is through this "Eye" then, that we receive such sense, or feeling, or consciousness?

A. Through that "Eye," most decidedly; but then one must have such an "Eye" before he can see, or become a *Dangma*, or a Seer.

Q. The highest spiritual faculty, presumably?

A. Very well; but where, at that stage, was the happy possessor of it? There was no *Dangma* to sense the "All-Presence," because there were as yet no men.

Q. With reference to sloka (6), it was stated that the cause of Light was Darkness?

A. Darkness has, here again, to be read in a metaphorical sense. It is Darkness most unquestionably to our intellect, inasmuch as we can know nothing of it. I told you already that neither Darkness nor Light are to be used in the sense of opposites, as in the differentiated world. Darkness is the term which will give rise to least misconceptions. For instance, if the term "Chaos" were used, it would be liable to be confounded with chaotic matter.

Q. The term light was, of course, never used for physical light?

A. Of course not. Here light is the first potentiality awakening from its *laya* condition to become a potency; it is the first flutter in undifferentiated matter which throws it into objectivity and into a plane from which will start manifestation.

Q. Later on in the "Secret Doctrine," it is stated that light is made visible by darkness, or rather that darkness exists originally, and that light is the result of the presence of objects to reflect it, that is of the objective world. Now if we take a globe of water and pass an electric beam through it, we shall find that this beam is invisible, unless there are opaque particles in the water, in which case, specks of light will be seen. Is this a good analogy?

A. It is a very fair illustration, I believe.

Q. Is not Light a differentiation of vibration?

A. So we are told in Science; and Sound is also. And so we see that the senses are to a certain extent interchangeable. How would you account, for instance, for the fact that in trance a clairvoyant can read a letter, sometimes placed on the forehead, at the soles of the feet, or on the stomach-pit?

Q. That is extra sense.

A. Not at all; it is simply that the sense of seeing can be interchanged with the sense of touch.

Q. But is not the sense of perception the beginning of the sixth sense?

A. That is going beyond the present case, which is simply the interchanging of the senses of touch and sight. Such clairvoyants, however, will not be able to tell the contents of a letter which they have not seen or been brought into contact with; this requires the exercise of the sixth sense, the former is an exercise of senses on the physical plane, the latter of a sense on a higher plane.

Q. It seems very probable from physiology that every sense may be resolved into the sense of touch, which may be called the co-ordinating sense. This deduction is made from embryological research, which shows that the sense of touch is the first and primary sense, and that all the rest are evolved from it. All the senses, therefore, are more highly specialised or differentiated forms of touch.

A. This is not the view of Eastern philosophy; in the *Anugita*, we read of a conversation between "Brahman" and his wife concerning the senses, seven are spoken of, "mind and understanding" being the other two, according to Mr. Trimbak Telang and Professor Max Müller's translation; these terms, however, do not convey the correct meaning of the Sanskrit terms. Now, the first sense, according to the Hindus, is connected with sound. This can hardly be the sense of touch.

Q. By touch most probably sensibility, or some sense medium, is meant?

A. In the Eastern philosophy, however, the sense of sound is first manifested, and next the sense of sight, sounds passing into colours. Clairvoyants can *see* sounds and detect every note and modulation far more distinctly than they would by the ordinary sense of sound—vibration, or hearing.

Q. Is it, then, that sound is perceived as a sort of rhythmic movement?

A. Yes; and such vibrations can be seen at a greater distance than they can be heard.

Q. But supposing the physical hearing were stopped, and a person perceived sounds clairvoyantly, could not this sensation be translated into clairaudience as well?

A. One sense must certainly merge at some point into the other. So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness, in fact, the whole scale of senses is susceptible of correlations.

Q. Then there must be the same extension of the sense of smell?

A. Very naturally, as has been already shown before. The senses are interchangeable once we admit correlation. Moreover they can all be intensified or modified very considerably. You will now understand the reference in the *Vedas* and *Upanishads*, where sounds are said to be perceived.

Q. There was a curious story in the last number of Harper's Magazine of a tribe on an island in the South Seas which have

virtually lost the art and habit of speaking and conversing. Yet, they appeared to understand one another and see plainly what each other thought.

A. Such a "Palace of Truth" would hardly suit modern society. However, it was by just such means that the early races are said to have communicated with one another, thought taking an objective form, before speech developed into a distinct spoken language. If so, then there must have been a period in the evolution of the human races when the whole Humanity was composed of sensitives and clairvoyants.

ABOUT DEVACHAN*

I understand Devachan to be a state in which the highest ideal of the late personality is attained. H. P. B. says, "He who has placed himself beyond the veil of maya or illusion can have no Devachan." Is it then to be understood that the farther advanced the Ego in the knowledge of Truth, and the closer it come into communion with the one Great Truth, the less need it has for that dreamlike state, Devachan?

W. Q. Judge.—I never heard that in Devachan the "highest ideal of the late personality is attained." Were that so the question would answer itself. I have therefore to drop the first statement when considering the question. Attainment of "highest ideals" is only possible when one is above all illusions; certainly devachan furnishes no such condition. There the soul pursues its highest ideals spiritually, and, seeming to carry those all out to highest perfection, it is benefitted, enlarged and strengthened. Devachan is for rest and recuperation and not for action. Not alone do evil and mediocre people go to Devachan, but preëminently those who have high and deep—though unfulfilled—aspirations. These are artists, musicians, dreamers, religious enthusiasts. And they, having impetuous thoughts, stay there longer than others.

But those who have been through all those experiences here and in Devachan, and who have triumphed over illusion through self-conquest, do not need devachan because they have grown to their full strength and cannot against their wish be thrust into it by natural force. So they do not become subject to it. But that is the Adept. And he can enter into the devachanic state of another so as to help and benefit the other. We are not such as yet, but may perhaps some day, in the distant future, be able to do such great and altruistic work.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of December, 1895. The title used is our own [ED. THEOSOPHY.]

THE BABEL OF MODERN THOUGHT*

Go to, let us go down and there confound their
language that they may not understand
one another's speech . . .
Genesis xi.

II.

HAVING done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric* thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science". The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship of Mariolatry of the old Roman Catholic ecstasies and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened

* This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1891.

with digressions into by-ways of mythology, etc., etc. But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding, —truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among

these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author's brain-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a "lover of Wisdom", and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "errorneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptance of the metaphysical absolute. It was insufficient, he argued, because it brought deity down to an empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,¹ both sides giving and receiving

* As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

¹ The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as Catholicism minus Christianity, and antagonistic to the very essence of Science."

very hard blows. Thus, Count d'Alviella of Brussels² suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediæval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Babel-like confusion of modern thought. While the Evolutionists (of Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted-evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable. Is it true to say, as d'Alviella assures us, that Mr. Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i. e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal It for the personal pronoun, whenever speaking of the Absolute and the "Unknowable". And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'— . . . a breath of Heaven;

² Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the "Unknowable."*

the Highest Being reveals himself in man". This denied, man is but an animal—"the shame and scandal of the Universe", as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ildabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech", saith chapter XI of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, "to gather, or be united" in speech or in thought, from *religens*, "revering the gods", or from *religare*, "to be bound fast together". Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth*—*i. e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter XI between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be "scattered upon the face of the earth", and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who "journeyed from the East", devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—"Go to", they said, 'let us *build a city and a tower*, whose top may reach unto heaven, and let us make a name'. And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower*."

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the "accursed Ham" were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven", the supposed abode of both. But since we find the story told in the *revealed*† Scripts, it must, like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. "And the whole earth (mankind), was of *one lip* (*i. e.*, proclaimed the same teachings) and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers", and *word*, in the singular, is a synonym of Wisdom, *e. g.*, "By the uttering of *ten words* was the world created"—(*Talmud* "Pirkey Aboth" c. 5., *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe. Again: "By the *Word* (Wisdom Logos) of YHVH were the Heavens made" (*ibid*).

2-4. "And the man* (the chief leader) said to his neighbour, 'Go to, let us make *bricks* (disciples) and *burn them to a burning* (initiate, fill them with sacred fire), let us build us a *city* (establish mysteries and teach the Doctrine¹) and a *tower* (*Ziggurra*, a sacred temple tower) whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of heaven and earth", and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth".

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn stone" signifying a *full* Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz.*, "interpreter of the Mysteries", a

†A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word "to reveal" or "revealed" is derived from the Latin *revelare*, "to reveal" and not to *reveal*, *i. e.*, from *re* "again" or "back" and *velare* "to veil," or to hide something, from the word *velum* or "a veil" (or veil), a cover. Thus, instead of *unveiling*, or *revealing*, Moses has truly only "reveiled" once more the Egypto-Chaldean theological legends and allegories, into which, as one "learned in all the Wisdom of Egypt" he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to "veil once more," and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

* This is translated from the Hebrew original. "Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

¹ Some Homeric heroes also when they are said, like Laomedon, Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

Hierophant. The supreme initiation was referred to as "the burning with great burning". Thus, "the bricks are fallen, but we will build (anew) with hewn stones" of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of tongues" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:—

"And *Adonai* (the Lord) came down and said: 'Behold, the people is one (the people are united in thought and deed) and they have *one lip* (doctrine)'. And now they begin to spread it and 'nothing will be restrained from them (they will have full magic powers and get all they want by such power, *Kriyasakti*,) *that they have imagined*'."

And now what are the *Yezidis* and their version and what is *Ad-onai*? *Ad* is "the Lord", their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see "Chaldean Account of Genesis"), who are known under the strange name of "Devil-worshippers". Their confession of faith is very original. They recognise two powers or gods—Allah and *Ad*, (or *Ad-onai*) but identify the latter with *Sheitan* or *Satan*. This is but natural since *Satan* is also "a son of god"* (see *Job* I). As stated in the *Hibbert Lectures* (pp. 346 and 347), *Satan* the "Adversary", was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof". But that their *Ad*, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any *Sheik* of the *Yezidis* of Mosul what they have to say, as to the confusion

* It is commanded in *Ecclesiasticus* XXI, 30, not to curse *Satan*, "lest one should forfeit his own life." Why? Because in their permutations "the Lord God," *Moses*, and *Satan* are one. The name the Jews gave while in Babylon to their *exoteric* God, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the "Lord thy God is a consuming flame" verily!) and therefore, *Mosheh* or *Moses*, *shone* also. In Egypt, *Typhon* (*Satan*) the *red*, was identified both with the red Ass or *Typhon* called *Set* or *Seth* (and worshiped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or *Jehovah*), and with *Moses*, the red, also. (See *Isis Unv.* Vol. II, 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I. p. 28) *B' sar d' Mosheh soomaq*, i. e., "the flesh of *Moses* was deep red," and the words refer to the saying) "The face of *Moses* was like the face of the Sun" (see *Qabbalah* by Isaac Myer p. 93). These three were the *three aspects* of the manifested God (the substitute for *Ain Suph* the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses*, before the Captivity and *Ezra*, the deep *Kabalist*; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's *Hibbert Lectures* (1887). *Adar* is the Assyrian "War God" or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Masu*, the "double" or the "twin," and *Masu* is the title of *Adar*, meaning also a "hero." No one who reads carefully the said *Lectures* from page 40 to 58, can fail to see that *Jehovah*, *Masu* and *Adar*, with several others—are permutations.

of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth".

This is more logical than to attribute to one's "God", the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (*Chaldean account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning". Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked", who confused "their counsel," not their "speech," and who broke "the Sanctuary . . . which carried Wisdom", and "bitterly they wept at Babel".

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness", saith Isaiah. The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads. All one can do is to sit still and look on, sad and resigned, while

"The slack sail shifts from side to side;
The boat untrimm'd admits the tide;
Borne down adrift, at random toss'd
The oar breaks short, . . . the rudder's lost."

MEANING OF "ALL EXPERIENCE"*

I should like to have explained what is meant by "all experience" in the Secret Doctrine, new edition, page 45, where it is stated that it is necessary to pass through "all experience" in this manvantara before the Divine Spark can be individualized. Does this mean that one must in the human kingdom have experience of each phase of civilization? Must one be a plumber, carpenter, painter, minister, lawyer, physician, etc., before he can reach full consciousness? I am aware that all experience cannot be attained in any way but by repeated reëmbodiments, but the stumbling-block in my mind is what is meant by all experience. Further, is it necessary to go through the whole school of crime in order to develop strength to progress?

W. Q. Judge.—First, experience, under evolution, in and through all nature's kingdom is a necessity for all egos because they constitute the spirit, spring and impulse of evolution; without them there would be no evolution. Hence all of that general experience is necessary because inevitable; and only by that great experience is individuality attainable. That is so because such is the law of our being.

Now, take any one of such progresses or kingdoms. It was full of variety. Such variations were inevitable and necessary. Curious shapes of animals were evolved in the evolutionary struggle, all necessary in such a struggle to make perfect. But they were only details in a grand whole, like steps on a journey. Does it trouble us, does the question about "all" arise here? If not, why should it arise about mere details of changing human life, not yet perfect, still struggling to attain, to alter, to polish? Plumbers, painters and carpenters are mechanics, as are those in many other more desirable occupations, but all are for mechanical experience due to our, or any, form of civilization. And the ego cannot get intuition of mechanics if it never is put through that sort of experience. "All experience," being thus found in a statement relative to great outlines and objects of evolution, must be considered thus and not as a mere detail. All possible experiences can be put under a few heads and it is those general types of experience we have to pass through. How would an ego know of motherhood and fatherhood if it never had the experience? Telling about them would not suffice. How would it know of governing if it had never governed, nor of submission if it had never been in bonds? There should be no stumbling-block in the word "all."

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of December, 1895. The title used is our own [ED. THEOSOPHY.]

THEOSOPHY OR JESUITISM*

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites." . . . —JOSHUA, xxiv., 15.

"The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,¹ discusses the following question: '*Has Jesus ever existed?*'² She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

"This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology."

—PARIS, Evening paper, of May 12th, 1888.

THE series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of LUCIFER.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of LUCIFER, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM.

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1888.

¹The humble individual of that name renders thanks to the editor of PARIS: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly-cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—[Ed.]

²The question is rather: Did the "historical" Jesus ever exist?—[Ed.]

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is “the wisdom that is from *above* . . . pure, peaceable, gentle . . . full of mercy and good fruits, without partiality and without hypocrisy,” while the latter is “the wisdom that *descendeth not from above*, but is earthly, sensual, DEVILISH.”*. One is the power of Light, the other that of Darkness. . . .

A question will surely be asked: “Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?” Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, “The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy.” Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the “upper ten,” the English aristocracy will have returned to the faith of King Charles II., and its servile coypist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even in to the Greek Church.

*James' General Epistle, chapter iii., 15, 17.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. "*Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope. . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. To-day *the distinction between the two schools is no longer admissible*. Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican*. ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility* in the Popes! The "infallible" Pope, Clement XIV (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII., re-established them on the 7th of August, 1814. The infallible Pope, Pius IX., travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII. (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure), 1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia*, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about

1,000 men, only. In 1886, they numbered between 7 and 8,000." This last modest number can well be doubted. For, verily now—"Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous."

And now since their reinstallation in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but BLACK MAGIC in its worst form,* more than any other body of men; and that to it they owe in large measure their power and influence!*

To refresh the memory of our readers and *all those whom it may concern*, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts.

In "Isis Unveiled" it was said of this *holy* Fraternity that—

"though established only in 1535 to 1540—in 1555 there was already a general outcry raised against them." And now once more—

"that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . Throughout antiquity,

*Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic*. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.—[Ed.]

where, in what land, can we find anything like this Order or anything even approaching it? . . . The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820."

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the "British Museum" and Bodleian Library with still more ease than in our works.

Many are copied from the large Quarto† published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrêt du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring *Sorcery*, Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on *magic* of the Jesuits, that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar* says:

"IT IS LAWFUL . . . TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY."¹

True: why should not a Jesuit cheat the Devil as well as he cheats every layman?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.* I own," remarks the good Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence in the diabolical art which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavours he has not deceived."

† Extracts from this "Arrêt" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Réponse aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established."

* "Theologiæ Moralis," Tomus iv. Lugduni, 1663.

¹ Tom. iv., lib. xxviii., sect. I, de Præcept I., c. 20, n. 184.

² Ibid., sect. 2, de Præcept I., Probl. 113, n. 586.

Busembaum and Lacroix, in "Theologia Moralis,"³ say,

"PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL."⁴

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.⁵ *They were never produced to light until 1761, when they were published by order of the French Parliament in 1761, 1762, in the famous process of Father Lavalette.*" The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. . . . —*Isis*, vol. II, p. 355, et seq. 1876.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola,* became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (*apostolate*). This was during the reign of Pope Paul III., who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—*Regimini militantis Ecclesiæ* (the regiment of the warring, or *militant* Church)—after which the Order began increasing rapidly in numbers and power.

³"Theologia Moralis nunc pluribus partibus aucta, à R.P. Claudio Lacroix, Societatis Jesu." Colonizæ, 1757 (Ed. Mus. Brit.)

⁴Tom., ii., lib. iii., Pars. I, Fr. I, c. I, dub. 2, resol. viii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

⁵Niccolini: "History of the Jesuits."

*Or "*St. Inigo* the Biscayan," by his true name.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III. in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognise but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the “Vice-gerants of God”—the strength of the crafty society became simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV. published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the “Vicars of God” had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the “Congregation of the *Sacré Cœur de Jésus*,” it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII. resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with the Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III. granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained

virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

"The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us? . . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation."—"Recent Events and a Clue to their Solution," page 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII. has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart*. He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII., moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultramontanisme*; Michelet: *Le prêtre, la Femme et la Famille*; Paul Bert: *Les Jésuites*; Friedrich

Nippold: *Handbuch der Neurster Kirchengeschichte* and *Welche Wege führen nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

"Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."*

The Jesuits maintain that "the Society of Jesus is not of human invention, but it proceeded from him whose name it bears. For Jesus himself described that rule of life which the Society follows, first by his example, and afterwards by his words."¹

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomae Aquinatis Summae Theologiae Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, and it is due to him thus to fulfil his command" (*Ex primâ secundæ, Quæst., 94*).

"A man of a religious order, who for a short time lays aside his habit for a sinful purpose, is free from heinous sin, and does not incur the penalty of excommunication." (*Lib. iii., sec. 2, Probl. 44, n. 212*).² (*Isis Unveiled*, vol. II.)

John Baptist Taberna (*Synopsis Theologiæ Practicæ*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" Answer: "If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended by fifty-eight doctors" (Jesuits).³

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.⁴

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated but pertain to historical fact, still tolerates, when it does not rever-

*"Royal Masonic Cyclopædia," p. 369.

¹ Imago: "Primi Sæculi Societatis Jesu," lib. I., c. 3, p. 64.

² Anthony Escobar: "Universæ Theologiæ Moralis receptiore, absque lite sententiæ," etc., Tomus I., Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, etiamsi dimittat non solum ex causa turpi, scilicet fornicandi, aut clam aliquid abripiendi, set etiam ut incognitus ineat lupanar." *Probl. 44, n. 213*.

³ Pars. II., Tra. 2, c. 31.

⁴ See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

ence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists. Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret*, but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—are *punished mercilessly*. They are allowed to write the most heretical books, provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "*divine origin*," as claimed for it, with the laws that regulated admissions to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*"

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . And not only may they refuse them food, . . . but they may also justly kill them."

It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!

Under Section XIV. of the *Principles of the Jesuits*, we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summae Theologiae Moralis*, Tomus I., Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: non ridetur irregularis* (Lib. XIV., *de Irregularitate*, c. 10, §3).

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide*.*

"It will be lawful for an ecclesiastic, or one of the religious order, to kill a *calumniator* who threatens to spread atrocious accusations against himself or his religion," is the rule set forth by the Jesuit Francis Amicus.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in

* In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i., lib. iv., c. 2, n. 7, 8.

* Opinion of John Dicastille, Sect. XV., "De Justitia et Jure," etc., cens. pp. 319, 320.

† Cursus Theologici, "Tomus V., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and it is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same "Principles" of the Father Jesuits:—

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped*," says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."*

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably

*"De Cultu Adorationis, Libri Tres," Lib. iii., Disp. i., c. 2.

quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

ABOUT PATRIOTISM*

Believing in reincarnation as many Theosophists do, and considering the fact that our ten preceding births may have been in ten different nations or races, how can the sentiment of patriotism be defended?

W. Q. Judge.—Patriotism is love for the land in which your body was born, and it would seem on reflection that whether ten preceding births were in other nations and races or not has nothing to do with the patriotism felt in this. In each birth the same feeling would be felt for each country. All this has no connection with a defence of patriotism. Inasmuch as the sentiment has been always recognized as noble and good its defence seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this? It needs no defence at all. At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers. A person cannot die for his country unless his love has gone beyond the confines of his family. Patriotism is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of August, 1895. The title used is our own [ED. THEOSOPHY.]

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

SCIENTIFIC NOTES.

De Profundis!

THE world of science has just sustained a heavy loss, an irreparable one, it is feared. The blow falls especially heavy on two men of science. For the great calamity which deprives at once humanity of a new and lovely, albeit gelatinous forefather, and the German Darwin of the very topmost leaf from his crown of scientific laurels, strikes simultaneously Messrs. Haeckel and Huxley. One, as all the world—except ignoramuses, of course—knows, was the fond parent of the late lamented *Bathybius Haeckelii*—just passed away—or shall we say *transfigured?*—the other, the godfather of that tender sea-flower, the jelly-speck of the oceans.

“Woe is me, for I am undone!” cried Isaiah, upon seeing the “Lord of Hosts” appear as smoke. “Woe are we!” exclaim both Messrs. Huxley and Haeckel upon finding their occult progeny—the *Moneron*—Bathybius that was—turning under pitiless chemical analysis into a vulgar pinch of *precipitate of sulphate of lime!* And, as with a great cry, they fall into each other’s arms:

“They weep each other’s woe. . . .”

“O woeful day! O day of woe! . . .”

repeat, Greek-chorus-like, all the learned bodies of the two continents, of the Old and of the New World.

Alas, alas, young Bathybius exists no more! . . . Nay, worse, for it is now being ascertained that he has never had any existence at all—except, perhaps, in the too credulous scientific brains of a few naturalists.

Requiescat in pace, sweet, dream-like myth, whose gelatinous appearance befooled even two great Darwinists and led them right into the meshes of crafty *Maya!* But—“*De mortuis nil nisi bonum*”—we know, we know. Still it is not saying evil of the poor ex-Bathybius, I hope, to remember he is now but a pinch of lime. *Horrible dictu*: in whom shall, or can we, place henceforth our trust? Whither shall we turn for a primordial ancestor, now that even that jelly-like stranger has been taken away from us? Verily, we are stranded; and humanity, an orphan once more, is again as it was before—a parish-babe in Kosmos, without father, mother, or even a second-hand god in the shape of a Bathybius as a foundation-stone to stand upon! Woe! Woe!

But there may be still some balm left in Gilead. If our ever to be lamented ancestor, breaking under a too severe analysis, has

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1888.

† *Vide* first number of *LUCIFER*, page 73, “Literary Jottings.”

ceased to be a protoplasmic entity, it is still a salt. And are we not assured that we "are the salt of the earth?" Besides which we are salt-generating animals anyhow, and therefore may still hope to be related with the late Bathybius. Decidedly, mankind has little to lament for. Haeckel and Mr. Huxley are thus the chief and only sufferers.

No wonder, then, that the Royal Society is said to go into deep mourning for a whole lunar month. Moreover, the "F.R.S.'s" should not fail to send Dr. Aveling to Berlin to carry the expression of their deep collective sympathy to poor Dr. Haeckel for the bereavement they have caused to him. For, *firstly*—who fitter than the eminent translator of the "Pedigree of Man" to offer consolation to the eminent German naturalist, the author of *Anthropogenesis* and other inspired volumes? And *secondly*—it is a case of "Science *versus* Science." It is the right hand of Science which has robbed her left hand of her promising progeny—the *Bathybius Haeckelii*. We have but one more instance like this one in history—namely, the sad case of Count Ugolino. Walled-in, in the famous tower, in company with his family to starve, the generous and self-sacrificing nobleman fearing to leave his children orphans—devoured them one after the other—"lest they should remain fatherless," explains the legend.

But I perceive—too late, I am afraid—that the case as above cited has little, if any, analogy with the case in hand. Ugolino ate his sons, and Haeckel—did not eat his son, Bathybius . . . ? Yet . . . Well—I give it up!

MEMO.—Apply to the pellucid Solipsism of the Hylo-Idealists to get me out of this bog of the two sets of "sons"—the sons of Ugolino and the "first-born" of Haeckel. . . .

RELIGIOUS NOTES.

My Perplexities.

HERE would be the right place for another MEMO.—"To ask the Bishop of Canterbury," etc., etc. But his Grace, I fear, will refuse to enlighten me.

I have just finished reading the excellent article in LUCIFER'S French contemporary, L'AUREOLE, on the ten lost tribes of Israel. It would appear from the weighty proofs in the context that it is the English, the Anglo-Saxon nation, after all, which are those lost tribes. Well, may they prosper better in the bosom of Abraham than they are likely to in that of Christ. But there is a little difficulty in the way.

Ecclesiastical History teaches, and profane science does not deny, that since the days of Tiglath-Pileser, who carried three tribes and one-half a tribe beyond the Euphrates (2 Kings xv., 29; I

Chron. v., 26); and Shalmanaser, King of Assyria, who carried also beyond the Euphrates the rest of the tribes, there was "the end of the Kingdom of the ten tribes of Israel." In other words, no one heard of them any longer. "The tribes never did return," the good old Crudens tells us. Nor were they ever heard of. This was in 758 and 678 B. C.

But—and here comes the rub. If this is so, then the *Septuagint*—the ark of salvation of all the Protestant Churches and its hundreds of bastard sects—is a *living lie*, name and all. For what is the history of the famous *Septuagint*? Ptolemy Philadelphus, who lived some 250 years B. C., curious to read the Hebrew law in Greek, "wrote to Eleazar,* the high priest of the Jews, to send him *six men from each of the twelve tribes* of Israel to translate the law for him into Greek." Thus say Philo Judæus and Josephus, and add that *six men of each tribe were sent*, and the Septuagint written.

Query: Considering that ten tribes out of twelve had been lost nearly 400 years before the day of Ptolemy, and had "*never returned*"—whom did Eleazar send to Alexandria? Spooks may have been rife in those days as they are in ours?

PROFANE NOTES.

Perplexities (continued).

I have seen mediums (for "fire and flame phenomena" as they are called in America) take burning live coals in their hands and closing their fingers upon them never even get a burn. I have seen others handle red-hot and white-hot lamp-glasses, pokers, and have heard from several trustworthy eye-witnesses that the medium D. D. Home used to cool his countenance, when entranced, by burying his face in a bed of live coals in the grate of the fire-place, not a hair of his head being singed; and he took up handfuls of burning coals with naked hands and even gave them to other persons to hold—without any injury.

And having seen all this, and heard all this, what am I to think, when I find Isaiah saying (vi. 6), "Then flew one of the seraphims unto me, having a *live coal which he had taken with the TONGS* from off the altar."

Query: Why such precautions?

Why should a seraph need *tongs*? A seraph is higher than a common angel—for he is an angel of the highest order in the celestial hierarchy. Moreover, the plural of the word *seraph* means "burning, fiery," hence of the same nature as the fire. Shall we infer from this that spiritual mediums are of a still higher hierarchy than even seraphs?

* Or is it Ariamnes II.? For historical chronology is muddled up . . .

A Heathen Brother, a high graduate, writes: "This week a zealous *padri* pestered us with questions I could not answer. He clamoured to be told why, if we write after our names, 'M.A.'s' and 'B.A.'s,' we persist in believing various doctrines taught in the Purânas. 'How can you, O foolish Gentiles,' he exclaimed; 'Why should you, O god-forsaken, unregenerate idolaters,' he cried, 'believe that not only did your Brahmâ form birds from his vital vigour, sheep from his breast, goats from his mouth, kine from his belly, horses, deer and elephants from his sides, whilst from the hairs of his body sprang herbs, roots, plants, &c.; but even that sun and moon, fishes in the seas and fowls in the air, stones and trees, rivers and mountains, that all the animate and inanimate nature, in short, talks with your false god and praises, making *puja* (obeisance) to him!' What could I answer to this irate father, who called our sacred scriptures silly *fairy tales*, and proclaimed the supremacy of his religion over ours? Already visions of Jordan and baptism have begun to haunt my restless dreams. I cannot bear to be laughed at by one, the doctrines of whose religion seem so infinitely superior in matter of Science to ours. Advise and help me. . . ."

I sent him in answer "the Book of Common Prayer," according to the use of the Church of England. I marked the "Morning Prayer," No. 8, the *Benedicite, Omnia Opera*, for him with a red cross, to read to his *padri* at the first opportunity. For there, filling over three columns, we find: "Oh, ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever." "Oh, ye Whales and Wells, Seas and Floods, Fowls of the Air, and all ye Beasts and Cattle, Mountains and Green things upon the Earth, Ice and Snow, Frost and Cold, Fire and Heat, &c., &c., bless ye the Lord: praise him, and magnify him for ever."

This, I believe, will moderate the zeal of the good missionary. The difference between the fish and fowls, cereals, plants and whales, and other marketable product of sea and land of the Heathen, and those of the Christian, seems quite imperceptible to an unbiased mind.

Decidedly, the promise of the Jewish God, "I shall give you the heathen for your inheritance," seems premature.

THE ETERNAL MIRACLE*

IN these grim and frost bitten days I love to remember how the wandering Tea-Table had a little butterfly farm in a sunny bay window late last autumn. There amid the falling leaves, the patter and gurgle of rain on low eaves, or the solemn drip from the

* We have given the above title to this article which is an extract from "Tea Table Talk" first printed by Wm. Q. Judge in *The Path* for February, 1888.

black pines on to the graves of June roses—there we watched some gauze-imprisoned worms, brave fellows in black velvet and gold vesture, working out the eternal miracle of Death-in-Life for the instruction of occultists in embryo. Even brighter skies, the pipe of winds and autumn banners flaring from the hills, could not tempt us out while the wonder was still in hand. The captives fed grossly on milkweed for a while, journeyed, hobnobbed, regarded the world, reached a period of fevered activity in which they knew not pause nor rest, then found a secluded spot and concluded to remain there. Fierce was their anger at any fellow who drew near or disturbed them, savage on its own scale as the wrath of the lion, while they deposited their worldly store in the shape of a little white gluten, sparkling like saccharine crystals and exuded from the proboscis upon the gauze roof. I invite all occultists to consider these analogies: the gluten, quintessence of the worm, formed a link between two worlds. When sufficient had been deposited to form a tiny spike-like projection, the worm ceased to work it with the head and moved slowly over it until it could insert the spike into a minute opening in the end of the body or tail. Giving due time to the gluten to harden and become fixed there, (whatever impregnating office it might fill we know not), after several essays the worms finally let themselves gradually down until they hung suspended in air from the spike of gluten, now hard as a gravel granule and firmly rooted in the tail. Vibration after vibration ran through every coil now in double series, one series from head to tail, another from tail to head: occultists will recognize this universal movement. The vibrations increased in rapidity during a period of twenty-four hours, when at last a violent effort is visible and with body movement and quick head strokes combined the worm cracks open at the back, feverishly and rapidly “shuffles off this mortal coil” of black and gold, which falls to the ground, leaving a light green worm momentarily visible. Only momentarily; this renewed creature doubles itself up, joins head to tail, working the neck around the spike of gluten; the head falls off, the doubled up body is all fused together by the same vibratory movement, and in two minutes or less there hangs from the gauze an exquisite smooth green satin casket, which an exudation presently studs with gilt nails around its dome-shaped top, closing it, I know not how. The effort of these two minutes is really something terrible to witness, yet the work is accomplished with supreme ease after all, when we consider the marvelous consummation. This casket, erst the inner (second) body of the creature, is now in process of becoming a mere casement for the mysterious germ sleeping within. During two weeks it becomes more and more translucent, its fibre is gradually assimilated, and the bright wing markings and color dots of the third form are at last visible beneath the thin shell. Some fine morning towards noon (in some dozen observed) this shell cracks at the back, a winged, brilliant creature lets itself down from the shrivelling isinglass-like case,

slowly unfolds, like a flower, and like the flower clasps the stem; for still it grasps the case. Not at once does it relinquish the abandoned habit, remember.¹ All earthly dross must be purified from the creature of the skies. So while he vibrates still more tremulously than ever before, waving and trying his wings, there is a drip, as of life blood, from his quivering body. This over, he rests, and we ask, why does he not fly? Hours after, he is seen to suddenly lift his head. The divine thought has touched him! With instant recollection and power he rises, makes an exultant dash for the blue regions, and soars in ever widening circles, lost to us, discovered anew to life. Never have I seen any thing more inspired than the electric swiftness of that instinct, coming so suddenly to all. We have placed them on the pines in resinous sunshine, or upon the flower; they will not stir until they hear the soundless admonition; they wait for the ripe moment of the Law: so they never falter in that strong flight. We have lost sight of them, but wide-eyed Science has seen that they presently return to the terrestrial fields, and, full of heaven's sweet essences, have birth in other lives.

This stage of their journey, this visible passage from the first to the third form by means of an essential coupling or link, is most beautiful and typical. Go into your gardens when the year swings round again; gather milkweeds and captives; net them in airy gauze, and nature will teach you how the soul emerges from husk after husk. She will teach you Reincarnation; she will show what a broad scope of change is necessary and appointed to all growth; she will demonstrate that resistance to this Law on any plane is retardation, while as yet only an incipient, encrusting habit; is Death eternal when the habit becomes fixed in the petrified soul.

JULIUS.

FORLORN HOPE*

"Should a wise man utter vain knowledge
and fill his belly with the east wind?"

(*Eliphaz, in Job xv. 2.*)

IN days of far, far away Antiquity, namely, in 1886, a suggestive Theosophical Fable went the round of our circles, and found room in the March number of the *Theosophist* for that year. Its subject was a Society named "Harmony," born to investigate the music of the Spheres, and established in the far East. It had, tones for some three years, until gradually it succeeded in making ran the fable, a queer "instrument," to attune which a great genius

¹ See Jan. PATH, 1888, Page 290; on the relinquishment of intermediate forms. [See article, "Rays from the East," reprinted in THEOSOPHY for May, 1915.—ED. THEOSOPHY.]

* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888.

descended occasionally from the upper realms and made the instrument repeat the music of the spheres. It possessed also a president, who, in the great honesty and innocence of his heart, had been imprudent enough to boast of his possession, and had made the instrument sing to whomsoever came within the range of his vision: so much so, that finally the instrument was made quite cheap.

Then the *fabula* showed how the learned men of the West—who believed in neither genius, spheres nor the instrument—put their wise heads together, and finding that even if the instrument was no fiction, yet, as it was not built on any rules of the modern science of acoustics *known to them*, it had, therefore, no right to existence. Forthwith they concluded not to permit the music of the spheres to be played, least of all, believed in. So, goes on the fable, they “selected a smart boy, gave him a penny and asked him to go across the big water” and report upon what he would see in the “Harmonial Society.”

“The smart boy went and looked at the instrument. But when he came there, it gave forth only discordant sounds, because his own soul was not in harmony with it. . . . Then the President took out his book of incantations and tried every conjuration to force the genius of the spheres to play a tune for the smart boy. But the genius would not come. So the smart boy took his travelling bag and went home, and told his fathers in learning that he had not seen the great genius and did not hear the music of the spheres. The learned men put their heads together a second time . . . and the result was they said that the smart boy was wise, and that the President of the Harmonial Society was—mistaken.”

Or, in less polite, but still more untruthful words, the president, his society, and his “instrument” especially, were all either fools, frauds or both. The charge of “humbug and imposture” against the “Harmonial” Society was thus proven, and became *un fait accompli*. Henceforth that idea was photographed in the shallow drums that public opinion mistakes for the heads of its leaders, and it became indelible.

From that time forward adjectives such as “fraud, deception and imbecility” became attached to the “Harmonial” Society and followed it everywhere, like a tail follows its comet. The theory struck deep roots in the hearts and minds of many non-theosophists and became at last part of the very being of the British public. This proverbially “fair minded” body had heard one side of the question and—felt satisfied. Its pioneer-gossips, full of Christian charity and 5 o’clock tea, had ransacked the contents of the “smart boy’s” travelling bag. Having greedily fed themselves upon the adulterated food which was like heavenly manna for their insatiate stomachs, they differentiated, and then shared it with all who were hungry and thirsty for such celestial nourishment. Thus, Grundy’s cackle-twaddle was kept up in loud and authoritative tones for some three years, until gradually it succeeded in making “Theosophy” a byword synonymous with every kind of iniquity. Theosophy was set up as a target for daily slander, verbal and printed; it was proclaimed a fallen idol whose feet of clay had at

last given way, and it was hourly advertised dead as a door nail and buried for ever. But, lo and behold! a dark shadow has suddenly fallen across the face of this sweet and secure hope. . . .

It is quite touching to read certain jeremiads in the daily papers, to learn the pathetic regrets expressed with regard to the suspected instability of public opinion. The attitude of certain social circles is visibly changing, and something will have to be done once more to bring Theosophy into disrepute, if we would not see it resurrect like Lazarus out of his tomb. For, as time goes on, more than one enemy begins to express grave doubts. Some suspect that the theosophical Jezebel may, after all, have been merely a victim: Job, visited by permission of KARMA—or if so preferred, by that of the enthroned Almighty, granting to his Son-Satan full liberty to test the endurance of his “uprighteous servant” of the land of Ug (Job, ii. 1-8). Others perceived that though Satan-Grundy, using the venomous tongues of the multitudes, had covered “Job” with sore boils, yet the patient had never collapsed. Theosophy was neither knocked off its feet by the mighty wave of calumny and defamation, nor did it show any signs of agony. It was as firm on its legs as ever. *Mirabile dictu* and acme of impudence!—cried its enemies. Why here it is again, and it begins to raise its voice louder than ever! What does the creature say? Listen . . .

“Aye, right honourable, as well as right dishonourable opponents and enemies. Your Mrs. Grundy has filled me with *wrinkles* as Satan filled Job, but these are witness only against herself. ‘He teareth me in his wrath, who hateth me’—but I hate no one and only pity my blind slanderers. ‘He gnasheth upon me with his teeth’—and I only smile back. ‘Mine enemy sharpeneth his eyes upon me,’ and I offer to lend him mine to allow him to see clearer. ‘They have gaped upon me with their mouth wide open’; and, like Jonas swallowed by the whale, I have found no uncomfortable quarters for philosophical meditation inside my enemy, and have come out of his voracious stomach as sound as ever! What will you do next? Will you smite me ‘upon the cheek reproachfully’? I shall not turn to you the other, lest you should hurt your hand and make it smart and burn still worse; but I shall tell you a story, and show you a panoramic view, to amuse you. . . .”

See how the enemies of the Theosophical Society and its leaders look disconcerted! Hear how in the bitterness of their heart, for sweet hopes frustrated, they writhe and have not even the decency to conceal their bad humour at what they foolishly regard as the *triumph of theosophy*. Truly has the east wind filled their—brains, and vain knowledge has disagreed most decidedly with the learned men of the West! For what do *they* do? Listen once more.

Fearing lest their appetite for devouring and assimilating the carrion food snatched from the beaks of the Bombay ravens by the

"smart boy" should slacken, the wise men of learning have devised, it appears, a fresh little plan to strangle Theosophy. If one can believe the *Birmingham Post* (the very sincere *daily* which lets out the secret), the big-wigs of the very Christian "Victoria Institute" have not forgotten the fable of the "monkey and the cat." The "monkeys" of science, had selected for some time past the paws of their ablest cat to draw the chestnuts for them out of the theosophical fires, and had hoped thereby to extinguish the hated light for ever. Read and judge for yourself the bit of interesting information contained in the above mentioned *daily* for June 15th of the present year of grace. Says the loquacious writer:—

Even Science herself, generally so steadfast in her progress, so logical in her conclusions, so firm in her pursuit of a sure result, has been made to tremble on her lofty perch by the shock given her by the discourse of Sir Monier Williams at the Victoria Institute, last Monday. Sir Monier Williams is Boden Professor of Sanskrit in the University of Oxford, and regarded as the first Sanskrit scholar in the world. The announcement of the choice made by the learned professor of the subject of his discourse as being that of "Mystical Buddhism in Connection with the Yoga Philosophy of the Hindoos," had created an immense degree of interest amongst the learned portion of the society of London. It was firmly believed that Sir Monier Williams had chosen the subject for the express purpose of demolishing the errors and superstitions of a creed which has crept in upon us by degrees from the intrigues of sundry impostors who have worked upon the love of the marvellous so inherent to human* nature to establish themselves as prophets of a new doctrine. This was the opinion of all learned men in general, and they had been watching with great eagerness for a refutation from the pen of Sir Monier Williams of all the "sleight-of-hand principles," as the experiments of the Theosophists were called. This refutation in writing had never come, and therefore it was with redoubled interest that the speech which would demolish the audacious pretensions of the conjuring philosophers was waited for. What, then, was the surprise of the assembly of wise men when Sir Monier Williams, instead of denying, almost confirmed the truth of the assertions made by the Theosophists, and actually admitted that, although the science of modern Theosophy was imperfect, yet there are grounds for belief which, instead of being neglected as they have been by students of philosophy, ought to be examined with the greatest care.

A wise man, for once in his generation, this newly knighted lecturer! The greater the pity that this "first Sanskrit scholar in the world" (Professors Max Müller, Whitney, Weber and the *tutti quante*, hide your diminished heads!) knows so little of Buddhism as to make the most ludicrous mistakes. Perchance, there was a *raison d'être* for making them. Both his lectures, at any rate those about which some fuss has been made, and one of which was noticed in the 8th number of LUCIFER—both these lectures were delivered before very Christian audiences at Edinburgh and before the "Philosophical Society of Great Britain," whose members *have to be Christians*. Nevertheless, one fails to see why a little more correct information about the difference between *Raj Yoga* and *Hatha-Yoga* should not have been offered to that audience? Or why again it should be told that, in the days of Gautama

* The writer in his grief seems to have forgotten his commas. The subject, also, to produce the desired effect should have been handled in more grammatical English.

Buddha, Buddhism "set its face against all solitary asceticism," and "had no occult, no esoteric system of doctrine which it withheld from ordinary men"—both of which statements are historically untrue. Worse still. For having just mentioned at the opening of his lecture, that Gautama had been "reborn as Buddha, the enlightened," that he had reached *Parinibbâna* or the great, *highest Nirvana*; that he had passed through the highest states of *Samadhi*, the practice of which confers the "six transcendent faculties," i. e., clairvoyance, or "the power of seeing all that happens in every part of the world," "knowledge of the thoughts of others, recollection of former existences. . . . and finally the supernatural powers called *Iddhi*," the professor coolly asserted that it was never stated "that Gautama ever attained to the highest . . . Yoga of Indian philosophy—union with the Supreme Spirit!" Such a statement may flatter the preconceptions of a few bigots among a Christian audience, but we question whether it is not one entirely unworthy of a true scholar, whose first duty it is to be impartial in his statements, lest he should mislead his hearers.

While Theosophists should feel deeply thankful to Sir Monier Williams for the excellent advertisement their society and philosophy have received at his hands, the Editors of *LUCIFER* would fail in their duty were they to leave unnoticed several self-contradictions made in this lecture by "the greatest Sanskrit scholar in the world." What kind of definite idea can an audience have on Buddhism when it hears the two following statements, which directly contradict each other:—

"He (Buddha) was ever careful to lay down a precept that the acquisition of transcendent human faculties was restricted to the perfected Saints, called Arhats." This, after just stating that Buddha had never himself "attained to the highest yoga," that he was no Spiritualist, no Spiritist,* but "a downright *Agnostic*"—he, the "Buddha," or the Enlightened!!!

The outcome of this extraordinary lecture is that Gautama Buddha had never reached even the powers of a simple modern Yogi. For such transcendent powers are allowed by the lecturer even in our present day to some Hindus. We quote again from the *Birmingham Post*:

The word Yoga, according to Sir Monier Williams, literally means union, and the proper aim of every man who practises Yoga is the mystic union of his own spirit with the one eternal soul or spirit of the universe, and the acquisition of divine knowledge by that means. This was the higher Yoga. But the lower practice seeks to abstract the soul from the body and the mind, and isolate it in its own essence. So may be acquired the inner ear, or clair-audience, by which sounds and voices may be heard, however distant; the inner eye, or clairvoyance, the power of seeing all that happens in every part of the world, and a knowledge of the thoughts of others. These

* Let us fondly hope so; and that Allan Kardec will not be placed by Sir Monier Williams one day on a higher level than Buddha.

acquirements have become developed into demonology* and various spiritual phenomena connected with that esoteric Buddhism which every schoolgirl is studying in secret nowadays. Long and persevering study of the great science will lead to the practice of twisting the limbs, and of suppressing the breath, which latter faculty leads to the prolongation of existence under water or buried beneath the earth. Many Hindoo ascetics have submitted to interment under this influence. Colonel Meadows Taylor once assisted at the burial of a man who professed to be able to remain nine days beneath the earth without drawing breath during that time. Colonel Taylor, determined that no deception should be used, was present during the ceremony of interment, and, after seeing the man duly covered with earth, sowed seed upon the grave, which, being duly watered, sprang up with luxuriance long before the expiration of the nine days¹ probation. More than this, the grave was watched day and night by two English sentinels, so that there really appears no reason to suppose that any deception could possibly be practised, the more so that Colonel Taylor himself had chosen the place of burial, which circumstance precludes all idea of subterranean passages, which had been suggested in other cases of the like nature. At the end of the nine days the grave was opened with all due solemnity. The buried man was found in the same position in which he had been laid down, and when he opened his eyes his first enquiry was for his bowl of rice, adding that he felt hungry, and that he would be glad to eat. Professor Monier Williams did not quote this example—he dwelt more lengthily upon the absorption of the mental faculties rather than on that of the physical powers. He went on to explain how internal self-concentration may lead to the acquisition of supernatural gifts, and enable a man to become invisible at will, to appear at any spot however apparently distant, to gain absolute power over himself and others, to bring the elements into subjection, and to suppress all desires. A Yogi, when thus befitted, can float in the air, fly through space, visit the planets and stars, create storms and earthquakes, understand the language of animals, ascertain what occurs in every part of the earth, and even enter into another man's body and make it his own. The Professor then related how a powerful Yogi had once entered into the dead body of a king, and had governed the country for three whole weeks. It is still believed that certain of the Eastern sages can eject the ethereal body through the pores of the skin, and render this phantasmal form visible in distant places. The effect produced by the Professor's discourse may readily be imagined. Here was justification in full of the theories, hitherto so scorned and abused, of Colonel Olcott, Mr. Sinnett, and Madame Blavatsky. Here was almost an avowal of belief in the possibility of the truth, if not in the truth itself, of the realisation of that recognition of the powers of darkness from which all Christian souls are taught to shrink with horror and dismay. The Professor seemed so well aware of the impression produced by his discourse that, as if feeling himself compelled to add a few words by way of excuse for the extreme lengths to which he had been led, he added by way of conclusion that he was induced to doubt whether the practices assumed to be possible to the Theosophists would stand the light of European science. "But nevertheless the subject must not be dismissed as unworthy of consideration. It furnishes," said Sir Monier Williams in conclusion, "a highly interesting topic of enquiry, especially in its bearing on the so-called Spiritualism, neo-Buddhism, and Theosophy of the present day. The practices of magnetism, mesmerism, clairvoyance, &c., have their counterparts in the Yoga system of the Hindoos prevalent in India more than two

* This is *entirely false*. Any one who would like to acquire the proofs that this statement is a gratuitous calumny has only to read theosophical literature, and even the last numbers of *LUCIFER*. The methods described belong to *Hatha Yoga*, and are very injurious and dangerous; still, even this is no *demonology*, but simply a lower form of Yoga. The Theosophical Society has fought from the beginning against these methods. Its teachers went dead against it, and even against some forms of mediumship, such as sitting for materialization—the necromancy of the Bengal Tantrikas!

¹ We have always believed the period to have been 40 days, and this is borne out by the planting of the seed. Surely for seed to sprout and grow "with luxuriance" in *nine* days would be almost as great a "nine days' wonder" as the interment of the Yogi?

thousand years ago." At the end of the lecture a vote of thanks was proposed by the Bishop of Dunedin, who undertook, as it were, the apology of the doctrine expounded (scarcely to the satisfaction of all present), and who thought it his duty to point out the distinction between Christianity and Buddhism—the former reliant upon God's mercy, the latter on the efforts of man to work out his self-deliverance from evil. I have dwelt thus long upon the subject of the great professor's discourse because the world of thought—of scientific research—having found at last a footing in London society, these things are talked of and examined with reflection, and without detriment to the flow of small-talk which used formerly to occupy the whole attention of the world of fashion.

Thus ends the plaint of the Birmingham Jeremiah. It speaks for itself, and we thank the writer for letting, so naïvely, the cat out of the bag. The real "cat," however, the one on which the "monkey" of the "Victoria Institute" and other scientific establishments had placed such optimistic hopes, has played its colleagues false. It has turned tail at the last moment, and has evidently declined the loan of its paw to draw from the fire the too hot chestnuts for the benefit of the scientific "researchers" of the day. Like Balaam, whom the King of Midian would willingly have bribed to curse the Israelites, Sir Monier Monier-Williams, K.C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit at the University of Oxford (where, "for reasons of ill-health," he can no longer lecture, but lectures for our benefit elsewhere)—has not cursed the Theosophists and their teachings—but has blessed them. Alas! Alas!

"Compelled to praise!" It cannot be
By prophet or by priest;
Balaam is dead? . . . yet don't we see
And hear, perchance—his beast? . . .

ADEPT, INITIATE, MAHATMA*

In what respect does a Master differ from an Adept, an Initiate, or a Mahâtma? These terms seem to be used rather loosely and as if interchangeable; strictly speaking, how would they rank, and what qualifications and powers are the adjunct of one who has earned the name Master?

W. O. Judge.—It is not possible to clear up these difficulties of language. They are all—except *Mahâtma*—interchangeable. That term of course stands alone, but when it is put into English as "Great Soul," then those two words begin the confusion again, because *Soul* is not definite. A Master is an Adept and an Adept is a Master, and both are Initiates. For my part I see no way of settling the question, and personally I do not want it settled yet: I want no strict limitations in terms until the English language has become scientific.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of August, 1895. The title used is our own.—[ED. THEOSOPHY.]

SOCIAL AND LABOR CONDITIONS*

Ages of blind, usurious laws have brought the world to ruin. Our struggle for physical existence prevents the full study of Divine Wisdom. Would it not be wise for Theosophists to unitedly advocate improved conditions, say through the Labor Exchange system or some such method? One may ask, why should we strive for that which would place us on the higher planes of thought or feeling when conditions are so unfavorable?

William Q. Judge.—I cannot admit the two first assertions of the question. The world is not yet in ruins; the struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man, know thyself," does not depend on human laws, nor upon conditions. The body may be in prison, or engaged in incessant labor, but the soul and mind cannot be bound by environment unless we ourselves allow it. The soldier does not seem to be in a business or conditions favorable to self-development, but even while in his sentry-box he can still think on the matter and thus study it—for study does not mean mere reading of books and writing of compositions. People fail in their efforts to study truth just because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work. They are wrong.

Inasmuch as Divine Wisdom and the nature of the Self are not material, physical things or objects, they are not to be confounded with mere physical surroundings. Hence material environments should not be permitted to confuse or throw back the man who desires to study that Divine Wisdom.

Again, as all things down to the most gross from the most ethereal are a part of Divine Wisdom, it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.

The second part of the question contains a proposition for the T. S., or Theosophists as a body, to advocate some one or other of the many proposed reforms. This should never be done. The T. S. is free and independent of all such reforms, while it applauds all good results. But it does not follow that the reformatory measures are the best. Nor has the last word been spoken on those subjects. It is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves. I therefore strongly oppose any propositions looking toward binding the T. S. down to any system of reform or of legislation. Individual members can do as they please about it so long as they do not involve the Society.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of February, 1896. The title used is our own [ED. THEOSOPHY.]

ON THE LOOKOUT

What is it that prevents so many writers from pushing their reasoning to its ultimate conclusions? Is it fear? Is it "convention"? Or does their stoppage some way along the line of logical deduction, as if it were the end, represent the limitations of the minds they have made for themselves? Surely if the human mind "is a bundle of ideas" in regard to life, which we have adopted, and in accordance with which we think and act, we cannot pass beyond their range; we must get our mental exercise within the bounds of the enclosure we have set ourselves. But one would think that a good mind might extend itself and grow, if the line of reasoning taken is logically worked out; the step beyond the ideas previously held is merely an extension of, and an infallibly logical deduction from, the ideas already proven sound.

Some statements by the Rev. A. C. Dixon in "*What Happens After Death*" (Funk & Wagnalls Co.) make us wonder how this clergyman ever escaped realizing the necessity of reincarnation as a fact in nature. The very illustrations he uses to demonstrate the immortality of the soul should have told him the story. For Nature, in her processes, fairly *shouts* reincarnation—the coming and going, metempsychosis. He demonstrates continuing existence after death to his own satisfaction—and stops there, never seeing the obvious conclusion of reincarnation, or reembodiment. For instance:

The immortality of the soul is, first of all, suggested by Nature. We plant a seed in the Springtime, and in Autumn we reap the same kind of seed. The thing that continues in the seed is the vital force, the life. The particles may be different, but the life is the same. Take out the life, and it is all dead matter. The reappearance of this life in bud and leaf and flower at least suggests that the life mental, moral and spiritual in us may continue after death.

Why not follow the course of the seed, an almost perfect illustration, Mr. Dixon, to its logical and actual reembodiment? Is not reincarnation the *Law* of Nature, and are not we humans a part of, and one with, Nature? To quote further:

Suggested by Nature, taught by universal consciousness, the immortality of the soul is confirmed by observation. If you will turn to any first-class book on mental philosophy you will find instances in which memory has grown stronger while the body has grown weaker. There are cases on record where page after page in foreign languages, long forgotten, have been repeated by men on beds of sickness. A friend told me that, when he was thrown from a horse and almost killed, the panorama of his past life came before him; impressions that had faded from memory, while he was physically strong, were revived during the time of weakness.

It would almost seem as if Mr. Dixon were presenting Theosophical, instead of Christian arguments! But soon he begins to buttress his conclusions with Biblical quotations, the ultimate resort of limited minds that hold to the belief that the Bible is the actual word of God; and there is an end to Mr. Dixon's present possibilities of mind extension. The following quotation fairly represents the *impasse* to which blind *belief* brings its devotees:

In the parable of the rich man and Lazarus (Luke xvi.) it is made plain that reason, memory and imagination continue to exist after the death of the body. The rich man in Hades uses the word "therefore"; he reasons. Abraham said to him, "Son, remember." And his request that Lazarus shall be sent back to earth, to rise from the dead and startle his brethren into repentance, shows that imagination still exists. *This testimony of Jesus that the reason, memory and imagination of the wicked continue to exist after death is final and settles the question once for all.*

The italics are our own!

George Bernard Shaw has another little surprise for his readers in his latest Preface. With the publication of "Androcles and the Lion," "Overruled," and "Pygmalion," Mr. Shaw takes opportunity to break into his views in the peculiar way he has adopted since he found that plays pay better than essays. The dramatist is muzzled in a sense, having to speak entirely through the mouths of his characters, whose ideas he may or may not father. Mr. Shaw, who considers his works as immortal as Shakespeare's (if not more so), is not going to let future commentators be in any doubt about what he meant, so he overcame this difficulty with the Prefaces that made his plays famous. Into his Preface he puts as much of his opinions as, for the time being, he has formulated. It is interesting to trace the evolution of those opinions. Mr. Shaw is, apparently, so earnest and ardent in his beliefs whatever they are, for the time being, that his jack-in-the-box changes of attitude are doubly fascinating.

He hurled the Nietzschean philosophy of individualism at us in the manner of Thor with his thunderbolts, with anathema on our foolish philistine heads for our deliberately stupid prejudices against accepting them and moulding our lives upon them. It is not so long ago that in a Preface to "Fannie's First Play," he expounded the theory that children like to make a noise, and grown people have nerves that render it impossible for them to put up with it to any great extent, ergo, children should be segregated in well managed institutions where they would be allowed to develop their individualism unchecked by the quieter inclinations of their elders.

After such a flagrant denial of the necessity for unselfish toleration, for the give and take which in family life furnishes such satisfactory material for character-building, it is a surprise to us to have the same gentleman hurling Christianity at us with the same finality of judgment. Oh, not Christianity as it is marred in the churches, but in the pure and undiluted message of Christ, or, more correctly, as we have it in the Bible. It is a little strange that Shaw, after his wide reading, accepts the doctrine that has been given by all the Great Teachers as particularly and specially Christ's doctrine. However, he is widely read and he will make people think, so we are grateful to him for this latest phase.

He has come to the belief that Christ did make a scientific discovery about the nature of man and the universe; that the ethics he promulgated are really, transcendentalism aside, the best thing in the world for us to practise; that our trouble is that we have been afraid to take him at his word. We believed that what he said was very good—but in fact it was shown very plainly while he was here that he was too good for this world, and we have continued to take that attitude ever since he left. Mr. Shaw says "He was much less of a fool in practical matters than we have all thought him." He says, "The first common mistake to get rid of is that mankind consists of a great mass of religious people and a few eccentric atheists. It consists of a huge mass of worldly people and a small percentage of people deeply interested in religion." He says, "Christ is a fact, a force like electricity, only needing the invention of suitable political machinery to be applied to the affairs of mankind with revolutionary effect." He scathingly dismisses the idea of salvation except through individual effort; he laughs to scorn the idea of "one great atonement and one great redeemer to compound for the sins of the world once for all."

It is disappointing that this man of most fluidic mind and facile pen, and a courage that has seemed at times to resemble audacity, has so narrowed his outlook as apparently to recognise only one of the Teachers as such—One who came with a very limited message compared with that brought to us by Those who came in 1875. Is it quite fair to disregard the fact that without the enlightenment They brought to us; without the breadth of mind that has developed from those writings, Mr. Shaw's writings would have had little chance of reaching a public. Religious opinions have broadened and outgrown the little creeds that lie tucked away like the clothes of

childhood, quite as useless, still preserved, however, and the world is, for the most part unfortunately unconscious of what has caused the growth. With such knowledge as is available now, it is no longer necessary for us to do good to them that spitefully use us, with never a question as to the—why? Since the advent of H. P. B. and W. Q. J. we need no longer see through a glass darkly, but may be face to face with the divine plan. We now should have put away childish things.

The recent perpetration and publication of two neurotic novels dealing with the "occult" will do little to impress the minds of thinking people with the force of the truths in which they dabble.

"Heaven's dew-drop glittering in the morn's first sunbeam within the blossom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire."

How easily may the ideas that contain the hope of salvation for the world become soiled by injudicious handling. Reincarnation in the hands of the purveyor of sensationalism may be as revolting as that spurious article known as "love" in the quack novel.

"*Twilight*," a posthumous work of Frank Danby, contains an inglorious mixture of spiritualism, reincarnation, insanity, morphine, with other features to make the judicious grieve, too many to enumerate. Any person with a grain of common sense unfortunate enough to have stumbled upon this work without previous introduction to the imperishable truths that are travestied therein will perforce cast the book aside and turn his self-respecting back upon these ideas on which the regeneration of the world depends. Those who investigate Theosophy from a morbid desire to peer into the weird and "supernatural" are not likely to benefit themselves or anyone else by their results, and they alone would be influenced by this sort of book.

"*Julius Le Vallon*," by Algernon Blackwood, is a fictional account of what is called within, the Memory Game. The story hangs on the fact of a recognition between "friends of a million years." In it reincarnation plays around with the wildest freaks of an unreined imagination dealing with a pot-pourri of elementals, Great Experiments, Jura Mountains, superhumanizing a child in the womb, (whatever that may mean), voyaging back and back through time, hypnotism, sleep-walking, all mixed up in a dubious sort of hash with the commonplaces of life and love. Need one say that after a perusal of such pages one yearns for the sweet, wholesome, and sane, and that without previous, better knowledge of these subjects one would be very unlikely to be attracted to the occult in this way.

It has been said that a sense of responsibility is the beginning of Brotherhood. The following little poem by Katharine Park Lewis, printed in a recent issue of *Life*, brings out, like a cry from the heart, a sense of our Karmic responsibility—whoever, or whatever, the "Lord" she speaks of may mean to her. Could it be other than "the God within"?

THE SEA UNCROSSED.

We go upon our even, selfish ways,
 Unroused from routine and from thoughtlessness,
 While over there the bitter passing days
 Turn young hearts old with heaven's helplessness.
 Dulled by success to sleek content, and blind
 To suffering beyond our half-closed eyes,
 We give a little gold—if we're inclined—
 And think we've done our share to still their cries.
 Since peace, content, achievement do not bring
 Awakening to our dull hearts of wood,
 Rouse us, O Lord, through strife and suffering,
 Rouse us through want and shame—to Brotherhood!



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND 'ARYAN
LITERATURE

Vol. IV

SEPTEMBER, 1916

No. 11

*"Harmony comes from a balancing of diversities, and
discord from any effort to make harmony by force."*

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

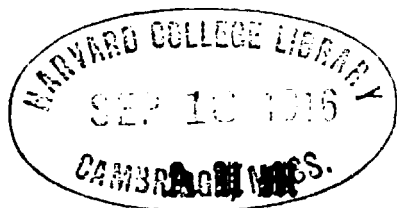
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



Let us take refuge with Mezdram from evil thoughts which mislead and afflict us; the origin of His being none can know. Except Himself, who can comprehend it? Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.—*Prophet Abad in The Desatir.*

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE BHAGAVAD-GITA

CHAPTER XIII.

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE
KSHETRA (BODY) FROM KSHETRAJNA (SOUL).

BY A STUDENT OF W. Q. J.

IN the Path magazine of October, 1890, Wm. Q. Judge published this Thirteenth Chapter entire, prefacing the publication with the following words:

“There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher’s stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now, as then, the mere incidentals of the true occultist’s practice are thought of, spoken about, and pursued. Phenomena or the power to produce them constitute the end and aim of these searchers’ efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceive those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it however void of phenomena, however in-attractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action.”

It has been said of this chapter that it contains the whole of occultism, by which is meant, that all-inclusive occultism which begins with the highest point of perception and realization—the Self within, and which regards action and reaction on every plane of manifestation, as the process by which individual and universal power and wisdom are attained.

That which stands in the way of knowledge is ignorance, and from the point of view of true occultism, the root of all ignorance lies in misconceptions as to one's own essential nature.

In this chapter Krishna treats of devotion by means of the discrimination of the body from the soul, meaning thought and action based upon a knowledge of what is body and what is soul. He then speaks of "this perishable body" as including not only the physical form, but such elements as the following: *Ahankara*-egotism, *Buddhi*-intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. In this statement are included all that the ordinary mind conceives of as conscious existence, and purposely so, for if we are to arrive at an understanding of what is permanent, we must first see clearly what is impermanent and perishable.

In the divisions given by Krishna, *Ahankara* is placed first because in it is to be found the main cause of differences. *Ahankara* is the tendency to identify ourselves with forms and conditions; from that self-identifying attachment all the variations proceed; intellect or judgment is based upon that self-identification, as are all the likes and dislikes, modes, and channels of action.

If we can grasp the idea of the perishable nature of *Ahankara*-egotism, the perishable nature of the other elements can be understood. It is a fact that we do identify ourselves with the ever-changing perishable body, and with its conditions and relations, which are also ever-changing. We say, "I am happy, or I am sad", "I am sick or I am well", "I am contented or I am dissatisfied", all of these expressions being due to some form or condition which is changeable. We should observe that the self-identifying attachment is chiefly concerned with the *present* form and conditions, although we are aware that other forms and conditions have existed in the past, to which we were attached by like or dislike, and that still others will exist in the future.

Through all the changes of the past we have gone; through all the changes of the future we must go. The past changes have perished; the present changes are perishing; the future changes will also perish; but "we" remain through them all, unchanged and unchanging. If we can grasp this idea and hold to it, we will have taken the first step towards right knowledge and freedom, for, as an ancient sage has put it, "The Soul is the perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly on

ideas". In this chapter are the following statements of a similar kind: "I am the knower in every mortal body"; "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body"; "He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed"; "Perceiving the same lord present in everything and everywhere, he does not by the lower self (*Ahankara*) destroy his own soul, but goeth to the supreme end".

It must be apparent to every one who thinks, that to be immortal necessitates being changeless, for that which changes has no stability. There could not be a continuity of consciousness even through one physical existence, unless there is permanence of identity; the same "I" has noted the conditions, ideas, and feelings from childhood up to the present time, and will note them through all the years to come.

This Western mind of ours finds a difficulty in reconciling "changelessness" with "progression"; this is because of *Ahankara*, the tendency to identify ourselves with forms and conditions. Forms and conditions do change, but not of themselves; there is That which causes change to succeed change, and That is the indwelling spirit, which continually impels the instruments. It has evolved towards further perfection. So progress and evolution mean an unfolding from within outward, a constant impulsion towards a better and better instrument for the use of the Spirit—the Self within.

"The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also *Paramatma*, the highest soul". This sentence really tells the whole story; the Spirit sees, rectifies, sustains and enjoys *through Its instrument* or vehicle; the ideal of progress is a perfected vehicle which will contact and reflect in the highest sense all worlds and all beings.

The term "body" has been used throughout this chapter, but it must not be supposed that only the physical body is meant. The physical body is included in the term, because itself is the product of involution and evolution from higher states of substance or matter. Krishna says "Know that *Prakriti* or nature, (substance), and *Purusha* the spirit, are without beginning. And know that the passions and the three qualities are sprung from Nature. Nature or *prakriti* is said to be that which operates in producing cause and effect in actions". There can be no action unless there is something to be acted upon; that something is the highest substance; it is that which fills all space, and from which all denser forms of substance or matter have been evolved, and within which they are contained. Thus, the body represents on this plane all the other states

of substance from which it has been evolved; it is surrounded by, and connected with them. A study of the Seven Principles of Man will give an understanding of this statement, if it is remembered that Man, the Thinker, is not any of his principles; they are his vehicles or instruments.

"Individual spirit, or *Purusha* is said to be the cause of experiencing pain and pleasure" (through the connection with nature found in the instrument); "for spirit, when invested with matter or *prakriti* experienceth the qualities that proceed from *prakriti*; its connection with these qualities" (and self-identification with them) "is the cause of its rebirth in good and evil wombs".

Krishna says that "the passions and the three qualities are sprung from nature" (*prakriti*). The three qualities represent attachment to bodily existence through love of that which is good and pleasant (*sattva*); through a propensity for passion and desire (*rajas*); and through heedlessness, which destroys the power of judgment. They are all due to self-identification with one form or another of bodily existence.

That which informs and moves all manifestation is the One Spirit. That Spirit is the Real and Permanent in all forms and beings; as Krishna says "it is wisdom itself, the object of wisdom, and that which is to be gained by wisdom"; it is "the receptacle and the seed"; it is the power to perceive, the consciousness, the life in all things. It is the cause of all manifestation and the holder of all knowledge gained thereby. Causing and perceiving change, It changes not. All power and all law proceed from It, are inherent in It. This is the meaning of "Spirit", where Krishna says in conclusion: "Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit, and the destruction of the illusion of objects, go to the Supreme". By the "illusion of objects" is meant, the seeing of objects as different from Spirit. Each object may be called an expression of Spirit through various evolved vehicles, whether these be called atoms, molecules, or forms composed of them.

In the "Voice of the Silence", a statement of the same import may be remembered: "The eye of Spirit—the eye which never closes, the eye for which there is no veil in all her (Nature's) kingdoms".

All creatures, being essentially Spirit, strive (consciously or unconsciously) to realize their spiritual being through contact psychical and physical with all manifested nature; some by meditation; some by service; some—mistakenly—by selfishness through separateness. While all paths lead to the Supreme, it is only when the Permanent as distinguished from the Perishable is realized, that erroneous paths are forsaken and the true Path followed.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(Continued from August)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part I consists of discussions of Stanzas I and II of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first installment of the "Transactions" was printed in the June issue of THEOSOPHY.

IV.

STANZA I. (continued).

Q. With reference to sloka (6), where it speaks of the "Seven Lords," since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyan-Buddhas?

A. As an additional two volumes of the *Secret Doctrine* would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked difference, however, between the Rulers of the Sacred Planets and the Rulers of a small "chain" of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven *sacred* planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a Central *Star*, and the Moon a dead planet.

Q. Were none of the six globes of the "terrene" chain numbered among the sacred planets?

A. None. The latter were all planets on *our* plane, and some of them have been discovered later.

Secret Doctrine references are to the Original Edition.—[ED. THEOSOPHY].

Q. Can you tell us something of the planets for which the Sun and the Moon were substitutes?

A. There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

Q. What is it that made these planets sacred or secret?

A. Their occult influences, as far as I know.

Q. Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?

A. Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called *Cosmocratores*. They never had any concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

Q. These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?

A. On the contrary, the "Planetary"—who are not the Dhyani Buddhas—have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

Q. Have they anything to do with the fifth principle—the higher Manas?

A. No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term "Dhyani-Chohan" is a generic name for all celestial beings. The "Dhyani-Buddhas" are concerned with the human higher triad in a mysterious way that need not be explained here. The "Builders" are a class called, as I already explained, *Cosmocratores*, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic Ideation. They were called by the early Masons the "Grand Architect of the Universe" collectively; but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

Q. Are they not also Planetary Spirits?

A. In a sense they are—as the Earth is also a Planet—but of a lower order.

Q. Do they act under the guidance of the Terrestrial Planetary Spirit?

A. I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity,

a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

Q. But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?

A. Assuredly there are.

Q. Then the terrestrial Builders are a Planetary "Spirit" like the rest of them, only inferior in kind?

A. I would certainly say so.

Q. Are they inferior according to the size of the planet or inferior in quality?

A. The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the "Spirit" (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective "Planetary Builders" reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

Q. The Soul of the World, or "Anima Mundi"?

A. Call it so, if you like. It is the Antitype of these Hierarchies, which are its differentiated types. The one *impersonal* Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy entitative form in the all-materializing conceptions of men.

Q. What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?

A. A very great one philosophically. They are—as higher Devas—called by the Buddhists, Bôdhisatvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but *Hierarchies*. It is stated in the *Secret Doctrine* that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the "Supreme Intelligence" or "Supreme Buddha," but more transcendent still is Vajradhara, even as Parabrahm transcends Brahmâ or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds—as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the

"Seven Dhyani-Buddhas"—or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumâras of the Hindus—five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached "Buddha-ship," so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest "principles" of men.

Q. Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the *Secret Doctrine*. But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

Q. Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

A. There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own "sons," i. e., the "Sons" of their own Spirit and Essence or—themselves. Thus there is only a functional difference between the Dhyanis and the Planetary. The one are entirely divine, the other *sidereal*. The former only are called *Anupadaka*, parentless, because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being super-cosmic abstractions and *blinds* in the Kabala), and constitute the Heavenly man, or Adam Kadmon; *Dhyani* is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are "gods," still they are not to be worshipped.

Q. Why not, if they are gods?

A. Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this *atheism*, I would say the following. It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his "god" *within*, not outside, of himself.

Q. Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahmâ for instance?

A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do—"the Spirit of the Earth."

Q. It is very difficult to remember all these infinite Hierarchies of gods.

A. Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the *Sapta Rishis*, the "Seven Rishis," said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

Q. Are they higher than Brahmâ?

A. It depends in what aspect one views Brahmâ. In esoteric philosophy he is the synthesis of the seven *logoi*. In exoteric theology he is an aspect of Vishnu with the Vaishnavas, with others something else, as in the *Trimurti*, the Hindu Trinity, he is the chief creator, whereas Vishnu is the Preserver, and Siva the De-

stroyer. In the Kabala he is certainly Adam Kadmon—the “male-female” man of the first chapter of *Genesis*. For the Manus proceed from Brahmâ as the Sephiroth proceed from Adam Kadmon, and they are also *seven* and *ten*, as circumstances require.

But we may just as well pass on to another Sloka of the Stanzas you want explained.

Sloka (9).—BUT WHERE WAS DANGMA WHEN THE ALAYA OF THE UNIVERSE (Soul as the basis of all, Anima Mundi) WAS IN PARAMARTHA (Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness) AND THE GREAT WHEEL WAS ANUPADAKA

Q. Does “Alaya” mean that which is never manifested and dissolved, and is it derived from “a,” the negative particle, and “laya”?

A. If it is so etymologically—and I am certainly not prepared to answer you one way or the other—it would mean the reverse, since *laya* itself is just that which is not manifested; therefore it would signify *that which is not unmanifested* if anything. Whatever may be the etymological vivisection of the word, it is simply the “Soul of the World,” *Anima Mundi*. This is shown by the very wording of the Sloka, which speaks of Alaya being in *Paramartha*—i. e., in Absolute Non-Being and Unconsciousness, being at the same time absolute perfection or Absoluteness itself. This word, however, is the bone of contention between Yogachârya and the Madhyamika schools of Northern Buddhism. The scholasticism of the latter makes of *Paramartha* (*Satya*) something dependent on, and, therefore, relative to other things, thereby vitiating the whole metaphysical philosophy of the word Absoluteness. The other school very rightly denies this interpretation.

Q. Does not the Esoteric Philosophy teach the same doctrines as the Yogachârya School?

A. Not quite. But let us go on.

STANZA II.

Sloka (1). . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS, IN THEIR AH-HI (Chohanic, Dyani-Buddhic) PARANISHPANNA, THE PRODUCERS OF FORM (rupa) FROM NO-FORM (arupa), THE ROOT OF THE WORLD—THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

Q. Are the “luminous sons of manvantaric dawn” perfected human spirits of the last Manvantara, or are they on their way to humanity in this or a subsequent Manvantara?

A. In this case, which is that of a *Maha-manvantara* after a *Maha-pralaya*, they are the latter. They are the primordial seven rays from which will emanate in their turn all the other luminous

and non-luminous lives, whether Archangels, Devils, men or apes. Some have been and some will only now become human beings. It is only after the differentiation of the seven rays and after the seven forces of nature have taken them in hand and worked upon them, that they become cornerstones, or rejected pieces of clay. Everything, therefore, is in these seven rays, but it is impossible to say at this stage in which, because they are not yet differentiated and individualized.

Q. In the following passage:—

"The 'Builders,' the 'Sons of Manvantaric Dawn,' are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the 'Watchers' of the Seven Spheres, which exoterically are the seven planets, and esoterically the seven earths or spheres (planets) or our chain also."

By planetary system is the solar system meant or the chain to which our earth belongs?

A. The Builders are those who build and fashion things into a form. The term is equally applied to the Builders of the Universe and to the small globes like those of our chain. By planetary system our solar system alone is meant.

Sloka (2). WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE NOR SOUND.

Q. With reference to the following passage:—

"The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under the apparent contradiction in terms, there rests a fact in Nature to realize which in the mind, rather than to argue about words is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one."*

Would it be correct to say that what we perceive is a different "element" of the same substance? For example, when a substance is in the gaseous state, could we say that it is the element Air which is perceived, and that when combined to form water, oxygen and hydrogen appear under the guise of the Element Water, and when in the solid state, ice, we then perceive the element Earth?

A. The ignorant judge of all things by their appearance and not by what they are in reality. On this earth, of course, water is an element quite distinct from any other element, using the latter term in the sense of different manifestations of the one element. The root elements, Earth, Water, Air, Fire, are far more comprehensive states of differentiation. Such being the case, in Occultism Transubstantiation becomes a possibility, seeing that nothing which exists is in reality that which it is supposed to be.

Q. But oxygen which is usually found in its gaseous state, may be liquified and even solidified. When oxygen, then, is found

*S. D., I., 54.

in the gaseous condition, is it the occult element Air which is perceived, and when in the liquid condition the element Water, and in the solid state the element Earth?

A. Most assuredly: we have first of all the Element Fire, not the common fire, but the Fire of the Mediæval Rosicrucians, the one flame, the fire of Life. In differentiation this becomes fire in different aspects. Occultism easily disposes of the puzzle as to whether oxygen and hydrogen cease to exist when combined to form water. Nothing that is in the Universe can disappear from it. For the time being, then, these two gases when combined to form water, are *in abscondito*, but have not ceased to *be*. For, had they been annihilated, Science, by decomposing the water again into oxygen and hydrogen, would have created something out of nothing, and would, therefore, have no quarrel with Theology. Therefore, water is an element, if we choose to call it so, on this plane only. In the same way, oxygen and hydrogen in their turn can be split up into other more subtle elements, all being differentiation of one element or universal essence.

Q. Then all substances on the physical plane are really so many correlations or combinations of these root elements, and ultimately of the one element?

A. Most assuredly. In occultism it is always best to proceed from universals to particulars.

Q. Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to deal first hand with universals if he will be strictly logical and face the facts. Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

Q. It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

A. This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

I AM STERNLY REBUKED for some remarks made in the last number. My reflections with regard to the respective value of Mussulman and Christian pledges exchanged, as also on the doubtful propriety of zoological symbolism in the Churches—are pronounced wantonly wicked and calculated to hurt the tender feelings of Christian readers—if any. Protestant England—it is solemnly urged—is full of truly good men and women, of sincere church-goers, who “walk in the ways of the Lord.” No doubt there are such, and no doubt they do, or try to, which is a step in advance of those who do not. But then none of the “righteous” need recognize their faces in the mirror presented by the “Unpopular Philosopher” only to the *unrighteous*. And again—

“THE WAYS OF THE LORD. . . .” The ways of *which* Lord? Is the jealous Lord of Moses meant, the God who thundered amidst the lightnings of Sinai, or the meek “Lord” of the Mount of Olives and Calvary? Is it the stern God that saith “*vengeance is mine*,” and who must be “*worshipped in fear*,” or the “man-God” who commanded *to love one’s neighbours as oneself, to forgive one’s enemies and bless those who revile us?* For the ways of the two Lords are wide apart, and can never meet.

No one who has studied the Bible can deny for one single moment that a large proportion (if *happily* not all) of modern Christians walk indeed “in the ways of the Lord”—Number I. This one is the “Lord” who *had respect unto Abel*, because the meat of his sacrifice smelt sweet in his nostrils; the “Lord” who commanded the Israelites to *spoil* the Egyptians of their jewels of silver and gold;¹ also to “*kill every male among the little ones*,” as “*every woman . . . but all the women children (virgins) to keep alive for themselves*” (Numb. XXXI., 17, *et seq.*); and to commit other actions too coarse to be repeated in any respectable publication.

Hence the modern warriors who achieve such feats (with the modern improvement occasionally, of shooting their enemies out of the mouths of big guns) walk, most undeniably, “in the ways” of the Lord of the Jews, but *never in the ways* of Christ. So does the modern trader who keeps the Sabbath most rigorously, attending Divine Service thrice on that day, after treating during the whole week his hired clerks as the brood of Ham “who shall be their (Shem and Japhet’s) servants.”

So does, likewise, he who helps himself, David-like, to a Bathsheba, the wife of Uriah, without the least concern whether he simply robs or kills the Hittite husband. For he has every right to take for his sampler “a friend of God”—the *God* of the old covenant.

But will either of these pretend they walk in the ways of their Lord of the *new* Dispensation? Yet, he who raises his voice in a

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

¹ And no doubt also the Anglo-Indians to *spoil* the King of Burmah of his?

protest against the "ways" of the Mosaic God, therefore, in favour of those preached by the very *antithesis* of Jehovah—the meek and gentle "Man of Sorrow"—he is forthwith set up on the pillory and denounced to public opprobrium as an *anti-Christian* and an *Atheist*! This, in the face of the words: "*Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand . . . and great was the fall thereof!*"

THE "WILL OF MY FATHER?" Is this "Father" identical with the God of Mount Sinai and of the Commandments? Then what is the meaning of the whole Chapter V. of Matthew, of the Sermon on the Mount, in which every one of these Commandments is virtually criticised and destroyed by the new amendments?

"*Ye have heard that it hath been said 'An eye for an eye, and a tooth for a tooth'; but I say unto you that you resist not evil,*" etc.

Glance at the big centres of our Christian civilisations. Look at the jails, the court and the prison-houses, the tribunals, and the police; see the distress, with starvation and prostitution as its results. Look at the host of the men of law and of judges; and then see how far the words of Christ, "Love your enemies, bless them that curse you, Judge not that ye be not judged," apply to the whole structure of our modern civilised life, and how far we may be called *Christians*.

How well the commandment—"He that is without sin among you, let him first cast a stone"—is now obeyed, may be seen by following day after day, the law reports for slander, calumny and defamation. Obedience to the injunction, and warning against the sin of offending children, "*these little ones,*" of whom is the Kingdom of Heaven, is found in the brutal treatment of fatherless children on the streets by the Christian police, of other children by their parents, and finally, in the merciless flogging of wee bits of culprits driven to crime by their own parents and starvation. And is it those who denounce such an anti-Christian spirit in legislation, the Pharisaical church and society, who shall be branded for speaking the truth? The magistrate, who has sworn on the Bible—contrary to Christ's express injunction—to administer justice; the pious defaulter, who swears falsely on it, but cannot be convicted; the sanctimonious millionaire who fattens on the blood and sweat of the poor; and the aristocratic "Jezebel" who casts mud from her carriage wheels on her "fallen" sister, on the street, a *victim perchance, of one of the men of her own high caste*—all these call themselves Christians. The *anti-Christians* are those who dare to look behind that veil of respectability.

The best answer to such paradoxical denunciation may be found in one of "Saladin's" admirable editorials. The reader must

turn to *The Secular Review* for October 22nd, 1887, and read some pertinent reflections on "The Bitter Cry of Outcast London," and the "Child-thieves" flogging. Well may a "heathen Chineese" or a "mild Hindu" shudder in horror at the picture in it of that "drawing of blood" out of the baby-bodies of infant thieves. The process is executed by a Christian policeman acting under the orders and in the presence of a righteous Christian magistrate. Has either of the two ever given a thought during the "child-torture" to the words of their Christ: "*Whosoever shall offend one of these little ones, it is better for him that a millstone were hanged about his neck and he were cast into the sea*"?

Yes, they *are* walking "in the ways of the God of Israel"! For, as "*it repented the Lord that he had made man*" so wicked and so imperfect, that "Lord" drowned and destroyed him "from the face of the Earth," without more ado. Verily so, "*both man and beast, and the creeping thing and the fowls,*" though the latter had neither sinned, nor were they "wicked." And why shouldn't the righteous men on Earth do likewise? It repents the Christian citizen of pious LUGDUNUM perchance also, that they create the starving little wretches, the foundlings abandoned to vice from the day of their birth? And the truly good Christian men, who would believe themselves damned to hell-fire were they to miss their Sabbath Service, forbidden by law to drown *their* creatures, resort to the next best thing they can; they "draw blood" from those little ones whom their "Saviour" and Master took under his special protection.

May the shadow of "Saladin" never grow less, for the fearless honest words of truth he writes:—

"And whose blood was in the veins of these two boys? - Whose blood reddened the twigs of the birch? Peradventure that of the magistrate himself, or of the chaplain of the prison. For mystical are the grinding of the wheels of the mill of misery. And God looks on and tolerates. And I am accounted a heretic, and my anti-Christian writings are produced against me in a Court of Justice to prevent my getting justice, because I fail to see in all this how Christianity "elevates" woman and casts a "halo of sacred innocence round the tender years of the child." So be it. I have flung down my gage of battle, and the force of bigotry may break me to death; but it shall never bend me to submission. Unsalaries and ill-supported, I fight as stubbornly as if the world flung at my feet its gold and laurels and huzzas; for the weak need a champion and the wronged an avenger. It is necessary that Sham find an opponent and Hypocrisy a foe: these they will find in me, be the consequences what they may.

"SALADIN."

This is the epitomized history of the "Unpopular Philosopher"; aye, the story of all those who, in the words of "Lara," know that "Christianity will never save humanity, but humanity may save Christianity," *i. e.*, the ideal spirit of the Christos-Buddha—of THEOSOPHY.

THE EARTH CHAIN OF GLOBES*

ALTHOUGH H. P. B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H. P. B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes", the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H. P. B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, 6th ed., p. 77, we find in reference to the "Chain of Globes":

Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes". It has been thought that they were as much apart from each as any visible planet, although connected by "subtle currents and forces."

* This article was first printed in three parts by Wm. Q. Judge in *The Path* for February, March and April, 1893.

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistence—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new, but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the grossly mechanical matter of which they are composed.*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles", but their particles are interblended. When we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1875, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H. P. B. wrote, *Secret Doctrine*, v. I, p. 166:*

Were psychic and spiritual teachings more fully understood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in COADUNITON but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness."

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance*. This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-aduniton". If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as

*Reference is to Original Edition; in New Edition see p. 189.

to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself:”—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H. P. B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H. P. B.:

Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, “natural” being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of vol. I of *Secret Doctrine*† is a sentence not printed as a quotation, but which is really one from one of the same teacher’s letters, reading:

To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H. P. B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE.

†Reference is to Original Edition; in New Edition see p. 192.

NO. II.

In February PARTH the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts since “facts” are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of (modern science). You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a

conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person—meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth". The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner power of perceiving which at last compels nature to furnish the necessary instrument.

When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versâ*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON.

NO. III.

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S. D.* Vol. I* that the "seven globes from the 1st to the 7th proceed in seven Rounds," that *each globe revolves seven times around the World Chain with its own particular development* [say the *Mineral Kingdom*], before the next in order [say the *Vegetable Kingdom*] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, Page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables," but there is no distinct statement of this in *S. D.*—Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary [p. 158].† . . . *The evolution of life proceeds on these seven globes or bodies* from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus". The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of the passage that the Globes do not "revolve around the world chain". The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds—I presume in some imaginary orbit of their own—in what he called the "world chain", and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading the *Secret Doctrine* and the former articles on this subject in the PATH, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to

*Reference is to Original Edition; in New Edition see p. 182.

†p. 158 Original Edition; p. 182 New Edition.

be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round", "around", "chain", and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations".

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4;*

The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

*Reference is to Original Edition; see p. 183 New Edition.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON.

WHAT SHOULD THEOSOPHISTS TALK ABOUT?*

WHEN two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

* This extract formed a portion of an article entitled "The Screen of Time," written by Wm. Q. Judge, and first printed in *Theosophy*—successor to *The Path*, for April, 1896. The title given it is our own. [ED. THEOSOPHY]

“BLAVATSKIANISM” IN AND OUT OF SEASON*

THEOSOPHISTS! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world. A few devoted members struggling against the world and some opponents within its ranks. A Society grown to its eighteenth year, after the expenditure of much time and energy and fame by those who have been with it in infancy, those who have come in from time to time, those who worked and left it for this generation. It has its karma like any other body, for it is a living thing and not a mere paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers, like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

It happens to be the fact that most of those who work the hardest for the Society are at the same time devoted disciples, open or non-professed, of H. P. Blavatsky, but that leaves still a large number of members who, with the first-named, may be variously classified. First, there are those who do not rely at all on H. P. Blavatsky, while not distinctly opposed and none the less good members. Next are those who are openly opposed to her name and fame, who, while reading her works and profiting by them as well as by the work aroused by her in others, are averse from hearing her name, oppose the free assertion of devotion to her, would like now and then to have Theosophy stripped of her altogether, and opine that many good and true possible members are kept away from the T. S. by her personality's being bound up in it. The two last things of course are impossible to meet, because if it had not been for her the Theosophical Society with its literature would not have come into existence. Lastly are those in the world who do not belong to our ranks, composed of persons holding in respect to the T. S. the various positions of for, against, and indifferent.

* This article was first printed in *Lucifer* for December, 1893.

The active workers may be again divided as follows:

(a) Moderate ones, good thinkers who present their thoughts in words that show independent and original thought on theosophical subjects, thus not referring to authority, yet who are not earnest, devoted and loyal.

(b) Those who are earnest, devoted and loyal, but present Theosophy more or less as quotations from H. P. B.'s writings, constantly naming and always referring their thoughts and conclusions to her, thus appearing to present Theosophy as solely based on her as an authority.

(c) The over-zealous who err like the former, and, in addition, too frequently and out of place and time, bring forward the name of H. P. Blavatsky; often relating what it was supposed she had done or not done, and what she said, attributing infallibility to her either directly or by indirection; thus arousing an opposition that is added to any impression of dogmatism or authority produced by other members.

(d) Believers in phenomena who give prominence to the wonders said to have been performed by H. P. Blavatsky; who accentuate the value of the whole field of occult phenomena, and sincerely supposing, however mistaken the notion, that occult and psychical phenomena will arrest attention, draw out interest, inspire confidence; when, in fact, the almost certain results are, to first arouse curiosity, then create distrust and disappointment; for nearly every one is a doubting Thomas who requires, while the desire cannot be satisfied, a duplicate of every phenomenon for himself. In *The Occult World*, the Adept writing on this very subject says that the demand for new phenomena would go on *crescendo* until at last one would be crushed by doubt, or the other and worse result of creating superstition and blind faith would come about. Every thoughtful person must surely see that such must be the consequence.

It is true that the movement has grown most in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the wisdom religion. Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperilled by over-zealous personal loyalty? I think not. We should be wise as

serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

Now it is charged in several quarters that we are dogmatic as a Society. This is extremely easy of disproof as a fact, and some trouble has been taken to disprove it. But is there not a danger that we might go too far on this line, and by continuing the disproof too long increase the very belief which we say is baseless? "The more proof offered the less believed" is how often true. Our constitution is the supreme law. Its being non-dogmatic is proof enough. Years of notification on almost every document have prepared the proofs which every one can see. It would seem that enough has been said on the subject of our non-dogmatism.

But the charge then is altered, and "dogmatism" is supplanted by "Blavatskianism," and here the critics have a slight ground to stand on; here is where a danger may exist and where the generals, the captains, the whole army, should properly pay attention and be on their guard. In the words and methods of the various classes of members above mentioned is the cause for the charge. I am not directing any remarks to the question whether members "believe in Blavatsky or not," for the charge made is intended to imply that there is too much said about H. P. Blavatsky as authority, as source, as guide, too little original thinking, too much reliance on the words of a single person.

In the years that are gone, necessity existed for repelling mean personal attacks on H. P. Blavatsky's character. To take up arms in her behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out. Take, for instance, the almost senile attacks periodically made by the Society for Psychical Research. What good can be possibly accomplished by paying any attention to them? None at all, except what results to that body by inflating it with the idea that its shafts have hit a vulnerable spot. Ever since their *ex post facto* agent went to India to play at psychical investigation they have almost lived by their attacks, for by them, more than anything else, they gain some attention; her personality, even to this day, adds spice to their wide-of-the-mark discussions. Even at the Chicago World's Congresses their discussions were mostly given up to re-hashing the same stories, as if they were proud that, even though they knew nothing of psychic law, they had at least discovered one human being whose nature they could not fathom, and desired to for ever parade her with the various labels their fancy suggested. But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former

answers. Now our work goes on in meetings, in publications, in discussions, and here is where the old idea of repelling attack may run into an unnecessary parade of the person to whom in heart we are loyal, while at the same time the voluminousness of her writings is often an excuse for not investigating for oneself, and this leads to quoting her too frequently by name as authority.

She never claimed authority, but, contrariwise, disclaimed it. But few of the theories broached by her were new to our day, albeit those are the key-ideas. Yet these very key-ideas are not those on which the quotations and personal references to her are made so often. She neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, and the like. These are all exhaustively treated in various literatures—Buddhistic, Jain, Brâhmanical, Zoroastrian. They are capable, like all theosophic doctrines, of independent examination, of philosophical, logical, and analogical proof. But, if we state them parrot-like, and then bring forward a quotation from H. P. Blavatsky to prove them, has not an opponent, has not any one, member or non-member, a right to say that the offending person is not doing independent thinking, is not holding a belief after due consideration, but is merely acting blindly on faith in matters where blind faith is not required? And if many members do the same thing, it is quite natural that a cry should be raised by some one of "Blavatskianism."

If this were an age in the West when any respect or reverence existed as a general thing in the people, the sayings of a sage could be quoted as authority. But it is not such an age. Reverence is paralyzed for the time, and the words of a sage are of no moment as such. H. P. Blavatsky came in this irreverent time, holding herself only as a messenger and indicator, not as a sage pure and simple. Hence to merely quote her words out of due place will but arouse a needless irritation. It may indicate in oneself a failure to think out the problem independently, an absence of diligence in working out our own salvation in the way directed by Gautama Buddha. What, then, are the right times and places, and which are out of place and time?

When the assembly and the subject are both meant to deal with the life and works of H. P. Blavatsky, then it is right and proper and wise to speak of her and her works, her acts, and words. If one is dealing with an analysis or compilation of her writings on any subject, then must she and what she wrote be used, named, and quoted. But even at those times her words should not be quoted as and for authority, inasmuch as she said they were not. Those who consider them to be authority will quickly enough accept them. As she never put forward anything as original investigation of hers in the realm of science, in the line of experiments in hypnotism, in clairvoyance, mind-reading, or the like, we ought to be careful how and when we bring her statements forward to an unbelieving public.

But in an assembly of members coming together to discuss theosophical doctrines in general, say such as Karma, Reincarnation, the Septenary Constitution, and the like, it is certainly unwise to give quotation after quotation from H. P. Blavatsky's works on the matter in hand. This is not fair to the hearers, and it shows only a power of memory or compilation that argues nothing as to the comprehension of the subject on the reader's part. It is very easy to compile, to quote sentence after sentence, to weave a long series of extracts together, but it is not progress, nor independence, nor wisdom. On the other hand, it is a complete nullification of the life-work of the one who has directed us to the path; it is contrary to the spirit and genius of the Society. And if in such an assembly much time is given to recounting phenomena performed by H. P. B., or telling how she once said this and at another time did that, the time is out of joint with the remarks. Meetings of branches are meant for giving to the members and enquirers a knowledge of theosophical doctrines by which alone true progress is to come to our movement. New and good members are constantly needed; they cannot be fished out of the sea of enquirers by such a process as the personal history of anyone, they cannot be retained by relations of matters that do not teach them the true aim and philosophy of life, they will be driven off if assailed with quotations.

If there is power in a grateful loyalty to H. P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of her name and qualities for right and timely occasions. It is certain that as Theosophy brings forward no new system of ethics, but only enforces the ethics always preached, the claim, if made, that our ethics, our high endeavour, are to be found nowhere else described save in the works left by H. P. Blavatsky, is baseless, will lead to wrong conclusions, and bring up a reaction that no amount of argument can suppress. No greater illustration of an old and world-wide religion can be found than that provided by Buddhism, but what did Buddha say to his disciples when they brought up the question of the honours to be paid to his remains? He told them not to hinder themselves about it, not to dwell on it, but to work out their own salvation with diligence.*

That the views held by H. P. Blavatsky herself coincided with this can be seen by reading the pamphlet entitled *The Theosophical Society and H. P. B.*, being a reprint of articles that appeared in LUCIFER of December, 1890. She requested the reprint, and some of her notes are appended to the articles. In those Bro. Patterson took somewhat the same ground as this article, and she commended it in most positive terms.

WILLIAM Q. JUDGE.

* See the *Mahāparinibbāna Sutta*.

STAR-ANGEL-WORSHIP IN THE ROMAN CATHOLIC CHURCH*

[The subject matter of the present article has not been chosen from any desire of "finding fault" with the Christian *religion*, as LUCIFER is often accused of doing. No special animosity is felt towards popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that "there is no higher religion than truth." Hence, being incessantly attacked by the Christians—among whom none are so bitter and *contemptuous* as the Romanists—who call us "idolators" and "heathens," and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth re-established.

The Theosophists are accused of believing in Astrology, and the *Devas* (Dhyān Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us "Astrolaters," "Sabians" and "*devil-worshippers*." This, as usual, is an unfounded calumny and a misrepresentation. No theosophist, no *Occultist* in the true sense of the word has ever *worshipped* Devas, Nats, Angels or even *planetary* spirits. Recognition of the *actual existence* of such Beings—which, however exalted, are still gradually evolved *creatures* and finite—and even reverence for some of them is not *worship*. The latter is an elastic word, one that has been made threadbare by the poverty of the English tongue. We address a magistrate as his "worship," but it can hardly be said that we pay to him *divine* honours. A mother often worships her children, a husband his wife, and *vice versa*, but none of these prays to the object of his worship. But in neither case does it apply to the Occultists. An Occultist's reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia—the learned purveyor of Constantine's armies. But it stops there. For the Theosophists these planetary "angels" occupy no higher place than that which Virgil assigns them:

"They boast ethereal vigour and are form'd
From seeds of heavenly birth,"

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better.

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them *divine homage* from the beginning of Christianity to this day, and in the full acceptance of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly—are "Harbingers of the Most High" and "Ministering Spirits" to whose protection they appeal, and who have their distinct place in the Book of Common Prayer.

The fact that the Star and Planetary Angels are worshipped by the Papists is not generally known. The cult had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as *obsolete*, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if anyone deserves the name of "idolatrous," it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those

* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888.

Roman Catholics, who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular *goddess*.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are (a), various documents *in the archives of the Vatican*; (b), sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone—lay and ecclesiastical authors; and finally (c), a Papal Bull, than which no better evidence could be found.]

IN the middle of the VIII. century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted—by the second Council of Rome presided over by Pope Zacharia—of using during his performances of ceremonial magic the names of the “seven Spirits”—then at the height of their power in the Church—among others, that of URIEL; with the help of whom he had succeeded in producing his greatest phenomena. As can be easily shown, *the church is not against magic proper*, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among “miracles by the grace, and to the glory of God,” they were declared *unholy*. Moreover, the Archangel URIEL (*lux et ignis*) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the “Thrones” and “Messengers of the Most High” would have reduced the number of these Jewish *Saptørshis* to only six, and thus have thrown into confusion the whole celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert’s Uriel, the “fire of God,” was not the Archangel mentioned in the second Book of Esdras; nor was he the glorious personage so often named in the magical books of Moses—especially in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being—the friend and companion of Adam in Eden before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know—how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a *devil* of the same name—an obscure devil, one must think, since he is nowhere mentioned—who had to pay the penalty of Bishop Adalbert’s little transactions in black magic. This “*bad*” Uriel is, as

a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the "word" itself, however, the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel's character was of course necessary in view of the special worship paid to him. St. Ambrosius had chosen Uriel as a patron and paid him almost divine reverence.* Again the famous Father Gastaldi, the Dominican monk, writer and Inquisitor, had proven in his curious work "On the Angels" (*De Angelis*) that the worship of the "Seven Spirits" by the Church had been and was *legal* in all the ages; and that it was necessary for the moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any "heathen" who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one that not only defended and supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the "Throne" merely remaining "under suspicion." In accordance with her admirable policy the Church having declared that the "blessed Uriel," had nought to do with the "accursed Uriel" of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire (or Sun) and its seven "Flames" or Rays. These "Sons of Light," called the "multiple" because, allegorically speaking they belong to, and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her *dual* Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are all identical and are made to change their Protean forms, names and positions, *ad libitum*. As the sidereal gods of the Sabians became the kabalistic and talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the archangels, exalted only in their office.

These names are their "mystery" titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

"To speak with precision and certainty, as we might like to, about everything in connection with their (the angels') names and attributes is not an easy task. . . . For when one has said that these Spirits are the *seven assistants* that surround the throne of the Lamb and form its seven *horns*; that the famous seven-branched

* *De Fide ad gratiam*. Book III.

candlestick of the Temple was their type and symbol . . . when we have shown them figured in *Revelation* by the *seven stars* in the Saviour's hand, or by the angels letting loose the *seven plagues*—we shall but have stated once more one of those incomplete truths which we have to handle with such caution." (*Of the Spirits before their Fall*).

Here the author utters a great truth. He would have uttered one still greater, though, had he added that *no truth*, upon *any subject* whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy "Bride"?

These "Spirits" are called *primarii principes*. But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us—"has given rise to controversies that have lasted for centuries. To this day *these seven names are a mystery*."

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships the creatures. The usual names accepted are *Mikael*, the "*quis ut Deus*," the "like unto God"; *GABRIEL*, the "strength (or power) of God"; *RAPHAEL*, or "divine virtue"; *URIEL*, "God's light and fire"; *SCALTIEL*, the "speech of God"; *JEHUDIEL*, the "praise of God" and *BARACHIEL*, the "blessing of God." These "seven" are *absolutely canonical*, but they are not the true mystery names—the magical *POTENCIES*. And even among the "substitutes," as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced "suspicious." Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names—so "suspicious"—is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of them is named in Chapter XVI. of *Genesis*—the angel who appears to Hagar; and all the three appear as "the Lord" (the *Elohim*) to Abraham in the plains of Mamre, as the "three men" who announced to Sarai the birth of Isaac (*Genesis*, XVIII). "Jehudiel," moreover, is distinctly named in Chapter XXIII. of *Exodus*, as the angel in whom was "the name" (*praise* in the original) of God (*Vide* verse 21). It is through their "divine attributes," which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even

with the Seven Manus and the Seven Rishis of India.* They are the *Seven Sabian Gods*, and the *Seven Seats* (Thrones) and Virtues of the Kabalists; and now they have become with the Catholics, their "Seven Eyes of the Lord," and the "*Seven Thrones*," instead of "Seats."

Both Kabalists and "Heathen" must feel quite flattered to thus see their Devas and Rishis become the "Ministers Plenipotentiary" of the Christian God. And now the narrative may be continued unbroken.

Until about the XVth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised—as names.

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michael Angelo: the famous church known as "St. Mary of the Angels." Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460, there appeared in Rome a great "Saint," named Amadœus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions.¹ During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV. had actually permitted him to build on the site of St. Peter in *Montorio* a Franciscan monastery. And having appeared they revealed to him their genuine *bona fide* mystery names. The names used by the Church were substitutes, they said. So they were, and the "angels" spoke truthfully. Their business with Amadœus was a modest request. They demanded to be legally recognised under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological *aliases*. This then, could not be done, as "*they were names of demons*" explains Baronius. But so were the "substitutes" in Chaldea before they were altered for a purpose in the Hebrew Angelology. And if they are *names of demons*, asks pertinently de Mirville, "why are they yet given to Christians and Roman Catholics at baptism?" The truth is that if the last four enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

But the "holy" visitors were a match for the Church in obstinacy. At the same hour that Amadœus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miracu-

* He who knows anything of the Purânas and their allegories, knows that the Rishis therein as well as the Manus are Sons of God, of Brahmâ, and themselves gods; that they become men and then, as Saptarishi, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident.

¹ He died at Rome in 1482.

lously-painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting *the same seven mystery names* that were being revealed at that hour to Amadœus were also found *inscribed* "under the portrait of each angel,"* says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV. was greatly impressed by the *coincidence*. He believed in Amadœus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, "Herr Paulus."¹ But this was by no means the only "coincidence" of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her *timely miracles*.² Therefore, when also, on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was *discovered* at Pisa—it produced quite a commotion among the faithful. The prophecy foretold, you see, *the revival of the* "Planetary-Angel" worship for that period. Also that during the reign of Pope Clement VII., the convent of St. François de Paul would be raised on the emplacement of the little ruined chapel. "The event occurred as predicted," boasts de Mirville, forgetting that the Church had made

* *Des Esprits*, &c., par de Mirville.

¹ "Herr Paulus"—the no less miraculous production of Mr. Walter Besant's rather muddled and very one-sided fancy.

² *En passant*—a remark may be made and a query propounded:

The "miracles" performed in the bosom of Mother Church—from the apostolic down to the ecclesiastical *miracles* at Lourdes—if not more remarkable than those attributed to "Herr Paulus," are at any rate far more wide-reaching, hence, more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and *dangerous hypnotic and magnetic powers* possessed by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena to their original and primeval source, i. e., belief in the possibility of supernatural occurrences because of the inculcated belief in the MIRACLES in the Bible, and their continuation by the Church? No Abyssinian prophet, as no "occult philosopher," has ever made such large claims to "miracle" and *divine help*—and no Peter's pence expected, either—as the "Bride of Christ"—she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used—why has he not tried to first explode the greater humbug, before he ever touched the *minor* tricks—if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half *hypnotic* and half *jugglery* and *fraud* hypothesis. For, if one set of *wonders* may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the *divine* miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain *popular*, as those of the "occult philosopher" and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to denounce the helpless and now very much scared *professional* medium. But all these qualifications and an ardent *love of truth into the bargain*, are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the "Esoteric Buddhists" are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well sure they are, that no *professional* medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the "Esoteric Buddhist" or "Occult Philosopher," there is still less danger from this quarter. The contempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb him. And why should they feel annoyed? As they are neither *professional* prophets, nor do they benefit by St. Peter's pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap of mire: the "occult philosopher" does not propose to "hide his light under a bushel."

the prediction true herself, by following the command implied in it. Yet this is called a "prophecy" to this day.

But it was only in the XVIth century that the Church consented at last to comply on every point with the request of her "high-born" celestial petitioners.

At that time though there was hardly a church or chapel in Italy without a copy of the *miraculous* picture in painting or mosaic, and that actually, in 1516, a splendid "temple to the seven spirits" had been raised and finished near the ruined chapel at Palermo—still the "angels" failed to be satisfied. In the words of their chronicler—"the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognise them publicly."

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of our material plane! This is what the ambitious "Rectors" devised to obtain that which they wanted.

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo "temple of the seven spirits." About that period, he began to have the same beatific visions as Amadœus had. The Archangels were now urging the Popes through him to recognise them, and to establish a regular and a universal worship in their *own names*, just as it was before Bishop Adalbert's scandal. They insisted upon having a special temple built *for them alone*, and they wanted it upon the ancient site of the famous *Thermæ* of Diocletian. To the erection of these *Thermæ*, agreeably with tradition, 40,000 Christians and 10,000 martyrs had been condemned, and helped in this task by such famous "Saints" as Marcellus and Thraso. Since then, however, as stated in Bull LV. by the Pope Pius IV. "this den had remained set apart for the most profane usages and demon (magic?) rites."

But as it appears from sundry documents, all did not go quite as smooth as the "blessed spirits" would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III., and the personal request of Marguerite of Austria, the daughter of Charles Vth., "the seven spirits" could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of Duca, in fact, was crowned with success only thirty-four years later. Ten years before, however, namely in 1551, the preparatory purification of the *Thermæ* had been ordered by Pope Julius III., and a first church had been built under the name of "*St. Mary of the Angels*." But the "Blessed Thrones," feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent kabalistic *Spooks*.

(To be continued)

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION*

LECTURE, APRIL 25, 1892, BEFORE THE CONVENTION OF THE
THEOSOPHICAL SOCIETY, AMERICAN SECTION.

WILLIAM Q. JUDGE.

MR. CHAIRMAN. Fellow Theosophists, Ladies and Gentlemen: The title of what I am about to say to you is CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION. Now what is a cycle? It has nothing to do with the word psychic, and I am sorry to have to say that, because I heard some people this morning repeat the title as "psychic" instead of "cyclic," seeming to think perhaps that that was the same thing, or had some relation to it. The word cyclic is derived from the Greek word *Kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying *Kykle*, and then cycle. The corresponding word in the Sanscrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by cycles, just what the Egyptians, the Hindoos and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history

* This lecture was issued in pamphlet form, and copies of it are rarely to be found. Its great value will be apparent to every student.—[ED. THEOSOPHY]

comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth. We say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood today by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught that there was a great sidereal cycle, and that is recognized today, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of a clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the center of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a center. That is, that while we are going around the sun, he is going around some other center, so that we describe in the sky not a circle around the sun, but a spiral, as we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, as Brother Thomas told you this morning, that the sun is attracted himself by some unknown center, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different, and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as Nineteenth century astronomers, that it is a fact, or that it must be a fact, from deduction, but they knew it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more

to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some today, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing behind but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-laborers with the ancient Hindoos, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part, of their fore-fathers, and we find that the Hindoos have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindoos, through the nations who spread out from there, for it is admitted that the land of Hindustan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is, that cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours.

If you will read the works of Higgins, who wrote the *Anaclypsis*, you will find there laborious compilations and investiga-

tions on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do and must prevail, for the sun rises in the morning and goes to the center of the sky, descends in the west; the next day he does the same thing, and following him, you rise. You come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine that Brother Mead has been talking about, the inner doctrine of the old theosophists and the present day theosophists, to be found in every old literature and religious book, is that cyclic law, is the supreme law governing our evolution; that reincarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reincarnation but a coming back again to life, just what the ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reincarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development or evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an

earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is, the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar. When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring counties collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky, and they would settle down and twitter on this pile of stone all day, and fly about. When the evening came—twilight—they raised in a body and formed an enormous circle. It must have been over forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion. They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space—) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher. That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on. As some have written, we cannot turn back the cycles in their course. The

fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth and the black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom. You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

(To be continued.)

ON THE LOOKOUT

In the July *Harper's* is an interesting article on "The Master Weavers of the Desert Empire," by M. D. C. Crawford, of the American Museum of Natural History. We have been indebted to *The National Geographical Magazine* for an account of the archaeological investigations conducted within the last few years among the buried tombs and cities of Peru, and now this study of its textile art further corroborates the story of evolution, as set forth in the *Anthropogenesis* of the *Secret Doctrine*. Not that the writer of the article would be flattered to see such a deduction drawn! He is no end cautious lest we suspect him of any such wild theory as Atlantis, but in justice he has to admit to "the fascinating realms of speculation" the opinion of some archaeologists that the great similarity in the textiles of Asia and Peru may be due to a strong cultural relationship between the two countries at some remote period of the world's history. His own great matter for marvel is that the Peruvian textile science is in advance of that of any other people; they carried spinning to the highest perfection the world has ever seen; there is no great class of fabric known today—tapestry, gauze, lawn, laces—but has its prototype with the old Peruvian masters; terms used to describe the Oriental crafts equally apply to Peruvian technique; Asia and Peru used the same designs, the same colorings, the same principles in their looms; all textile art traces back to India, save that of Peru. "Can we," the writer asks, "accept the well-worn theory of intellectual accident for the occurrence?" We certainly can do nothing else, were the land of the Incas the scene of an isolated civilization, its culture indigenous!

The article goes on to say, "Weaving is the most ancient of all the arts. Seek its origin in the history or tradition of any people, and we end in the haze of Myth. Some god or goddess came to each tribe and taught them his intricate craft."

We quote in its entirety from the *Theosophical Glossary*:

Incas (Peruvian). The name given to the creative gods in the Peruvian theogony, and later to the rulers of the country. "The Incas, seven in number, have repopled the earth after the Deluge," Coste makes them say (I. IV., p. 19). They belonged at the beginning of the fifth Root-race to a dynasty of divine beings, such as those of Egypt, India and Chaldea.

(Also see Commentary on Stanza XII, Vol. II S. D.)

It seems to be the law of cycles that men of science are blind to. They see in the sorry remains of those great extinct civilizations an infancy rather than a decadence. The mighty arts, now being resurrected from long-buried tombs, went the downward way of the cycle. They were given the seed humanity of the fifth great race in ancient Egypt, India, and pre-Inca Peru by those divine Kings, who were the flower of the preceding great race of mighty Atlantis. So, the occult theory, as usual, reconciles both myth and science. The culture that seems indigenous to such widely separated lands is so indeed, but furthermore, it is the fruit of the *same* root-race and continent that perished back in the mists of the past.

In *The Ocean of Theosophy*, W. Q. J. speaks of "men in whom Higher Manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent Manas from gaining full activity." The profound truth of this statement is borne in upon us repeatedly in these days. Theosophy has at this time put its indelible ideas

into minds that in many cases seem to be half unconscious of what it is that so works in them.

In the poets of the day we are bewildered by the warring of ideas that blurs the philosophy we seek, as the divine light is pitifully cramped into the confines of a narrow creed, or again flares forth the Truth.

This condition is to be noted in the poems of Alfred Noyes, that most delightful of poets of today. In his work, be it said, the gleam of truth is the most constant and it is only occasionally marred by a narrow outlook. In fact, the narrowness of his vision is mainly in the fact that he recognises or appears to recognise only one Christ, instead of showing a realization of the fact that has so much historic evidence to bear it out, that He was but one of many, one of a body of advanced Egos who come to us for our enlightenment.

Noyes' poetry abounds in the assurance of infinite possibilities in this infinite universe; he thrills us with his sense of the occult, as he fascinates us with the lilt of his rhythm. And moreover his sense of the occult never degenerates into nonsense.

The "*Tales of The Mermaid Tavern*" enthrall not only by the story quality which strikes so remarkable a balance with the sheer joy of the verse, but with the deep note of philosophy that they sound. A few quotations speak as inferior words concerning them could not.

From the "*Burial of a Queen*,"

"He rebelled ;

And so fell short of that celestial height
 Whereto the greatest only climb, who stand
 By Shakespeare, and accept the eternal Law.
 These find in Law, firm footing for the soul,
 The strength that binds the stars, and reins the sea,
 The base of being, the pillars of the world, the pledge
 The pledge of honor, the pure cord of love,
 The form of truth, the golden floors of heaven.
 These men discern a height beyond all heights,
 A depth below all depths, and never an end
 Without a pang beyond it, and a hell.
 For these despair is like a bubble pricked,
 An old romance to make young lovers weep.
 For these, the law becomes a fiery road,
 A Jacob's ladder through that vast abyss
 Lacking no rung from realm to loftier realm,
 Nor wanting one degree from dust to wings.
 These at last radiant with victory,
 Lay their strong hands upon the winged steeds
 And fiery chariots, and exult to hold,
 Themselves, the throbbing reins, whereby they steer
 The stormy splendours.

He, being less, rebelled,

Cried out for unreined steeds, and unrul'd stars,
 An unprohibited ocean and a truth
 Untrue; and the equal thunder of the law
 Hurl'd him to night and chaos, who was born
 To shine upon the forehead of the day.

"*The Origin of Life*," written in answer to certain scientific pronouncements, hurls a resounding defiance and withers with satiric logic the tenets of materialism.

The progress of love if it means anything at all must mean reincarnation. "*The Paradox*" is a most Theosophic statement of Deity. These extracts may serve as an introduction, the poem should of course be read entire.

I am the end to which the whole world strives:
 Therefore are ye girdled with a wild desire and
 With sorrow; for among you all no soul
 Shall ever cease or sleep or reach its goal
 Of union and communion with the Whole,
 Or rest content with less than being God.
 Still, as unending asymptotes, your lives
 In all their myriad wandering ways
 Approach me with the progress of the golden days;
 * * * * *
 But one thing is needful; and ye shall be true
 To yourselves and the goal and the god that ye seek;
 Yea, the day and the night shall requite it to you
 If ye love one another, if your love be not weak.

"Of Water and the Spirit," by Margaret Preston Montague, appearing in a recent number of *The Atlantic Monthly*, is a simply told but dynamic story of a great experience coming into an otherwise cramped, narrow, little life, which obliterates all previous ideas like a consuming fire. It is a story of the re-birth of the spirit told in no hackneyed, usual way.

A woman, brought up in a small town in West Virginia toils and saves for twenty years to the end that she may attain a trip to Europe which is desired chiefly because it will give her a prestige which she lacks among the people with whom she has and will probably spend all her days. While she is in Brussels the outbreak of the war occurs. As she and her party are making for Paris in desperate haste by motor, they pass along a meadow strewn with the unfortunates of a recent battle. A wounded man calls out "Water for God's sake," the little backwoods heroine hesitates not, but giving up her one opportunity of leaving this horrible scene allows the motor to proceed, and with the utmost effort of her indomitable will, toils through the terrible day and night to give comfort to her suffering brothers.

And under "the big empty sky" she learned that, "God . . . was inside there with 'em—closer to 'em even than they was to themselves. . . . Folks always talk like He was a father way off in the sky, but I got to know that night that what was really God was something big and close right in your own heart, that was a heap more like a big mother."

When questioned in regard to the literary society that it had been her ambition to join, she said:

"But—but you don't understand, I've been face to face with war and death an' Hell an' God,—I've been born again—do you reckon any of them little old things matter now?"

Will it always be through a terrible experience that we come to a realization of the Real, the Self; does not a tale of this kind help us to throw off the shackles of the little things?

At the last convention of the American Section of the Theosophical Society of which Mrs. Annie Besant is President, a new office was created, called "National President," and the former General Secretary of the Section, Mr. A. P. Warrington, was chosen as the first National President. Apparently the American Section is tending toward a more Theosophical autonomy and is less unwholesomely under Adyar influences. This is manifested more particularly in the better quality of the matter in the Sectional organ, *The Messenger*. The July number contains three meritorious articles. The first is entitled, "The Gods on Earth," and is by Charles Grange Lowther. He writes of the gods of names and forms, "for the perpetuation of which forms men will suffer death and engender worse." But he sees that the great war is "dragging the veil from their little deities," and that "the world

of hard facts and the world of dreams are alike shaken. Men and gods are together in the melting pot. A new thing is imminent—the birth of a greater consciousness."

Charles Hamilton writes of "Concentration." He quotes from Patanjali and makes some excellent applications. He says,

"The transition from the confused mind to the concentrated mind is not difficult. It is only necessary that we should understand Concentration is only a means to an end. The focused mind is like a searchlight. The operator is the Ego."

The National President writes temperately, sanely, and therefore convincingly on the subject of "Soul Mates." This pernicious and deadly output from "the muddy torrents of *Kama Loka*," as H. P. B. characterized most of the "revelations" of impure mediums and seers, has not been absent from theosophical experimenters, and Mr. Warrington's article should be of value to many members of the American Section. Madame Blavatsky warned against nothing so much as against empiric and embryonic dabbling in the "occult arts." From the beginning of the Theosophical Society there were unending efforts to make of the Society a "miracle Club," and of its Esoteric Section a Hall of Black Magic through the ill-advised efforts of students to follow what they were pleased to consider as "practical occultism." It is a safe statement to make that the dozen and one cults and followings with which every city is afflicted—all holding out the lure in some form or other of occult preferment, have as their presiding geniuses some renegade student from the E. S. The conflicting teachings among the various Theosophical Societies today are practically all traceable to the personal psychological experiences, real or assumed, of the various professors of occult knowledge and powers. One wonders that *The Messenger* should give space alongside such really excellent articles as those mentioned to a reprint entitled "Angels and Nature Spirits." No possible logical, practical or teaching value can attach to such writings, even if they were correct, which this one manifestly is not. They only serve as a self-advertisement for their authors and to excite in the ill-balanced a thirst for some sort of "experiences." It is a constant reproach to the whole body of students of a noble philosophy that so vast a percentage of theosophical literature—books as well as magazines—for the last twenty years has been devoted to recitals that at best are the product of psychism of a low order, with nothing either educational or inspiring about them, and at worst to delusions of a character not dissimilar to the "Soul-mate" theory about which President Warrington writes. It should be seen that the true criterion for all these theories and pretended revelations of the fruits of later "occult" research, is the concordant, logical and synthetic philosophy of Theosophy—the Theosophy of H. P. B. Only when the student knows the Theosophy she taught is he safe from the charlatan and the dispenser of unverifiable "occult" information, for then he is in a position to discriminate. Were every member of the various Theosophical and "occult" bodies but to read, digest and apply H. P. B.'s two articles, "Lodges of Magic," and "Occultism Versus the Occult Arts," all the pretenders in high places would sink to obscurity and many curious and credulous, but otherwise innocent and well-meaning students be save from penible and useless wanderings and loss.

Recent press dispatches state that Mrs. Annie Besant has been forbidden entrance to the Presidency of Madras by the government of India, as a resultant of her political activity. It is reasonably certain from Mrs. Besant's known characteristics that she will not rest quiet under any prohibitions in opposition to her prevailing mood. Her public career dates from 1874 and since that time she has fought under many banners—social service, atheism, malthusianism, socialism, Theosophy, oriental occultism, Indian politics, what-not. Her sincerity and courage have been as much in evidence on one battle-

field as another. Throughout her long career one curious dominant note in her nature has been more than once commented on, both by friend and foe. That is her inability to take stock of her own mental attitude. She is always driven by a profound conviction of her own righteousness. Those who oppose her ideas are always *her* opponents. Those who oppose her are always wrong. It is not her belief in the infallibility of her doctrines that has served her in lieu of inspiration, but rather her supreme confidence in her own infallibility. It is the Napoleonic idea transferred to the realm of the intellectual, the moral and the spiritual. She has never been a learner but a conqueror. What she has done for Theosophy might be gauged by a survey of what Theosophy has done for her. It has in no way modified or softened her absorbing passion—to lead, to dominate, in whatever path she enters.

In her *Autobiography* she quotes H. P. B. as saying to her in 1890, "Child, your pride is terrible." In a letter written in Mrs. Besant's behalf in 1891, H. P. B. speaks strongly of Mrs. Besant's courage and devotion, of her possibilities of usefulness and says "she is all intellect—not spiritual at all." Both H. P. B. and Mr. Judge gave Mrs. Besant every aid and encouragement toward self-adjustment and self-correction but their efforts were futile because then as now Mrs. Besant was too certain of her present virtues to take an historical view of her own nature. Under her domination the largest of the Theosophical organizations has drifted into numberless side paths and activities that have led her followers far afield in the wilderness of psychism, Hindu metaphysics, and useless expenditures of energy in the mummery of organizations, orders, and speculative attempts at the revivification of the *Kama-rupas* of past mistakes in occultism. Her Theosophy has degenerated into a kind of pseudo-brahmanism, from which descent into the effort to raise political issues in the India of today is a natural corollary. Yet she had before her the example of the path followed by H. P. B. in that same India from 1879 to 1885—the path of pure Theosophy. She—and all of us—might weigh more than we do the words of H. P. B. in her first *Letter* to the American convention of 1888:

"Theosophists are of necessity the friends of all movements in the world, whether intellectual, or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do."

And in her last *Letter*, that to the American Convention of 1891, H. P. B. once more emphasized what that work for Theosophists is. She wrote:

"After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other."

The real well-wishers of Mrs. Besant—and we are among them—can but regret that her great energies and strong nature should be misspent. India needs a spiritual, not a political, awakening. Her true emancipation lies, not in independence of foreign rule, but in casting off the shackles of spiritual selfishness, and of its age-old progeny of caste, sect and racial separateness. The spread of Theosophical principles and their practical application alone can revive India. In attempting to "do the duty of another" Mrs. Besant is wasting a priceless opportunity.

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LITERATURE

Vol. IV

OCTOBER, 1916

No. 12

*"Criticism should be abandoned. It is no good.
Co-operation is better than criticism."*

—WM. Q. JUDGE.

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Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

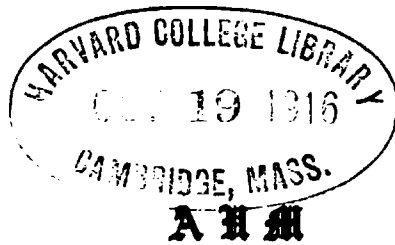
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



The human soul is independent, indivisible, without beginning or end. It migrateth from one body to another. Those who are in all respects free see the Lord; those who are lower abide in the Heavens, and those who are still lower go from one elemental body to another.—*Book of Shet Sasan the First: Desatir.*

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THE BHAGAVAD-GITA CHAPTER XIV.

DEVOTION BY MEANS OF SEPARATION FROM THE THREE QUALITIES.

BY A STUDENT OF W. Q. J.

THIS chapter, like all the chapters in the Gita, speaks of but one Supreme devotion, to which all other forms of human devotion must eventually give way, as the pilgrim strives for perfection.

"The great Brahma", here refers to *prakriti*, matter or nature, for matter or nature is the cause of all action throughout the universe, as it is the basis by which action may take place. There can be no action unless there is something to be acted upon, hence, spirit and substance are held to be without beginning, that is, co-eternal and co-existent.

As there are great periods of non-manifestation as well as of manifestation, so for Spirit or Consciousness, and Substance or matter, there must be periods of latency and periods of activity which are synchronous with each other.

Prakriti or substance is "the womb" in which the Self or Spirit places "the seed" of thought or idea; from this, action and evolution begin.

The following classification and discussion of the three qualities illustrates the vital difference between the ancient, true psychology of the East, and what is termed Western psychology. Both abound in classifications; those of the East are much more

numerous than those of the West and cover a far wider field; Western psychology in its classifications refers solely to mental states. The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had all down the ages, and continues to have increasingly. It lays bare unsuspected bases of error; it discloses the most subtle forms of self-delusion; it marks out the true course so painstakingly that the dullest mind cannot fail to grasp a clear perception of the path to true knowledge.

"The three great qualities called *sattva*, *rajas*, and *tamas*—light, or truth; passion or desire; and indifference or darkness—are *born from nature*, and bind the imperishable soul to the body. The binding is by the attachment of the self or soul to the qualities perceived in nature. The *sattva* quality binds to rebirth through attachment to knowledge and that which is pleasant; the fruit of righteous acts appertains to *sattva*.

Rajas is of the nature of desire, producing thirst and propensity; it binds the soul through action and its consequences. Being separative and compelling in quality, its fruit is gathered in pain.

Tamas is of the nature of indifference or darkness; as the chapter states, it is the deluder of all creatures; it imprisoneth the Ego in a body through heedless folly, sleep and idleness; ignorance, delusion and folly exist where *tamas* prevails.

Every human being is attached to physical existence through these qualities; it must not be supposed, however, that one of these qualities is present in one individual and absent in others, for all three qualities belong to nature and are participated in by every living being. The differences in human beings are found in the degrees of attraction which each one has for one or other of the qualities. As the chapter recites, "when *tamas* and *rajas* are overcome, then *sattva* prevaieth"; "when *sattva* and *tamas* are hidden, then *rajas* prevaieth"; "when *sattva* and *rajas* diminish, then *tamas* is chiefly acting".

Once the student understands the nature of these three qualities or attractions found in physical existence, he is prepared to examine his own disposition in regard to them. Has he clearness of perception? Is he of a quiet and peaceful nature? Is he attached to knowledge and that which is pleasant? If so, the quality of *Sattva* is there to some degree, even if only for the time being. To the individual, *Sattva* is that which seems good to him, even though his prevailing quality be *Rajas* or *Tamas*; so the bee seeks and appreciates the sweetness in the flower, but is ignorant of the flower's nature or purpose. While every form in the three kingdoms of nature has its own peculiar quality, whether consciously or unconsciously expressed, yet the perceptions of these qualities depend upon the nature of the perceiver, his under-

standing and knowledge. Good and evil are relative; Nature may not be classified as part good and part bad. The goodness, the passion and desire, the ignorance, indifference and folly are in ourselves. The path to Sattvic perception and perfection begins with the feeling of responsibility for thought, word and deed, and ends in unselfishness.

The characteristics of Rajas are love of gain, activity in action—meaning the holding of external action as the end in view; the initiating of works; restlessness and inordinate desire, producing thirst and propensity for possessions of any and every kind; loudness of speech; obtrusiveness in manner and action, and self-assertion in many ways.

Tamas shows itself in “indifference or darkness”, as the chapter notes. Here it would seem that “indifference” and “darkness” are synonymous terms; for that which we call indifference arises from ignorance of the true nature of things, events, and beings; it might be called the selfishness of ignorance. There are, of course, many degrees of Tamas, as many in fact as there are minds, for Tamas is indicated wherever there is ignorance, folly, idleness, and delusion in any degree.

Thus one may express Sattvic-Rajasic or Sattvic-Tamasic qualities; Rajasic-Tamasic or Rajasic-Sattvic; Tamasic-Sattvic or Tamasic-Rajasic, in variable and varying degrees at different times according as one is carried away by personal feeling.

Even Sattva may be of that kind which expresses a harmless selfishness; the love of knowledge, of goodness and pleasantness for one's own sake, or the doing of righteous acts for the reward which follows them; while these bring a fair and pleasant existence, the results obtained from them are temporary, and at the same time bind one to physical existence.

The highest path, and that which leads to emancipation, is “separation from the three qualities”. Of course, there is in reality no separation possible in the ordinary sense of the word; “separation” here means non-identification. It is Ahankara, self-identifying attachment with the ever-changing forms, conditions and relations of physical existence that makes the real “separation” and binds men to re-birth in a world, which they make one of infinitely more suffering than of joy. “He, O son of Pandu, who doth not hate these qualities—illumination, action and delusion—when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the three qualities exist, is not moved by them; who is of equal mind in pain and pleasure, . . . with those who like or dislike . . . the same whether praised or blamed; equally minded in honor or disgrace; the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities.”

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF "THE SECRET DOCTRINE."

(Continued from September)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. The answers to the questions were given by H. P. Blavatsky. The first installment of the "Transactions" was printed in the June issue of THEOSOPHY.

APPENDIX.

[The following is the Summary of the teachings during several meetings which preceded the Transactions of the "Blavatsky Lodge of the T. S.," when the explanations of the *stanzas* from the "Secret Doctrine" became incorporated in a regular series of instructions.]

DREAMS.

Q. *What are the "principles" which are active during dreams?*

A. The "principles" active during ordinary dreams—which ought to be distinguished from real dreams, and called idle visions—are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*.

Q. *What is the "lower Manas"?*

A. It is usually called the animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher *Manas* or permanent Ego, and is that "principle" which forms the human mind—in animals instinct, for animals also dream.* The combined action of *Kama* and the "animal soul," however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect

Secret Doctrine references are to the Original Edition. [ED. THEOSOPHY.]

*The word dream means really "to slumber"—the latter function being called in Russian "*dreamatj*."—Ed.

of "dreams," however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher Ego, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.

Q. How do these differ?

A. The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed.

But if we admit the existence of a higher or permanent *Ego* in us—which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the *inner* man during its hours of complete freedom. For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, *i. e.*, during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

Q. Do not the thoughts of the one impress themselves upon the other?

A. Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler—the physical man, for they are the *Voice of his Conscience*, but during his sleep they are absolutely the "Voice in the desert." In the thoughts of the *real* man, or the immortal "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, sub-

jective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches; for they instantly realised themselves in action by the power of *Kriya-Sakti*, that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the "man" of the early *third Race* as objects of sight are now to us.

Q. How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?

A. All such are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

Q. It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?

A. How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.

Q. What are the senses which act in dreams?

A. The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is highly spiritual, and is linked very closely with the higher principles, Buddhi and Atma. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego—when reunited with its *lower* Manas—will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or Ego, does the action of the latter upon the life of mortal man become more marked.

Q. This Ego, then, is the "Higher Ego"?

A. Yes; it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the "I-am-I," in short. It is the Karana-Sarira, the immortal man, which passes from one incarnation to another.

Q. Is the "register" or "table of memory" for the true dream-state different from that of waking life?

A. Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer," the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it "hangs fire," so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

Q. How does this process take place?

A. There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties.

Q. What distinguishes the "dreaming" memory and imagination from those of waking consciousness?

A. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us—unless thoroughly acquainted with the physiology of occultism—could understand the nature of its action.

Q. What relation have the Astral Light and Akâsa to memory?

A. The former is the "tablet of the memory" of the animal man, the latter of the spiritual Ego. The "dreams" of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our "dreams," being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in *Lucifer*, and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

Q. What, in reality, is the Astral Light?

A. As the Esoteric Philosophy teaches us, the *Astral Light* is simply the dregs of *Akâsa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these which pollute the Astral Light, and make it what it is—the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably to this pollution, and gives it back its essence far worse than when he received it.

Q. Can you explain to us how it is related to man, and its action in dream-life?

A. Differentiation in the physical world is infinite. Universal ideation—or *Mahat*, if you like it—sends its homogeneous radiation into the heterogeneous world, and this reaches the human or personal mind through the Astral Light.

Q. But do not our minds receive their illuminations direct from the Higher Manas through the Lower? And is not the former the pure emanation of divine Ideation—the "Manasa-Putras," which incarnated in men?

A. They are. Individual *Manasa-Putras* or the Kumaras are the direct radiations of the divine Ideation—"individual" in the sense of later differentiation, owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat*, as the Dhyan Chohans are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower Manas or the physical minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Eliphas Lévi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless

images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man—if at all psychic—and who is not?—a tempting Demon, his “evil angel,” and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused with the “dreams”), and these germs bear their fruit when he awakes.

Q. What is the part played by Will in dreams?

A. The will of the outer man, our volition, is of course dormant and inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual inter-action—produced almost mechanically—through union between two or more “principles” into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of “black magic,” and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the “path” to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, *e. g.*, to control his dreams, and thus control his actions when awake.

Q. We are taught that a man can unite all his “principles” into one—what does this mean?

A. When an adept succeeds in doing this he is a *Jivanmukta*: he is no more of this earth virtually, and becomes a Nirvanee, who can go into *Samadhi* at will. Adepts are generally classed by the number of “principles” they have under their perfect control, for that which we call will has its seat in the higher Ego, and the latter, when it is rid of its sin-laden personality, is divine and pure.

Q. What part does Karma play in dreams? In India they say that every man receives the reward or punishment of all his acts, both in the waking and the dream state.

A. If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a “dream” to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that Karma is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

Q. What is the difference, “karmically,” between the two?

A. The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum* and *alter ego* in its next incarnation.

Q. But the two, the higher and the lower, Manas are one, are they not?

A. They are, and yet they are not—and that is the great mystery. The Higher Manas or Ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the “Higher Ego” is, in the Indian philosophy, *Kshetrajna*, or “embodied Spirit,” that which knows or informs *kshetra*, “the body.” Etymologize the name, and you will find in it the term *aja*, “first-born,” and also the “lamb.” All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype—of Christ-*Kshetrajna*, the “God-Man,” the First-born, symbolized as the “lamb.” The *Secret Doctrine* shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the “Charioteer” or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the *Christos* within us. But let us return to dreams.

Q. Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?

A. It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their “Higher Ego” than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less

gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating, and the destroying, are only so many aspects of the divine spark within man.

Q. Do Adepts dream?

A. No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free. A dream, as we understand it, is an illusion. Shall an adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

Q. Are there people who have never dreamed?

A. There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Q. What is the difference between the dreams of men and those of beasts?

A. The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, "interludes which fancy makes," for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

Q. What, then, is the process of going to sleep?

A. This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi*. First comes the *Svapna*, or

dreaming state, and this leads to that of *Shushupti*. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata*, or waking state, from the *Svapna* and *Shushupti*. According to *Raj Yoga*, *Turya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life.

Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents—golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

Q. But what is a dream?

A. That depends on the meaning of the term. You may "dream," or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or "dream" is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness.

Q. To what causes are dreams chiefly due?

A. There are many kinds of dreams, as we all know. Leaving the "digestion dream" aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.

Q. What is it that dreams, then?

A. Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity

in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question "What is it that dreams," for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer*, all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the *Seer* within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Q. Can these different senses be distinguished?

A. Not unless you are an Adept or highly-trained Chela, thoroughly acquainted with these different states. Sciences, such as biology, physiology, and even psychology (of the Maudsley, Bain, and Herbert Spencer schools), do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres, the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions.

Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but

he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvāna, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar*, as in the Hindu philosophies; it is the same in the Kabbala, Puranas, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego.

Q. Is that which is termed "unconscious cerebration" during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?

A. It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.

Q. How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep, and are able to note their features?

A. Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.

Q. What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?

A. It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Q. How does sleep differ from death?

A. There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayavi Rupa*, becomes *Kama Rupa*, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal but sober mortal, and a man incapable drunk and unable

to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or "spooks" return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Duad rebecomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

Q. What is the condition of the Linga Sarira, or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

Q. Under what circumstances is this wraith seen?

A. Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

Q. Can a Magician summon such a dreaming entity and have intercourse with it?

A. In black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayavi rupa*; but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarira* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Q. Can there be any connection between a dreamer and an entity in "Kama Loka"?

A. The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a

medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher Intelligence, some *exterraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Q. Can a dreamer be "en rapport" with an entity in Devachan?

A. The only possible means of communicating with Devachanees is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us—or rather our *inner Self*—to ascend to his.

Q. What is the state of mind of a drunkard during sleep?

A. It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

Q. What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant?

A. The cause of the former is simply physiological. A nightmare arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the second case, dreams become pleasant because the consumptive grows daily severed from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Q. Is it a good thing to cultivate dreaming?

A. It is by cultivating the power of what is called "dreaming" that clairvoyance is developed.

Q. Are there any means of interpreting dreams—for instance, the interpretations given in dream-books?

A. None but the clairvoyant faculty and the spiritual intuition of the "interpreter." Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?

Q. Is there any way in which dreams may be classified?

A. We may roughly divide also dreams into seven classes, and subdivide these in turn. Thus, we would divide them into:—

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

EFFECTS OF ALCOHOL*

The effect of alcohol being degrading, why is it that a person under its influence will sometimes give expression to lofty sentiments and high moral teachings? A friend of mine knows a case of this kind. The person when in a drunken fit quotes many fine passages from the Bible and other sources.

W. Q. Judge.—The assertion in the question is too sweeping. Some of the effects of alcohol are degrading, and some are not. It has many good uses. The abuse of it is what is degrading. There is no necessary sequence between the degrading effect and the utterance of lofty sentiments in every case, and yet in many cases there is. It is well known that—just as happens in hypnotism—the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments. This is like a phonograph which, as a machine, may repeat any good thing; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiments and write magnificent literary matter.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for October, 1895. The title used is our own.—[ED. THEOSOPHY.]

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION*

LECTURE, APRIL 25, 1892, BEFORE THE CONVENTION OF THE
THEOSOPHICAL SOCIETY, AMERICAN SECTION.

WILLIAM Q. JUDGE.

(Continued from September)

NOW then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect, but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over. That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and as Brother Thomas said this morning, if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon,—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which

*This lecture was issued in pamphlet form and copies of it are rarely to be found. Its great value will be apparent to every student.—[ED. THEOSOPHY.]

I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression, (and this will answer for everybody) when he had a despondency that he could not explain. I said to him, you have had the same despondency may-be seven weeks ago, may-be eight weeks ago, may-be five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to some

one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back,

over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavor to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practise.

It is well enough to say to a man, "Do right," but after a while, in this superstitious era, he will say, "Why should I do right, unless I feel like it?" When you are showing these laws, that he must

come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us. I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence*, "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for merely unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahâtmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

ROUNDS AND RACES*

A FUNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below", we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled "Evolution" found on page 117 of *THE PATH* for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

*This article was first printed by Wm. Q. Judge in *The Path* for December, 1892.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave was passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing, however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coëxisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race; it is not entirely clear whether we in the United States to-day belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that

globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in the *Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in vol. vi of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the *SEVEN ETERNITIES* of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain: "It only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in COADJUNCTION but not IN CONSUBSTANTIALITY WITH OUR EARTH". (The capitals are in the text). Vol. I, p. 166.

"When 'other worlds' are mentioned . . . the Occultist does not locate these spheres either *inside* or *outside* our earth . . . for their location is nowhere in the space *known* to and conceived by the profane. They are, as it were, blended with our

world, interpenetrating it and interpenetrated by it". Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reincarnation, (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped.

ALPHA.

STAR-ANGEL-WORSHIP IN THE ROMAN CATHOLIC CHURCH*

(Continued from September)

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even more loudly for a special place of worship. They *demand*ed the re-erection on the same spot (the *Thermæ*) of a temple which should be called the "Church of the *Seven Angels*."

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, *i. e.*, those of Pagan gods, and to introduce them into the church service would have been fatal. The "mystery names" of the seven angels could not be given. True enough, when the old "miraculous" picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the *Renaissance*, Pope Clement XI. had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Bianchini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be *carefully rubbed out*. And "though these names are traditional," and "although they have *naught to do with*," and are "very different from the names used by Adalbert" (the Bishop-magician of Magdeburg), as the chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the Rector trying to satisfy the orders of his *seven* "guides,"—the church fearing to adopt even the Chaldean substitutes for the "mystery-names" as they had been so "desecrated by magical practices." We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed "Thrones" enjoyed the smallest confidence. But, it must have been "small" indeed, since one finds the "Seven Archangels"

*This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888.

demanding their restitution for 34 years, and refusing positively to be called by any other name, and the church still deaf to their desires. The Occultists do not conceal the reason why they have ceased to use them: *they are dangerously magical*. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told "whatsoever ye bind on earth shall be bound in Heaven," and were they not given power over every demon known and unknown? Nevertheless, some of the mystery names may be still found along with their substitutes in old Roman missals printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven "great gods" flashing out ominously hither and thither.

The "gods" lost patience once more. Acting in a truly Jehovistic spirit with their "stiff-necked" worshippers, they sent a plague. A terrible epidemic of *obsession* and *possession* broke out in 1553, "when almost all Rome found itself possessed by the devil," says de Mirville (without explaining whether the clergy were included). Then only Duca's wish was realized. His seven Inspirers were invoked in their own names, and "the epidemic ceased as by enchantment, the blessed ones," adds the chronicler, "proving by the divine powers they possessed, once more, that they had nothing in common *with the demons of the same name*,"—i. e., the Chaldean gods.*

"Then Michael Angelo was summoned in all haste by Paul IV. to the Vatican." His magnificent plan was accepted and the building of the former church begun. Its construction lasted over three years. In the archives of this now celebrated edifice, one can read that: "the narrative of the miracles that occurred during that period could not be undertaken, as it was *one incessant miracle of three years' duration*." In the presence of all his cardinals, Pope Paul IV. ordered that the seven names, as originally written on the picture, should be restored, and inscribed around the large copy from it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michael Angelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and invocations, of the penances and fasts used as means of getting the "blessed" revelations and more frequent visits from the "Seven"—are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of "the incessant miracle of three years' duration" may be obtained for a small fee. The record of the "miracles" bears the *imprimatur* of a Pope and sev-

* But they had proved their *power* earlier by sending the war, the destruction of the church, and finally the epidemic; and this does not look very *angelic*—to an Occultist.

eral Cardinals, but it still lacks that of the Society for Psychical Research. The "Seven Angels" must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their "smart boy" to Rome at an early day, and that the "blessed ones" may find at Cambridge—a Duca.

But what became of the "mystery names" so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years later, all the seven names suddenly disappeared, by order of the Cardinal Albitius. In the old and venerable Church of *Santa Maria della Pietà* on the Piazza Colonna, the "miraculous" painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. *Sic transit gloria*. A little while after that the mass and vesper services of the "Seven" were once more eliminated from the missals used, notwithstanding that "they are quite distinct" from those of the "planetary Spirits" who used to help Bishop Adalbert. But as "the robe does not really make the monk," so the change of names cannot prevent the individuals that had them from being the same as they were before. They are still worshipped and this is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee supported by the Archbishop of Palermo made an attempt before Leo XII. for the simultaneous re-establishment of the service and names. The Pope granted the Church service but refused the permission to use the old names.*

"This service, perfected and amplified by order of Paul IV., the minutes of which exist to this day at the *Vatican* and the *Minerva*, remained in force during the whole pontificate of Leo X." The Jesuits were those who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselyting efforts in the Philippine Islands. Pope Pius V. conceded the same "divine service" to Spain, saying in his Bull, that "one could never exalt too much *these seven Rectors* of the world, *figured by the SEVEN PLANETS*," and that . . . "it looked consoling and augured well for this century, that by the grace of God, the cult of *these seven ardent lights*, and *these seven stars*, was regaining all its lustre in the Christian republic."¹

The same "holy Pope permitted moreover to the nuns of *Matritensis* to establish the *fête* of JEHUDIEL the patron of their convent." Whether another less pagan name has now been substituted for it we are not informed—not does it in the least matter.

* This is quoted from the volumes of the Marquis de Mirville's "*Pneumatologie des Esprits*," Vol. II. p. 388. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its public and universal restoration.

1 p. 358, *ibid.* Vide *infra*.

In 1832 the same demand in a petition to spread the worship of the "Seven Spirits of God," was reiterated, endorsed this time by *eighty-seven bishops* and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizzi and King Ferdinand II. in the name of *all the people of Italy* reiterated their petition; and again, finally, in 1862. Thus, the Church services in honour of the seven "Spirit-Stars" have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at "St. Mary of the Angels" and the "*Gésu*"—though entirely suppressed everywhere else; all this "because of Adalbert's *heresy*," de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it. Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the re-establishment of the cult of the Seven Spirits *in all its fullness* and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured divine patrons of Christendom.

And why not, since (St.) George is to this day, "the patron Saint of not only Holy Russia, Protestant Germany, fairy Venice, but also of merry England, whose soldiers," says W. M. Braithwaite,¹—"would uphold his prestige with their hearts' blood." And surely our "Seven gods" cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever accused of rendering divine honours to Chaldean and other gods. They even admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians into the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

"We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is impossible that we should try to dissimulate it without failing in frankness and courage, since this *pretended mistake* is repeated incessantly in the Scriptures as in our theology. We shall examine . . . this opinion hitherto so accredited, to-day discredited, and which attributes rightly to our SEVEN PRINCIPAL

¹ "St. George for Merry England", by W. M. Braithwaite. *Masonic Monthly*, No. 2.

SPIRITS the rulership, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets²—which is quite a different thing.”³

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the *Revue des Deux Mondes* (May, 1885), that in reality besides the earth we had only SEVEN big planets.

The “seven *principal* planets” is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in *Esoteric Buddhism* about the constitution of the planets) is thoroughly occult. It is a tenet of the Secret Doctrine—*minus* its idolatrous element—pure and simple. As taught in the Church and her rituals, however, and especially, as *practised*, it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the holy Roman Catholic Church. The words “Jesuit” and “Jesuitism” cover the whole ground. The Spirit of Truth has departed ages ago—if it has ever been near it—from the Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say; *Amen*. The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother Popery, will chuckle.

In the editorial of the *Times* for November 7, 1866, stands “A Terrible Indictment” against the Protestants, which says:

“Under the influence of the Episcopal Bench, all the studies connected with theology have withered, until English Biblical critics are the scorn of foreign scholars. Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, *not* an earnest inquirer setting forth the results of *honest research*, but merely an advocate, who, we can perceive, has begun his work with the fixed determination of *proving black white* in favour of his own traditional system.”

If the Protestants do not recognise the “Seven Angels,” nor, while refusing them divine worship, do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of “*Jesuitism*” of another kind, just as bad. For, while professing to believe the Scriptures a direct *Revelation* from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy. Geology, Anthropology, Ethnology and Astronomy, are to them what Uriel, Scaltiel, Jehudiel and Barachiel are to the Roman Catholic Church.

² These “principal planets” are the *mystery planets* of the pagan Initiates, but travestied by dogma and priestcraft.

³ *Pneumatologie des Esprits*, Vol. II. *Memoire adresse aux Academies*, p. 359, et seq.

It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PREVALEBIT.

H. P. B.

QUESTION ON THE BHAGAVAD-GITA*

On page 10 of May FORUM, in answer to Question 5, appears the following: "Those actions which in the moment are like nectar, are, in the long run like poison;—and those actions which in the moment are like poison, are, in the long run like nectar;" (Bhagavad-Gita). This sentence seems to indicate that one should always do that which is disagreeable; that that I would do, I should not do, and that that I would not do, I should do. We are all seeking the truth from a strong desire to know of the truth;—should we curb that desire and seek falsehood? For one I would like to see every man reap the full rewards of his labor;—should I curb that desire and despoil him (or assist) of those rewards? No man, however base, loves to be deceived, and there are some who do not like to practise deception;—shall we curb that desire and practise deception? Shall or should we learn to sip poison from nectar, and then nectar from poison? If so we must learn to love both; evidently there is something lacking in the sentence quoted.

W. Q. Judge.—The confusion produced as shown in this question is due to the fact that C. F. W. did not quote the words of the chapter in question, and that the questioner did not consult the *Gita* for himself. It refers solely to pleasure or benefit or enjoyment and not to actions specifically. It mentions three kinds of pleasures. The first is due to a purified understanding and will appear in the beginning to the man who has lived in the senses to be as poison, that is, objectionable, but the end will be "as the waters of life," because it arises from *satva* or truth. This does not mean we are to seek for poisonous or disagreeable things. The second sort of pleasure is derived from our senses, seems sweet at first, but in the end will be as poison, being derived from passion or *rajas*. The third includes all those so-called pleasures which in beginning and end are bad in themselves. Looked at in this way and having read the chapter the questioner will not ask the question; he ought to read the poem.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for October, 1895. The title used is our own.—[ED. THEOSOPHY.]

PHILOSOPHERS AND PHILOSOPHICULES*

"We shall in vain interpret their words by the notions of our philosophy and the doctrines in our schools."

—LOCKE.

"Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially unified* knowledge; Philosophy is *completely unified* knowledge."—HERBERT SPENCER'S *First Principles*.

NEW accusations are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the "freshest" denunciation.

We are accused of being illogical in the "Constitution and Rules" of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise:—

In the published "Constitution and Rules" great stress is laid upon the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

"Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?"

"Verily so," we answer. "But where is the alleged *contradiction* in this? Neither the Founders, nor the 'most prominent members,' nor yet the majority thereof, constitute *the* Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please." In answer to this, we are told:—

"Very true; yet these doctrines are collectively called 'Theosophy.' What is your explanation of this?"

We reply:—"To call them so is a 'collective' mistake; one of those loose applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed the confusion of the two terms 'buddhism' and 'bodhism,' leading the Wisdom philosophy to be mistaken for the religion of Buddha."

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body

*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1889.

has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain, how can the T. S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are "the back-bone of the Society, its very heart and soul"?

To this we can only answer that it is still another error. That these teachings are most undeniably the "back-bone of the Theosophical Societies *in the West*, but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the "heart and soul" of the whole body, then Theosophy and its T. S. would have died out in India and Ceylon since 1885—and this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but while some Brahmin Theosophists were very much opposed to that teaching being made public, others—the more orthodox—positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet if answered that it is not so; that the T. S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will non-plus you with the following extraordinary objection:—

"How can this be, since belief in 'Esoteric Buddhism' is a *sine qua non* for acceptance as a Fellow of your Society?"

It is vain to protest any longer; useless, to assure our opponents that belief in *Buddhism*, whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mahomet and his canonized mare. It is unprofitable to try and explain that since there are in the T. S. as many Brahmins, Mussulmans, Parsis, Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines—a few fundamental teachings of which are broadly outlined in Mr. Sinnett's "Esoteric Buddhism"—are not the *whole* of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians

who are neither Nihilists nor Panslavists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present—helped in this by a host of Theosophists—has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with “esoteric *Bud-ism*,” the remainder will keep on pronouncing the world-honoured title of Buddha as they do—*butter*.

It is they also who have started the proposition now generally adopted by the flippant press that “Theosophy is not a philosophy, but a religion,” and “a new sect.”

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is “divine” or “god-wisdom.” Therefore, it must be the life-blood of that system (philosophy) which is defined as “the science of things divine and human and the causes in which they are contained” (*Sir W. Hamilton*), Theosophy alone possessing the keys to those “causes.” Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after wisdom, “the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws.” (*Encyclopedia*.) When applied to god or gods, it became in every country *theology*; when to material nature, it was called *physics* and *natural history*; concerned with man, it appeared as *anthropology* and *psychology*; and when raised to the higher regions it becomes known as *metaphysics*. Such is philosophy—“the science of effects by their causes”—the very spirit of the doctrine of *Karma*, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called “the science of things possible, inasmuch as they are possible.” This applies directly to theosophical doctrines, inasmuch as they reject *miracle*; but it can hardly apply to theology or any dogmatic religion, every one of

which *enforces belief in things impossible*; nor to the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes (*History of Philosophy*, vol. I., Prolegomena, p. xviii.) stating that "Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny*." "The office of Philosophy is the systematisation of the conceptions furnished by Science. . . . Science furnishes the knowledge, and Philosophy the doctrine" (*loc. cit.*). The latter can become complete only on condition of having that "knowledge" and that "doctrine" passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*History of Philosophy*) defines Philosophy as "the Science of Principles," which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as "the contemplation of the self-development of the ABSOLUTE," or in other words as "the representation of the Idea" (*Darstellung der Idee*).

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton's definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles," as well as "the sciences of truths sensible and abstract"? Does it not preach "the applications of reason to its legitimate objects," and make it one of its "legitimate objects"—to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy*.

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily in the public press. Such definitions and epithets as "new fangled religion" and "ism," "the system *invented* by the high priestess of Theosophy," and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author's personality and the prejudiced opinion thereon of the masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is "a standard of judging well," refuse point blank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers. The personality of the writer hangs like a dark shadow between the opinion of the modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society's tenets.

How can then Theosophy or even the T. S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyse. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about—this, from the large fish to the smallest fry;* but whenever the word "Theosophy" is printed and catches the reader's eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy pandering kind, is like Byron's hero, "*He knew not what to say, and so he swore*"—at that which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moon-struck minds as the "inventors" of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century *Philosophists* last? How

*From Jupiter Tonans of the *Saturday Review* down to the scurrilous editor of the *Mirror*. The first may be as claimed one of the greatest authorities living on *fencing*, and the other as great at "muscular" thought reading, yet both are equally ignorant of Theosophy and as blind to its real object and purposes as two owls are to day-light.

much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se*, nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. To reject the teaching and its philosophy under the pretext that its leaders, or rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence *Theosophy*, to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of "blasphemy and of corrupting the youth."

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilisation and progress of your age; you have only to be scratched skin deep to find in you the same cruel and prejudiced "barbarian" as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian *dikastery* with its 500 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witness to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in his mind's eye when he wrote of Society's censure:—

"O! that the too censorious world would learn
This wholesome rule, and with each other bear;
But man, as if a foe to his own species,
Takes pleasure to report his neighbour's faults,
Judging with rigour every small offence,
And prides himself in scandal. . . ."

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its *renaissance*. We fail to find outside of our Society any attempt at philosophical revival, unless the word "philosophy" is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy. A sceptic can never aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists,

who yet claim to be regarded as philosophers. They either believe in naught as do the Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that "Philosophy *when superficially studied* excites doubt; when thoroughly explored it dispels it;" and again, "a *little* philosophy *inclineth man's mind to atheism*; but depth of philosophy bringeth man's mind about to religion"?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very "superficially." Hence while Theosophists have a legitimate right to the title of *philosophers*—true "lovers of Wisdom"—their critics and slanderers are at best PHILOSOPHICULES—the progeny of modern PHILOSOPHISM.

CHRISTIAN SCIENCE*¹

THE object of this work, which is published in the form of twelve pamphlets, each averaging about twenty pages in length, is to prepare the reader for becoming a student of the Science of Healing by means of the Spirit, for this title (though somewhat lengthy) more accurately describes the so-called Science than the cognomen "Christian." "Prepare the reader," is also said advisedly; for the first ten of these pamphlets are chiefly occupied with the thesis that man's beliefs with regard to the existence of matter being erroneous, he is thereby subject to certain illusions with regard to it, the chief of these being ill-health and disease. This is pure Berkeleyan philosophy, if not Platonism itself; Theosophists indeed, may claim for it a far older origin, for does not the early Brahmanic and Buddhist philosophies teach that all outward appearances, all phenomena, are illusion—Maya? However this may be, the application of the principle to the treatment of disease, if not actually new, is here presented to us in a novel form, and with a view to rendering its practice popular. It is philosophy reduced to its simplest expression. It is the physician's highest art made common property. It is another claim to a "secret unveiled," the secret of man's being. And if, as the writer states, the present treatment of disease is the result of man's belief in the

* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888.

¹ STATEMENTS OF CHRISTIAN SCIENCE. Comprised in eighteen lessons, and twelve sections. By URSULA N. GESTEFELD. Chicago, 1888.

reality of matter, it is doubtless necessary to begin by a somewhat lengthy chain of reasoning in order to convince him of his error, for man cannot understand what he really is so long as he pronounces upon himself as he sees only. "Not until he brings his higher powers into action, his discernment and perception, will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it, will he grow into the consciousness of what he really is."² He will remain, as the author puts it, in the Adam-state, subject to the law of matter, making to himself "graven images," and falling down and worshipping them. And as "Adam is the model of man as we see and know him to-day, Jesus is the model of what he is to become—consciously, as he is in reality—through his own work of regeneration and redemption." . . . "It was this consciousness which was perfect realization, which gave him (Jesus) the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out devils and raised the dead."³ This consciousness is the chief point insisted upon in this stage of the work, for until this is realized, there is no possibility of the exercise of the healer's power, except perhaps in a weak or partial manner. It is not therefore till we arrive at Section X. that the treatment of disease is actually touched upon. In this section we are told that "what man in his ignorance calls health is as much a belief as what he calls sickness," and that "putting medicine into a stomach never yet changed a man's conception of himself; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine." Conditions of ill-health are said to be nothing "but mental pictures which man creates for himself and believes in religiously." We must therefore learn to dominate all those conditions to which we believe our bodies to be subject. Denial of the false, affirmation of the true, constantly in thought if not in word, is to be the first process for bringing about a change in man's own body first, subsequently in that of others. If we deny sickness and suffering and all kinds of evil as no-things, non-existent, not proceeding from the Infinite Mind, both as regards ourselves and all surrounding us, for all are parts of one Universal Whole (which is another purely Vedanto-Buddhistic tenet), we shall, by this transformation of the inward gradually act upon and cause a transformation of the outward, and overcome all discordant conditions, be they called sin, or suffering, or sickness. And as man is the creator of every form of sin and suffering, so is he also the transmitter of these through "Thought Transference"; diseases are communicated by this means "instead of through physical germs."* The healer by means of "Christian Science" must attack the root of all disease,

² Section III. p. 18.

³ Section VIII. p. 6.

* Section XI. p. 12.

man's belief about himself and others; he must treat the sufferer for his faults and for sin, of which his diseases are but the extreme expression, one disease being the same as another to a scientific healer. In treating little children, it is mainly the parents who have to be dealt with, their beliefs about the child, their fear and their anxiety.

The last section closes with some instructions as to the attitude and deportment of the healer towards his patient, but the whole treatment is to be spiritual, above and beyond the plane of material being.

Such is an imperfect digest of the teaching contained in Mrs. Gestefeld's twelve pamphlets. A candidate for "Christian Science" would have to study them in all their details; for it is only by dwelling and meditating on the principles therein set forth that one can arrive at the state of mind necessary for realizing the results to be attained. The Science of Being can be summed up in few words, but it cannot be so easily imparted, and many difficulties naturally occur to the student which require to be separately answered. A few of these must be stated at the outset.

To begin with, why premise by giving to a Science a qualification which does not belong to it? Why start with a *misnomer*? Why call it "Christian" rather than "Sufic," "Buddhist," or better than all, the "Yoga Science," the aim of which is preeminently to attain union with the Universal Spirit? We are told by the author, as also by several other professors of this new school, that it was through this *Science* that Jesus healed, and that it was this Science which he taught. We demur to the statement. There is nothing whatever in the New Testament to lead to such an idea or even suspicion; and there are no other documents known more authoritative to the Christians than the Gospels. The Sermon on the Mount, which is the very embodiment of Christ's teachings—Christianity in a nut-shell, so to say—is a code of preeminently *practical* as also impracticable rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to *deny* the blow, but on the contrary to assert it by meekly bearing the offence; and in order not *to resist evil*, to turn (whether metaphorically or otherwise) your other cheek—*i. e.*, to invite your offender to repeat the action.

Again, when your "Son," or brother, or neighbour, asks of you bread, you are not invited to *deny* the hunger of him who asks, but to give him food; as otherwise you would indeed give him instead of fish "a serpent." Finally, sins, wickedness, diseases, etc., are not *denied* by Jesus, nor are their opposites, virtue, goodness and health, anywhere *affirmed*. Otherwise, where would be the *raison d'être* for his alleged coming to save the world from the original sin? We know that "Christian Scientists" deny every the-

ological dogma, from Eden downwards, as much as we do. Yet they affirm that which Jesus ever practically denied; and affirming (is it for the sake, and in view of the Christian majority in their audiences?), they are not in union with the Universal Spirit, which is—TRUTH.

Again, is it safe to entrust this occult power (for such it surely is) to the hands of the multitude? Did not Jesus, whom we are expressly told to take as our model, himself say:—"To you (who are disciples, initiates) it is given to know the mysteries of the Kingdom of Heaven; but to others in parables"? Is there no danger that one who acquires this power of controlling the will and thoughts of others, and the conditions surrounding them, should fall from his high estate, and use his influence for bad purposes—in other words, that the *white* magic should become *black*? The very fact that Mrs. Gestefeld warns the healer never to give a treatment for any purpose but to make the Truth of Being manifest, "never for any personal gain," points to this possibility; she also warns, or I may say threatens, that if this should be attempted, the would-be healer will "descend at once to the plane of mortal mind." Perhaps this implies that the power will depart from him, but that this salutary consequence will accrue is scarcely made clear to the reader. She says, indeed, "You will be no Christian Scientist, but a mesmerist." But to certain people this would be no objection. Where then is the guarantee, the hall-mark, of the true Christian Scientist, by which he can be known to the unwary? If this, like other spiritual things, can only be "spiritually discerned," the patient must be equal to the healer, and will have no need of him.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs, not through that of thought. One is tempted to ask, like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, *i. e.*, "Neither did this child sin nor his parents, but that the glory of God might be made manifest"? The "glory of the new *Christian Science*," then?—the "new" wine in very, very old bottles? And are there not among the renowned teachers of the new science, who are themselves afflicted by disease, often incurable, by pain and suffering? Will Mrs. Gestefeld, or some one nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequence of man's sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these

be overcome by Christian Science? How is it they do not yield to a whole nation's fervent prayers?—for prayer, when in earnest, is surely, at least, when accompanied by virtuous living, a *mode* of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?

But "Christian Science" goes further than that. At a lecture, in London, it was distinctly asserted that every physical disease arises from, and is the direct effect of, a mental disease or vice: *e. g.*, "Bright's disease of the kidneys is always produced in persons who are untruthful, and who practise deception." Query, Would not, in this case, the whole black fraternity of Loyola, every diplomat, advocate and lawyer, as the majority of tradesmen and merchants, be incurably afflicted with this terrible evil? Shall we be next told that cancer on the tongue or in the throat is produced by those who backbite and slander their fellow men? It would be well-deserved Karma, were it so. Unfortunately, some recent cases of this dreadful disease, carrying off two of the best, most noble-hearted and truthful men living, would give a glaring denial to such an assertion.

"Christian" (or mental) *Scientists* assert, furthermore, that the healer can work on a patient (even one whom he has never seen) as easily thousands of miles away, as a few yards off. Were this so, and the practice to become universal, it would hardly be a pleasant thing to know that wherever one might be, occult currents are directed towards one from unknown well-wishers at a distance, whether one wants them or not. If, on the one hand, it is rather agreeable, and even useful, in this age of slander to have other people *denying* your faults and vices, and thus saving you from telling lies yourself; on the other hand, it would cut from under one's feet every possibility of amending one's nature through personal exertion, and would deprive one at the same time of every personal merit in the matter. Karma would hardly be satisfied with such an easy arrangement.

This world would witness strange sights and the next one (a reincarnationist would say "the next rebirth,") terrible disappointments. Whether viewed from the standpoint of theists, Christians, or the followers of Eastern philosophy, such an arrangement would satisfy very few minds. Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when trying to work along certain given lines of this "Christian Science" theory. Will its teachers give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or *hypnotism* rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former. For no magnetizer can work upon a person whom he has never seen or come in contact with—and this is one blessing, at any rate. And this is not the case with mental or “Christian” Science, since we are distinctly told that we can work on perfect strangers, those we *have never met*, and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the “Science.” This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless—and this would become blessing number two. For henceforth they would have but to meet in small groups and send off currents of Will beyond the “black waters” to obtain all they are striving for. Let them *deny* that the heathens are not Christians, and *affirm* that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our “heathen” brethren who have had the now called “Christian” science at their finger ends ever since the days of Kapila and Patanjali, may take it into their head to reverse the current and set it in motion in an opposite direction. They may *deny* in their turn that their Christian persecutors have one iota of Christianity in them. They may *affirm* that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included) force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make way with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while, by denying disease and evil, his Western colleague is simply flying into the face of fact and encouraging the unwary mystic to *ignore* instead of *killing* his sinful nature.

The present criticism may be a mistaken one, and we may have misunderstood the “Science” under analysis, in which, however, we recognise a very old acquaintance, namely, Dhyâna, “abstract meditation.” But so much the greater the necessity for a definite explanation. For these are questions we would fain have answered, precisely in the interest of that *old* Science reborn under a new mask, and because it must be the desire of every true follower of Eastern Theosophy to see the doctrine of self-oblivion and altruism, as against selfishness and personality, more widely understood and practised than at present.

ON THE LOOKOUT

The published books and magazine writings of H. P. Blavatsky and Wm. Q. Judge were pioneer work. They cleared the field of thought of the growth and rubbish of twenty centuries of accumulation, and furnished the soil and the seed for a new basis of thinking—a new harvest of ideas. Of the mass of literature theosophical that has been produced by students in the last quarter of a century, by far the greater part has been speculative and empirical, not to say charlatanesque. This was inevitable and marked the second step of all new cultivation—the old seeds and the old weeds springing up avidly with the new in the freshly ploughed soil. But the real students of the philosophy have never been deceived and as time goes on truer uses are being made of the *material* provided by the great Teachers. The most recent attempt at practical embodiment of some of the applications of Theosophy to daily life, and one marked by entire simplicity and sincerity of purpose, is to be found in the book just published by "THEOSOPHY" and entitled "Because—For the Children Who Ask Why." The essence of any faith or philosophy must rest in its capacity for survival, which is only an abstraction, a formula, for saying that the power of virility is that of self-reproduction. Crusted with the mold of mind of the civilization in which we dwell, adult Theosophists are fatally prone to running their train of Theosophical thought on the narrow track of inherited and acquired tendencies and so make of their lives one thing and of their "theosophy" a something separate. "Because—" is for older Theosophists no less than for children. Indeed, it is primarily for parents and of necessity only secondarily for their children since the latter can only be reached through and by the former. The book is bare of verbal adornments and begins at once to answer the spoken and unspoken questions of childhood as to death, as to life, as to God, as to man, as to "things"—all in the way of the story of the experiences and enquiries of two children, who might be—and are—your children and mine. The book is tentative and you feel your way through it, just as do the two children, and just as does the Aunt who always talks with the girl and the boy, and never to them. To the lay mind and the lay parent the subjects mentioned sound formidable and impossible of explanation to the small questioner. This is because we Theosophists constantly forget that the Ego in the child body is not infantile and so stand far off from the fact as from the "child." For parents the book is of great value because it is suggestive and exemplary. It points the way and travels some small part of it hand in hand with parent and child. It marks a point of beginning for the instilling of true ideas into the plastic brain, and a line of direction that can be followed indefinitely as the open mind of the child expands. The book is direct, devoid of cant and does not "dodge." It is not too much to say that its tone has the very candor, the quaint abruptness, of the children for whose help it is written. Sincere Theosophists can but appreciate the reverence, the dignity and clearness undercurrent in the preface and in the text. The pollen of feeling has not been rubbed off in artifice of speech. The book may be had from the Business Agent of "THEOSOPHY." Price, \$1.00, postpaid.

The Hearst newspapers with their usual seventh day advent of syndicated science have discovered the true explanation of the memory of familiarity with scenes unknown to the observer, which has often been adduced as an evidence of pre-existence. The explanation is quoted from a book written by a Catholic priest, and recites that occasionally one of the occipital lobes of the brain, "which control visual memory," becomes temporarily dormant, and then perception is by the other lobe alone. As the

two lobes even in a normal cerebellum can, "we know, act quite independently of each other," all that is needful is to assume that the temporarily obscured organ wakes up to activity, and the resultant duality of perception gives rise to the illusion of pre-existent memory. We recall having read precisely the same sapient explanation and assumption—or rather, in these scientific coruscations the assumption precedes the explanation—in Chambers' Encyclopedia, edition of 1880, only there, the "scientific" explanation had the whole matter referred to the two hemispheres of the cerebrum. Later empiricism having discovered that in the ordinary human brain one-half of the cerebrum is never used, the explanation fell by the wayside. When it is "discovered" later on that the cerebellum as such has nothing whatever to do with "visual memory," there will doubtless be forthcoming a new scientific explanation of the phenomenon of remembering what one has never seen. A naive confessional paragraph in the article, which is entitled, "Why we sometimes seem to have lived before," reads as follows:

"The theory of pre-existence is, however, incompatible with the teachings of Christianity, and therefore some other explanation of the recognized phenomena we are considering is welcomed by the Church."

It is worth while to repeat what is well-known to all students with even a casual acquaintance with early Christian history, to wit, that pre-existence was a belief entertained by the majority of the Jews, is implicit in the recorded sayings of Christ, was taught and upheld as a truth as well as a doctrine by most of the early Church fathers and was integral with the other tenets common to the scattered congregations till the Council of Constantinople, in the sixth century, A. D. Its anathema and subsequent disappearance from dogmatic Christianity was due, not to anything Jesus taught, but to the conspiracy between Constantine and Eusebius, the one avid for temporal, as the other was for ecclesiastical, power and prerogative. Perhaps the Sunday writers for the Hearst newspapers could also make the necessary assumptions to explain scientifically why it is that the western race mind is turning increasingly to the soul-satisfying teaching of reincarnation as the only possible explanation consistent with the facts of experience, however "incompatible" with present day theological dogmas.

"Bonjour, Monsieur!" in *Harper's* for September is, in its way, almost as good an illustration of inverted psychology as the attempt to explain the idea of pre-existence by deranged occipital functioning. Mr. Stephen Potter, finding himself on the edge of nervous breakdown, despite a life-long disbelief in "nerves," goes forth from the room he has lived in for twelve years without ever being consciously aware of its arrangements in furnishings, and betakes himself to the south of France. It is his first trip abroad, yet none the less he finds a street in a little town that is wholly familiar to him. More than that, he finds himself perforce expectant to see a young girl in a red skirt and picturesque high-peaked bonnet, standing on the steps in front of one of the houses. She is not there, but the insistent feeling that she *must* be there haunts him even more than the bewildering familiarity of the street itself. He seeks explanation in his "nerves." It won't serve. Reincarnation, it appears, he may have heard of, but if so, "it had remained in his mind a wholly subjective memory, one which failed to make itself felt objectively now except as a vague and uneasy foreboding that there were things in the world not dreamed of in his philosophy." Finally, after four or five wrenching days—the girl appears on the steps! He rushes to her with questions in English. The chauffeur appears. Explanations of Mr. Potter's disconcerting behaviour are in order. Mr. Potter tells his chauffeur of his mental predicament and the only help the driver can offer is that his employer is victim of an hallucination—"unless, to be sure, Monsieur believes in reincarnation." "A moment passed tensely in silence, then, 'I'm not a crook,'

said Mr. Potter." Eventually Mr. Potter finds himself back in New York, in his old room. There he happens to observe a print upon the wall. Dénouement! The print is a picture of a street in a provincial town and on the stoop before the house the girl, red skirt and all.

It might be suggested that the author of "Bonjour, Monsieur!" has in fact smothered a bright idea for a strong story in the blanket of a too conventional imagination. As a fantasy, the print is wholly unromantic, and as an explanation of the events pictured in the story, its psychology is wholly unconvincing and therefore wholly unsatisfactory. In the story it is made to appear that the girl of the illusion was the grandmother of the damsel who appeared before the startled but expectant Mr. Potter. How much more artistic if the author had furnished Mr. Potter with a Gallic name and had it that his grandfather had been reared "somewhere in France," and left us with the suggested idea of hallucination or reincarnation as the explanation of the facts. In that case who would have preferred hallucination? The writer of "Bonjour, Monsieur!" is evidently not familiar with the phrase of E. A. Poe, past master of all mysteries in fiction—"mystery stories should be matter of fact in recital. It is the fine art of illusion. But beware of the anticlimax of a prosaic unraveling." The story is more than a story, though, to Theosophists for they know that a scant generation ago, the idea of reincarnation would have been altogether taboo in a story for *Harper's*, even from the lips of an humble chauffeur—as taboo and as unheard of as the word chauffeur.

Sir Oliver Lodge has written a newspaper article upon survival after death and affirming his own experimental certainty of communication with the departed. Answering his own postulated question as to how he "knows so positively that death is not the end," Sir Oliver Lodge says:

Not by religion, not by faith, have I been guided to this knowledge. . . . The power of thought, the immaterial method of communication called telepathy continues and this can be utilized and developed. By its means messages have been received across the gulf and the barrier is opaque no longer."

Sir Oliver was formerly President of the Society for Psychical Research and has been a Christian Spiritualist for many years. Like Prof. Crookes, Camille Flammarion, W. T. Stead and many other well-known men of science and of letters, Mr. Lodge has discarded the belief in the omnipotence of "matter" once so prevalent as to form the unwritten law among scientists. His numerous books and other writings for a decade and more have evidenced a pathetic effort to put the new wine of a wider hope into the old bottles of religious dogmatism and scientific experimentation in things metaphysical by methods physical. This is the morass into which has floundered every scientist, every psychical researcher and every experimenter in hypnotism, mesmerism, new thought, Christian Scientist, etc., of whom we have any public record. Their efforts represent the practice consequent upon the danger of the time, and which was warned against so many times by H. P. Blavatsky, and which she characterized in 1888 as follows:

"For by 'materialism' is meant an anti-philosophical negation of pure spirit . . . which has led many, after a denial of all existence other than in matter, into a blind belief in the *materialization of Spirit*."

Modern spiritualism, psychism in all its allurements, religious and otherwise, is just that—a blind belief in the materialization of Spirit. Just as the ignorance and the passions of humanity have anthropomorphized the spiritual ideas of the past and so made at best but *cul de sacs* of all the once great religions, so the impulse imparted by the nineteenth century effort of

the Great Lodge has not awakened spirituality in men. It has only set them dreaming. Some of the dreams are pleasant and some filled with horrors, present and to come. Much part of what is now offered as Theosophy is but a painted spiritism, a pseudo-psychism whose path and whose destination for its votaries is all that Masters have written against.

Let one endeavor to imagine Buddha or Christ teaching as spiritually efficacious the methods so assiduously cultivated by spiritualists and psychists, and as preaching the salvation of the world through séances with Mrs. Piper, Eusepia Palladino, the "circles" and sessions with mediums and "subjects," Prof. Lodge and many others! The practices employed are worse than any vivisection for they have to do with something infinitely more sensitive and valuable than any body—they are the maiming of the inner man of both subject and operator, and have been unsparingly denounced by the great spiritual teachers of all time.

Mr. Lodge concludes his article by saying:

"Some there are now who have had this experience (communications from the dead) and thus learn to trust the ancient saying, 'Love bridges the chasm.'"

We may grant the sincerity of Prof. Lodge and his fellow researchers, but it would be interesting to learn what is their conception of the love which bridges the chasm, and to what extent that love has been furthered and facilitated by the revival of these world old methods of breaking into heaven by back door routes. Do séances improve the moral nature of medium and sitters? Does hypnotism tend to make one love one's neighbor as one's self? Would any of the countless experimenters, scientific and otherwise, willingly change places with his "subject" and himself play the role of victim to the mental, moral and psychical investigations and vivisections now carried on so diligently in the endeavor to probe the "Spirit." The folly and futility of left hand magic for any good results were taught by H. P. B. in 1876 in a single phrase—"mediumship is the *opposite* of adeptship." Prof. Lodge, like many others of his kind, came in contact with H. P. B. and Theosophy. H. P. B.'s occultism is devoted to the well being of "that great orphan—Humanity," and has in it nothing inviting to those, whatever their rank or station in life, who seek knowledge and power for themselves, and therefore see nothing impossible or even incongruous, in seeking entrance into the domain of spirit with the tools of their calling.

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