

AND



A MAGAZINE DEVOTED TO



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

Vol. V, 1916-17

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

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Vol. V NOVEMBER, 1916 No. 1

The small errors of a life are nothing, but the general sum of thought is much.
—WM. Q. JUDGE.

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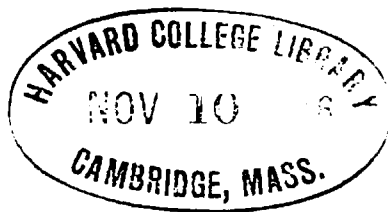


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ॐ ॥ ॐ

It behooves thee to hasten to the Light and to the Beams of the Father;
From whence was sent to thee a Soul clothed with much Mind.
These things the Father conceived, and so the Mortal was animated;
For the paternal mind sowed symbols in Souls;
Replenishing the Soul with profound Love.
For the Father of Gods and men placed the mind in the Soul,
And in the Body he established you.—*Oracles of Zoroaster.*

THEOSOPHY

Vol. V

NOVEMBER, 1916

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.

THEOSOPHY'S FIFTH YEAR

THE present magazine THEOSOPHY is a reïmbodiment or re-incarnation of the "Path" published and edited by Wm. Q. Judge from April 1886 until the early part of the year 1896.

By Mr. Judge's express wish, the title was changed to "Theosophy", the first number of which was published a few days after his death. Unfortunately for the society, the Movement and the magazine, the policy and method which had proved so successful in the hands of Mr. Judge, were so changed by those who essayed to fill his place, that the spirit and genius of "The Path" soon departed from its successor, and even the title "Theosophy" which he desired the magazine to be continued under was discontinued after a short period, thus severing the last slender connection.

The present magazine was established with the end in view of preserving the works of Mr. Judge, and presenting them in their integrity to students present and future; at the same time resurrecting forgotten writings of H. P. B., and pointing to the concordance in the writings of both those Teachers. Whatever there may be of merit or demerit in this effort, can be determined only by Karma, whose inexorable balance adjusts all things. Under that Law this work was begun, and under It will be continued.

Our fifth year corresponds to that of "The Path", and the article written by Wm. Q. Judge at the beginning of the fifth year of

that magazine, applies directly to the present effort; we therefore print it below in full. It may be noted that the last paragraph in the reprinted article shows a prevision of the disruption of the then united Theosophical Society, five years in advance of the time.

As with "The Path", this year will determine the measure of success of THEOSOPHY for the succeeding four years; we may only hope that our "four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity" are builded strong enough to withstand any shock in our "second fifth", and that Wm. Q. Judge's work and place in the Movement may meet, in ever-increasing measure, the grateful recognition now so widely and truly accorded.

THE PATH'S FIFTH YEAR.*

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of THE PATH its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the center between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favor of any one;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

"Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness."

* This article was first printed by William Q. Judge in *The Path* for April, 1890.

THE BHAGAVAD-GITA

CHAPTER XV.

DEVOTION THROUGH KNOWLEDGE OF THE SUPREME SPIRIT.

BY A STUDENT OF W. Q. J.

“**M**EN say that the *Ashwattha*, the eternal sacred tree, grows with its roots above and its branches below, and the leaves of which are the *Vedas*; he who knows this knows the *Vedas*.”

In these words Krishna presents a symbol used by men to indicate the universe as an eternal evolutionary stream, proceeding from a changeless Source. This Source, though changeless Itself, produces change in ever-increasing differentiations throughout the great period of manifestation. When the limit of differentiation is reached, the same impulse gradually indraws all differentiations toward homogeneity. This evolutionary process is graphically symbolized in the Secret Doctrine as the Great Breath, with its periodical outbreathing and inbreathing. Neither the “outbreathing” nor the “inbreathing”, nor both together, describe or constitute the Great Breath, for these are actions by That which has the power to so act. As Krishna states it in this chapter, “It is the Primeval Spirit from which floweth the never-ending stream of conditioned existence”.

“The leaves of which are the *Vedas*”, refers specifically to the sacred scripture of the time; at the same time it should be understood as applicable to sacred scriptures of all times, for these are but formulations by men of portions of the eternal verities; formulations which present in concrete form such spiritual, philosophical and ethical ideals as exist among men at the time of formulation. These formulations are here properly symbolized by “leaves”, for they shoot forth from the branches (the three qualities), have their period of manifestation and are replaced by other “leaves”.

“Its form is not thus understood by men; it has no beginning, nor can its present constitution be understood, nor has it any end.” This sentence may be comprehended better if read in connection with the second paragraph of the chapter: “It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again.” This power to draw together and to disperse is that of the Supreme Spirit; it is the Self, the Real Man, “a portion of myself” in every human form, as well as in all forms. It is not thus understood by men who are bound by *Ahankara*, the self-identifying tendency of the thirteenth chapter, but it may be realized by “those who are free from pride of

self and whose discrimination is perfected, who have prevailed over the fault of attachment to action, who are constantly employed in devotion to meditation upon the Supreme Spirit, who have renounced desire and are free from the influence of the opposites known as pleasure and pain." Knowledge of the Supreme Spirit comes from identification with It; realization comes from dwelling upon the thing to be realized. The "power to perceive" is the very essence of our being, our perceptions are not that power, they are the exercise of it; our perceptions are the bases of our actions; it is because we identify ourselves with our perceptions that we are deluded and bound by the actions that flow from them.

"There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures"—that is, all forms and objects of every kind, since every form and object is composed of minor forms or expressions of life or consciousness. Our bodies, for instance, are composed of mineral, vegetable and animal lives and substance; these are borrowed from the three kingdoms below us and are returned to them; hence the term "divisible". "The indivisible is called *Kutastha*, or he who standeth on high unaffected". In every composite form—and all forms are that—there is a synthetic consciousness which has evolved and sustains that form; that synthetic power is unaffected by any changes in the form. In Man *Kutastha* would seem to indicate the Divine Ego, whose divinity and spiritual nature remain as such through all forms and changes.

"But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds. As I am above the divisible and superior to the indivisible, therefore both in the world and in the *Vedas* am I known as the Supreme Spirit. He who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition."

Devotion through Knowledge of the Supreme Spirit begins with a recognition that there is but one Spirit, the source and sustainer of everything that exists. As the Upanishads say "the Self shines in all, but in all it does not shine forth". The Self is in all things, and all things are in the Self. Whatever there may be of "shining" through any form or under any condition, that "shining" is from and of the Self. If this is recognized and admitted, we must begin to regard all things and beings in that light and act towards them upon that basis; in this way we act for and as the Self, and as we hold to and follow that practice, all ideas, habits and desires that conflict become overcome little by little, until at last we have the supreme power for good that comes with selflessness.

A PARADOXICAL WORLD*

"Open your ears . . . when loud rumour speaks!
I, from the Orient to the drooping West,
Making the wind my post horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce;
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity,
Under the smile of safety, wounds the world:
And who but Rumour, who but only I . . ."

—SHAKESPEARE.

"Why, I can smile, and murder while I smile;
And cry content, to that which grieves my heart;
And wet my cheeks with artificial tears,
And frame my face to all occasions . . ."

—IBID.

WE live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruellest of tyrants—PUBLIC OPINION. Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, "while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom." Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*. But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, *if* unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander

*This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1889.

to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even a broader margin for impunity than contained in the truism of that Turkish proverb, which states that "a thief not found out is honester than a Bey." But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage. Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for æons to come, the said object will have become *unpopular*.

The same, in art, in politics, and even literature. "A damned saint, an honourable villain," are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers," writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, for ever, from becoming a "Palace of Truth."

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service," and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or

imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena called “spiritualistic,” or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah’s chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh’s golden tooth-pick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to intermagnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which pooh-poohs and throws slurs on metaphysics, and is yet honey-combed with “working hypotheses” all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptance of that which orthodox science rejects with great scorn, namely, Pharaoh’s tooth-pick, Elijah’s chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest apothecary of a materialistic F. R. S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics, and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The “Secrets of the Pyramids,” the “rites of Isis” and “the dread traditions of the temple of Vulcan with their theories for transcendental speculation” seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the “Egyptian Mysteries” it said:

We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries, it should also

be remembered, were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if not credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets, the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.* We can hardly hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft.¹

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered, was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved before the Flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so

*The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "Unpopular" can never hope to be appreciated.

¹ Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life." The writer seems ignorant of the metaphorical ways of expression.

frightful that many of them succumbed, and those who survived, not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into Hell itself. . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads the mystic symbol of initiation—the golden grasshopper. Instructed in the esoteric doctrines of the sacred college of Memphis, it was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the “seven tables of stone,” *on which was written all the “knowledge of the antediluvian race, decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth.”** And here, too, according to mythological tradition, were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent, certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

Does not this read like a page from “Isis Unveiled,” or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the “everlasting palaces” of departed monarchs; the wonders of the pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or no it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

“Learned conjecture” does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore “Isis Unveiled” and the “Secret Doctrine,” the *Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer on the “Egyptian Mysteries” turn to Origen and even to the *Æneid* for a positive answer to this particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post mortem* duration as follows:—

This opinion about resurrection (*rather “reincarnation”*) after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans (*their Initiates only*), disciples of the Greeks. One finds it in the VIth

*Much of which knowledge and the mysteries of the same “earlier races” have been explained in the “Secret Doctrine,” a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly.

Book of the *Æneid*, which is but a description of the mysteries of Isis and of Ceres Eleusina;

*"Has omnis ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno;
Scilicet immemores, supera ut convexa revisant."*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular*! Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, "we can now only vainly guess" are regarded by Mrs. Grundy's herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the "marvellous secrets both of heaven and earth," and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

"The greatest, wisest, meanest of mankind"

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by

some bitter opponent of "The Secret Doctrine." It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. "Well," he said, "I grant you there may be in it a few facts valuable to students of antiquity and to scientific speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?"

O imitatores seruum pecus! And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men." Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel." But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages!* What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yea, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, or poor "niggers," because you *hear* that they *perchance* may molest your camps. Yet it is to that

self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. “Blessed are the poor,” said your Man-God. “Avaunt the ragged, starving beggar from our West End streets!” you shout, helped by your Police Force; and yet you call yourselves His “humble” followers. It is the indifference and contempt of the higher for the *lower* classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O Christian civilization!

But has not our Theosophical “Fraternity” escaped the infection of this paradoxical age? Alas, no. How often the cry against the “entrance fee” was heard among the wealthiest Theosophists. Many of these were Freemasons, who belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as “Widow’s Sons,” a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosophical gander. How often was the hapless President Founder of our Society, Col. H. S. Olcott, taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-bye, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last “the Rules were completely recast, the entrance fee and

annual dues were abolished," writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, we *starve and shut up*—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T. S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about the personal greediness and venality of the "Founders." The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous* infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we were credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of the Theosophist we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India, i. e.,* February, 1879, or *just ten years*. The total is 89,140 rupees, or about £6,600. Of the Rs 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:

IN INDIA	Rupees 40,000
IN EUROPE	" 7,000
IN AMERICA	" 700!!

Total 47,700 rupees or £3,600

Vide infra "Theosophical Activities": "The President Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

FROM THE BOOK OF IMAGES

THIS was the eldest son who went to his father and said, "My younger brother is wiser than I. He was born with a contented mind, and his thoughts have remained always in order. Let him be in my stead. He will conserve all things and do justice."

"What is it that you wish to do?" asked the father.

"I desire another wisdom and I cannot find it here."

"What is this wisdom which you seek, and where can it be found?"

"I do not know what it is, nor where it can be had. But it must exist, otherwise how could I have any hunger for it, and if it cannot be found, how could the hunger persist?"

The old Brahman spoke.

"Many have felt as you feel, my son; Kings' sons and others; but always it arises in those who have too much or too little. It is not good. Make an offering, perform sacrifice, and seek communion with the gods. Siva is terrible. Vishnu is great. Brahma is all-powerful. Make search for Brahma. He is here as well as there. He is not found by journeying."

Kavala answered, "Make audience, then, for me with Brahma, that I may ask this wisdom." But the old priest shook his head. "Not even a Brahman can do that. Each must find Brahma for himself. All the books say that."

Kavala asked again, "But this wisdom that the books tell of, from whence does it come? The dried figs give food, but they do not produce fig-trees. Their seeds will not germinate. All that I have learned from the books is but a dried fruit. Where is the tree?"

"Be content that the tree must exist," said the King, "for you have eaten of its fruit. By learning you may instruct others in the things that have been, and govern wisely in the things that are. A King's son must rule in his kingdom."

"What is my kingdom," said Kavala, "if I gain not this wisdom?"

So, after many days and much leave-taking, Kavala went his unknown way. At first he was tempted to repent, for at the time of parting the things of his life that had seemed of small account and unable to satisfy his emptiness, took on hues of great value, and his thirst for the unknown wisdom might well be but a strange fever, and the wisdom itself no more than a mirage in the mind of a sick traveler.

Wherever he went, he found all men contented with the dried fruit of their ancient wisdom, now become learning so great that everywhere there were temples in which priests dwelt who did naught but repeat to the hungry from the books they studied. Yet

nowhere could he find where wisdom grew afresh as once it grew in days of old.

When Kavala was come to forty years, half his life had been passed in this wandering and he was no wiser than before he had forsaken his possessions for this rudderless quest.

Each year, on the day of his departure, he had been accustomed to walk far and go to pass the night alone in the forest, to meditate upon his journey's object, and to scan his long wanderings. Always, it might be, he had been near to wisdom, or to the place where wisdom might be had, and perchance have been diverted in his thoughts for a moment, so that had wisdom's voice been there, he had not heard. Each year, however, though his long path appeared before him, clear in all its details like a vision by lightning, he had been able to assure himself that at no single moment had he forsaken his object, but always his invisible goal had kept his mind's eye sealed to its reckoning.

Once, as the end of his seventh year drew nigh, he had felt a great sadness and longing and a sense of failure so keen that he thought he heard laughter—the bitter laughter of mockery, but he knew it was only the creak of his aching body, and he knew that wisdom was not to be found in any appeal of the senses, whether in the joys and softness of a king's son, or the weary bones of a wanderer. A meteor had flashed across the heavens through the tree-tops, like the waving of a signal torch. But when he looked—for who knew whence wisdom might descend?—only the darkness touched him with familiar kindness, so that it might have been but a light in the head. Nevertheless, he had felt an accession of faith and of hope like a drink to the soul from some spring not of earth.

Again, on the night of his fourteenth year, he had thought to drop the ragged mantle of his body, now worn and frayed in the fruitless struggle. A storm raged in the forest, and the rain drenched his chilled members and hid itself ceaselessly in the drinking earth. Almost he yielded to the thought that wisdom cannot be had upon this earth, which drinks and is ever parched. It would seem that only those who die can hope to find wisdom, since all the wisdom that is spoken of in the books has come down from those long since dead. Suddenly a star shone, vivid and bewildering. Not white, not red, but a great golden softness, as if the immense darkness were but a rent curtain on the other side of which lay shadowless light. But when Kavala rubbed his eyes to see, the star was no more there, and he could not say that it might but be the will-o-the-wisp of some dreaming flecked from his great lassitude and weakness. Nevertheless, a forgetfulness of his pains and disappointments came upon him, and his long journey seemed reasonable and sure to come upon its wished-for issue.

Now on this twenty-first ending of his years of fruitlessness, there stood sudden and sharp before his consciousness, defined with unrelenting vigor, two pictures, one on either side of that emptiness like the hollow center of a flame, which was his goal. There stood,

like a beautiful torch, himself, eldest son of the king, fair youth in the midst of all the tenure that men covet, and this youth gazing with flaming yet wistful eye straight into the heart of the flame. On the other side of the unpierced blackness of the fire's midst, the bent, wan, blackened torch of what had once been a man, and this he knew, as his steps carried him slowly forward, to be none other than himself. Kavala, though he saw both figures, nevertheless kept his gaze steadfast on the dark emptiness which was the center of the flame. "It is the fuel of the flame," he said, not knowing that he spoke, but a peace entered him as the pictures vanished—a peace that he had never known.

In the margin of the forest Kavala met a Bhikshu at the crossing of three paths.

The mendicant spoke.

"What do you seek in the jungle, King's son?"

"I seek wisdom," replied Kavala.

"No King's son can ever find wisdom," said the Bhikshu in a voice which fell hollow and dry, like peas in a beggar's bowl.

"I gave up my estate to go in search of wisdom," said Kavala in the tone of respect which is used toward a holy man.

"Then why did you answer when I said, 'What do you seek in the jungle, King's son?' If you had given up your estate you would not have known that I spoke to none other than you."

Kavala bent forward respectfully and took the mendicant's bowl in his two hands.

"Let thy chela go forth and beg food for thee," he said, "for I have found thee, O my Master."

H. P. B. AND W. Q. J.

The Brave and Noble, is my name for her
Who sacrificed herself and suffered so,
And ever as the Patient One I know
The quiet heart whose gentle teachings were
A Path of light no less than Lucifer.

For they unveiled again the ancient sun
Of spiritual knowledge, as is done
From age to age by each new Messenger;
She showed the truth, and he made plain the way
For those that search through darkness for the light
Or seek to be world-servers such as they
With power to signal others through the night
And point anew to our uncertain sight
The small old path that stretches far away.

M——. S——. S——.

Port Said, Egypt, April 20th, 1912.

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY*

AT or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences and most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd "fluids," was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,¹ or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—Mr. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Etudes Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Etudes Historiques*),² one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris à priori

* This article by H. P. Blavatsky was first printed in *Lucifer* for June 15th, 1892.

¹ We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about "witches." The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints," the soul is heard to mutter, "sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these inblown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity." (See *Letters to Glanvil*, quoted in *Isis Unveiled*, p. 206).

² *Memoire* read at the Académie des Inscriptions et des Belles Lettres, 1859.

doit être banni de la science," there remains little to fear. Unfortunately Mr. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*," and such is the criterium adopted tacitly by every modern critic. But what is a myth—*μῦθος*—to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as Mr. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,¹ by another that Hippocrates, son of Esculapius "*could only be a chimera*," that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction*; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbolologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were under-

¹ See Alfred Maury's *Greece*, Vol. I, p. 248, and the speculations of Holymann.

stood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries."¹

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the “stars,” and “receiving instructions from the brilliant sons of Ilu” (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (See *Isis Unveiled*, vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: “The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake.”

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the “rhombs of Hecate” and the wheels of Lucifer,”² daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the

¹ Creuzer's *Introduction des Mysteres*, Vol. III, p. 456.

² De Mirville's *Pneumatologie*, “Religion des Demons.”

same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth;
 For the plant of truth is not upon ground.
 Nor measure the measures of the sun, collecting rules,
 For he is carried by the eternal will of the Father, not for your sake.
 Dismiss the impetuous course of the moon;
 For she runs always by the work of necessity.
 The progression of the stars was not generated for your sake.¹

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

The wide aerial flight of birds is not true,
 Nor the dissections of the entrails of victims; they are all mere toys,
 If you would open the sacred paradise of piety,
 Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools." The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any

¹ Psellus, 4. See Cory's *Ancient Fragments*, p. 269, 2nd. Ed.

better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that:

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown,
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the title of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,¹ and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient

¹ The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testimony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Egypte*, i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archaeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads of years*" (*Egypte*, i. p. 15).

monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared, notwithstanding many biased judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes*:

Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These inscriptions," says Champollion, "are only the faithful echo and expression of the most ancient verities."¹

Since this was written by him some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed in their turn, to the testimony of Æschylus, as showing "prescience in at least one of the Sibyls of old," says De Mirville.²

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual

¹ *Egypte*, 143.

² *Pneumatologie*, vi. Section 2, "Promethens."

darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficient in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If," correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once," and even when we should have reached as high as the angels, the same query would have to be offered to them: "who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"¹

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and opponent, the Devil; the subject of Clement's enquiry relating to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left Path*"; we judge it as it issued from the hands of

¹ *Strom.*, i. vi.

its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their* Master the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"¹ etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.² He is loud in his praise of Hystaspes (or Gushasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.³

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not

¹ Therefore Empedocles is called *κωλυσάνεμος* — "the dominator of the wind."—*Diogenes*, L. 8. 60.

² See *Stroma.*, i, vi. ch. iv.

³ *Diogenes*, L. i. I. § 146.

been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coëternity of matter with spirit. Says De Mirville:

Pherecydes, postulating in principle the primordially of Zeus or Ether, and then admitting on the same plane another principle, coëternal and co-working with the first one, which he calls the fifth element, or *Ogenos*—thus confesses that he gets his powers from Satan . . . for *Ogenos* is *Hades*, and *Hades* is—our Christian Hell.

The first statement is “known to every school-boy” without De Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are “the heirloom left by Cain, the accursed, to mankind.” It is “absolutely proven,” says a modern memorialist of “Satan in History,” “that immediately after the flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged Race.” This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, “the evidence of Berosus is there” (*Antiq.* i. 3), and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),¹ the infamous,² who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country’s name *Chemia* (chemistry?), built in his honour a town called *Chemmis*, or the “city of fire.”³ Ham adored fire, it is said, whence the name *Chammaim*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern “chimney” (*cheminée*).⁴

¹ The English-speaking people who spell the name of Noah’s disrespectful son “Ham,” have to be reminded that the right spelling is Kham, or Cham.

² Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jervo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Sham*.

³ Chemmis, the prehistoric city, may or may not have been built by Noah’s son, but it was not his name that was given to the town, but that of the mystery goddess *Khoemnu* or *Choemnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his “twelve labours” of probation before his final initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (to-day Akhmin) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called this city Panopolis.

⁴ *Pneumatologie*, Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the “chimney” a witch flying out of it on a broomstick.

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.⁵ This might have been regarded as legendary had not subsequent discoveries shown it far from being so. Plates were found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.⁶

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis*:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Eliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

H. P. B.

⁵ How could they escape from the deluge—unless God so willed it?

⁶ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

AROUND THE TABLE

THE Mentor came in unannounced, as he often does, while we are still sitting around the dinner table. Somebody made a place for him, and Mother poured him "just a small cup" of coffee.

"We've been arguing", said the Spinster, "about the 'movie' I saw this afternoon." (We call her the Spinster because she's not old enough to object—and because she still loves "the movies," and other frivolous pleasures.)

"Of all the absurd things," Big Brother continued patronisingly, "she says she *heard* the noise the papers made, when the villain tore them in two!"

"Imagination, of course," said the Student, beaming eagerly through her glasses. "We're studying psychology and making tests right now—and it's just one of Spinster's reactions. She didn't really hear a noise, because there wasn't one to hear."

Mother sighed and voiced her grievance then and there. "Making tests! I should say so! And the last time you came home from one, you were fit subject for the Doctor. Don't you think this modern psychology study ridiculous, Mentor? I don't object to her burning her clothes full of holes in the laboratory, but I don't want my little girl's emotions played on, just as an experiment—and with others looking on."

"Well, I think such methods are more false, than ridiculous," answered the Mentor. The light shone on his glasses and then off again, as he earnestly nodded and he looked more benevolent than ever, as he smiled at Mother and Daughter.

"You see, Student, it isn't in fact psychology that *can* be so studied—not *real* psychology. Such tests belong to a super-physiology of a sort, and not a desirable sort at that. It will never discover anything of real value. That kind of experimentation is really a form of vivisection—a vivisection even more brutal than that practised on the lower animals. I'm sorry to think that you have ever been a 'subject', my dear."

"Oh, it's all right enough," said Big Brother. "We used to do all sorts of stunts in psychology when I was in college, and nobody ever got hurt."

"How do you know they didn't?" asked the Mentor with quiet emphasis. "Have you followed the careers of all the 'subjects' who were made to blush, and to cry, and to laugh, and so on—just that a few of you young jackanapes might observe their 'reactions'? Ask the Doctor here what *he* has observed. How about your neurotics, Doctor? Anything there that is due to such forced excitation?"

The Doctor usually laughs when the Mentor begins on him and his science; but this time he was respectful enough, as he balanced

a spoon speculatively on his capable fore-finger. Everybody waited; the Spinster daintily setting down her cup made the only sound.

"Why, yes, Mentor, since you ask me," said the Doctor. "There is a young girl in the hospital now with acute hysteria. She thinks she's a red disc, on a yellow field—and can't stop whirling. She'll be all right in a day or two, I fancy, but I'm afraid they'll have to take her out of school and away for a year." He went on with more animation. "Your phrase 'vivisection' is rather apt, Mentor. And do you know, by the way, that no results of value have ever accrued even to medical science from the practice of vivisection? Had an argument with my assistant only this morning about it. He claimed all sorts of results, but when I analyzed them for him, the boy was rather chopfallen."

"Indeed," Mentor nodded by way of approbation, "if modern science were not so essentially modern as to ignore all that past civilizations have accomplished, humanity would be saved many 'scientific' criminal errors. The knowledge of the ancient sages in regard to the human organism was complete; they came at it, neither by dissection nor vivisection, but by applying the laws of all growth, proceeding from cause to effect. They understood the dual nature of every kind of material, and its applicability according to condition and organism. Do you not see, that as the body is built up from the mineral, vegetable and animal kingdoms, there exists in nature a remedy for every possible derangement?"

"But, Mentor, please, you must tell me why I heard *that paper* tear!" The Spinster spoke very firmly, as is her wont, covering the interruption with a smile in her eyes. So, of course, Mentor smiled back again—everybody does.

"Oh, you make me admit you did hear it, you rascal?" said the Mentor. "Well, you did, and so did everybody else in the theatre—whether he knew it or not."

"You'll have to show me," said Big Brother, slangily.

"Yes, there's a great deal you have yet to be shown, young man," Mentor replied, amid the general laughter, and continued evenly: "I do not think that the sound you heard of tearing paper was due to imagination; the pictures you saw were records of persons in action made on a sensitive film; these pictures and motions are reproduced whenever proper conditions are supplied; we are so used to this fact that we do not realize all that the fact implies. That movements and expressions can be recorded upon a properly sensitized substance so as to be seen, should open our eyes to the fact that the *sounds* which accompanied those actions are capable of being recorded at the same time. Occult science states explicitly that they are so recorded, and can be heard whenever the proper conditions are supplied."

"Yes, but how about the sounds of the drunken revels, and heavy thuds that you didn't hear?" persisted Big Brother. "Weren't they recorded too? And if so, why didn't you hear them, Sis?"

"Maybe," answered Mentor for her, "the vibrations were too coarse and heavy to be recorded on that film. Certainly, if they were recorded, it was possible to get the sounds again. Some people present may have heard those sounds—having a greater range of hearing than ordinarily obtains. Naturally, sounds of a sharp and distinctive character are heard more readily, because they make a more definite impression upon the film. Sometime, no doubt, a combination of substance will be 'discovered' which will record simultaneously and equally all that goes on in any action and permit reproduction both to sight and hearing."

"Well, now," Mother put in as she led the way to the living-room, "it seems to me there is something of real psychology in that explanation. Or what would you call the true psychology, Mentor?"

"To be brief tonight, as I must be getting back to a letter now, I'll tell you to try out the ancients again there. Take *Patanjali's Yoga Aphorisms* for instance—(Wm. Q. Judge's rendering, by all means). It deals with the Soul or Thinker, apart from his thoughts or conditions, but responsible for them. True psychology shows the Thinker how to proceed in order to think right thoughts and perform right actions—in other words, to gain perfect control."

Student was already on her way to the book-case after "*Patanjali*" when the door latched after Mentor. Then the room settled down to its evening quiet.

MENTAL OBSTRUCTIONS TO MEDITATION*

What mental obstructions are in the way of meditation and most frequently present?

W. Q. Judge.—The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them,—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of July, 1895. The title used is our own.—[ED. THEOSOPHY.]

THE KABALAH AND THE KABALISTS*¹

AT THE CLOSE OF THE NINETEENTH CENTURY.

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabbalah—at a not very distant period of history. One says now, "It is of the devil!" the other that "the devil is a creation of the Church, and a disgraceful superstition"; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah

* This article by H. P. B. was first printed in *Lucifer* for May, 1892.

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabbalah seems less pretentious and answers as well.

as the *greatest witness* to the truths of Christianity;² the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabbalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (*i. e.*, unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the

² This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola "found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels," and so on. "In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'" The reason why will be shown in the present article.

sacred truth from the profane; for neither the Aryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts vii.*). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i. e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who revered that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.¹

¹ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Idabaoth*, spiteful and jealous.

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "*Sod* Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalms* xxv. 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalms* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "Initiated"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum*, the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis* xlix. 5, 6).¹ And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is,

¹ To "slay a man" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy."

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the *Kabalah*, but from the Aryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (*a*) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (*b*) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv. 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*, iii. 19, *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men* befalleth *beasts*, even . . . as the one dieth, so dieth the other . . . so that a man hath no preëminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since

the *Book of the Law* was re-written (rather than found) by Hilkhiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabbalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabbalists of our day that the *Zohar*, and almost all the Kabbalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabbalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabbalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (*a*) that the *Kabbalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (*b*) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabbalists seem to be aware of the fact, that the Kabbalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabbalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabbalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual

mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, shows that the *Chaldean Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidya*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.¹

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the “Sacred Metrology”) discloses the fact that “Holy Writ” contains “*a rational science of sober and great worth*,” yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i. e.*, the close relation between the sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, “the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: ‘Blessed of the Most High God, Abram, measure of heaven and earth’”—the “*creative law of measure*.”

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: “What the originally and intended right reading was [in the *Pentateuch*] who can tell?” Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numerical methods, is now only *one* of the keys

¹ The writer in the *Masonic Review* is thus quite justified in saying as he does, that “the Kabbalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*”; and he adds: “The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . for raising the dead, and actually—the devil. . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment.” “The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth.” “The Cabbalah,” from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

to the ancient mysteries, and that the Eastern or Aryan systems alone can supply the rest, and unveil the whole truth of *Creation*.¹

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.² This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line I to the zero character, together making $1+9=10$ In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically or by song.³ Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;⁴ therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," i. e., the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever ex-

¹ Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'B'rashith bará Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'B'rash ithbārā Elohim,' etc., 'In the head (source or beginning) created itself (or developed) gods, the heavens and the earth,' really a more grammatical rendering." (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

² Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

³ Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

⁴ And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

isted, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them rewritten by Shaphan, the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B. C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Aryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.¹ As Homer distinguished between the “language of Gods” and the *language of men*,² so did the Hindûs.

The *Devanâgarî*—the Sanskrit character—is the “Speech of the Gods” and Sanskrit the divine language.³ As to the Hebrew let the modern Isaiahs cry “Woe is me!” and confess that which “the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text” has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. “As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred (in *Bible* and Kabalah) and commonly made applica-

¹ See *Theosophist*, November, 1879, article *Hindu Music*, p. 47.

² *Theos.* xiv. 289, 290.

³ The Sankrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shastras*); and are called *Devanagari*, “the speech or language of the Gods.” And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

ble to the Divine Being, were after all *not so*," but were mere manifestations of the unknowable, such

In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*, from the first to the last word.

For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabbalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabbalist has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet for his prophet—this writer having never been a Kabbalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabbalist was born among the sons of men than the late Eliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabbalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabbalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabbalists. The "*Sodalian* oath" of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabbalists ought to rely, however incomplete their statements from the standpoint of

a *full revelation*, i. e., of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone—for *physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabbalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabbalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically No. What the Kabbalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabbalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabbalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabbalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabbalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabbalah and the Kabbalistic works, before he is made to face other arguments. For the Kabbalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabbalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabbalah, as a word, is derived from the root *Kbl* (*Kebel*) "to hand over," or "to receive" *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that "the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*"; for in this sentence the first proposition only is true, while the second is not. It is not allied to "tradition" but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by "pictorial" any cipher, number, symbol, or other glyph

that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.¹ Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabalistic works.

H. P. B.

THE KSHATTRIYA'S DUTY*

Please explain the following passage from Bhagavad-Gita, chapter II, Judge's edition, page 14: "A soldier of the Kshattriya tribe has no duty superior to lawful war," and especially show why the answer to Question I, New Series, is not inconsistent with the passage.

W. Q. Judge.—It is a phrase meaning that the duty one is born to, or has, is the one to be performed and that no other assumed duty is superior. From the Hindu point of view it refers to caste and that a member of the warrior caste is born for fighting which for him is, according to his religion, a duty. As Arjuna was a Kshattriya, Krishna naturally referred to his caste duty. Had he been a *Sudra*, or servant, then the verse would read that a "slave of the *Sudra* tribe has no duty superior to performing service as required." The Vedic religion, unlike the Buddhist, permits a certain caste to fight and kill, *lawfully* and in defence of the country. But the Brahman and the merchant are not permitted to thus kill. Hence each in his caste performs the duty of that caste into which he was born. Looking at the verse from an American and non-caste standpoint, then it is simply an assertion that present duty, when known, is superior to any assumed or unknown duty.

I fail to see what Question I, has to do with this. That question was upon capital punishment. If one is of the Vedic religion he will allow of lawful war for defense of country, if he is a Buddhist he will be against all killing; and both may be against capital punishment; the answers to Question I, did not declare anything as to what particular religion was followed. Capital punishment for crime is a very different matter from sudden death in lawful war.

¹ Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of September, 1895. The title used is our own.—[Ed. THEOSOPHY.]

WHAT IS THE CRITERION OF THEOSOPHY?*

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H. P. B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W. Q. Judge.—This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, "What is the criterion of Theosophy?" is that it is found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H. P. B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it makes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for December, 1895. The title used is our own.—[ED. THEOSOPHY.]

ON THE LOOKOUT

Sir Rabindranath Tagore, poet, philosopher and humanitarian of India, has attracted wide attention in the West; first, perhaps, because of having been awarded the Nobel prize for idealistic literature, but subsequently because of the beauty and merit of his writings. His visit to these shores is primarily to obtain aid to sustain and extend his humanitarian work in his own country, which in itself is a confession of the inability or unwillingness of his own people to do so. He admits and commends the wonderful energy and material progress of the West, while pointing to the futility of that progress as an end in itself. He points to India as the storehouse of the wisdom of the past and assumes that that country has the power to raise the West to right ideals and true progress.

Theosophists for forty years have been proclaiming that the East is the storehouse of ancient wisdom, realizing at the same time that India is only a portion of the East, and furthermore that it has not applied that wisdom in any practical way. Brahmanism is the dominant religion of India, and it allows for no propaganda; other nations may die in their sins for all that the adherents of that religion have done to help or save. In fact, had it not been for H. P. Blavatsky and her Western colleagues' persistent efforts to draw attention to the existence of the Wisdom Religion in the East, and the presentation of that ancient knowledge in the language of the West, there would have been no open doors for the swarm of Swamis and others of the East who took advantage of the work done by Western people to further their own sectarian or personal purposes.

Modern India has to raise itself by a practical application of the ancient wisdom it has inherited—not acquired. It has to make those ideals a living power in the lives of its people. Until it has accomplished this, it is powerless to influence or help Western peoples, who, whatever may be their paucity of ideals, have at least the earnestness, courage and energy to put such as they have into practice.

Nevertheless, the West sorely needs the stored up ancient wisdom of the East, and the East will not be aroused until the West avails itself of the treasures of the past and is able to teach the East how to use them, for the great mass of Eastern peoples, although gentle, are ignorant and superstitious; their superstitions are theological; the Brahman fosters this and the caste system presents almost insurmountable barriers.

It is therefore folly for either East or West to take any stand upon the idea of national superiority; each needs the best that the other possesses, and not until this jointure is made will there be any true progress for either.

As conditions now stand, the West is fully organized, armed and equipped to put into practical application any ideals it may adopt; the East, unfortunately, has gone too far to raise itself. It is therefore the destiny and the duty of the West to raise the East from the inertia, the darkness, superstition and ignorance into which it has fallen. It is a glorious destiny, the truth of which should be self-evident, for in the West is a mass of revolving energy composed of human egos from all the ancient ages of the past, which, having established a better material foundation than has heretofore existed, is ready to take and adopt higher and better ideals, ideals that only the ancient Eastern Wisdom can supply.

We are inclined to think that if Tagore felt free to express himself frankly, he would agree essentially with what has been here expressed, for he has not only to refrain from arousing prejudice in the West, but has also to consider the prejudices of his own people in carrying out his immediate purpose. His aim, as we understand it, is to break down the barriers of nationality by a general reliance upon the great facts of human experience and development in all ages. The way has been prepared for him and others

like him by Theosophy, which is in fact a presentation in Western form of the ancient Eastern wisdom; so we welcome his coming and his message as another link in the great chain which is forming to bind the treasures of the East and the power of practical application of the West together—a combination which could not fail to uplift the whole world.

Garrett P. Serviss, who writes a great deal on popular scientific subjects, has been discussing the so-called Fourth Dimension. Mr. Serviss illustrates how the idea may be analogically grasped by the use of the imagination. If we eliminate one of the three dimensions with which we are familiar, say thickness, and use the other two as an arbitrary basis from which to consider our ordinary sense experiences, we would then be living in an assumed world with but the two dimensions of length and breadth. This would be a sufficient basis from which to account for a multitude of perceptions. But the moment anything moving up and down should cross the plane of our flat world we would be in contact with it, though utterly unable to account for it. It would appear as a supernatural event, born out of nothing at the instant of its transit through our plane of perception, and in the same instant vanishing into thin air. Just so, in the theory of a fourth dimension. Assuming that such a dimension actually exists, any contact with it would, from the basis of three-dimensional reasoning, be entirely inexplicable and contrary to nature—as we know it. Are there any such inexplicable contacts? Mr. Serviss cites the passage of a body through a solid wall, without obstruction, and “spiritualistic” phenomena, as possible illustrations of such phenomena. He might have added the equally well known one of knots being tied in an endless cord, and many others going on before our eyes, so to say, but not yet looked at from the fourth-dimensional standpoint. Mr. Serviss concludes by pronouncing that all such “reasoning is purely speculative. Nothing is ever absolutely proved by it, and if the idea of the fourth dimension had not found its way into so many books and writings, as well as into the conversation of people, I would advise you to pay no attention to it. But it is one of the phenomena of our intensely curious age which all intelligent persons must take note of, and, besides, we don’t know to what the incessant progress of the human mind may ultimately lead.” Which closing phrase is what the lawyers call “saving an exception.” In the title of his article Mr. Serviss calls the fourth dimension the “Mystery of the Universe,” and in the course of his remarks speaks of it as “metaphysical and not scientific.”

It might be perceived, even by a layman, that without metaphysics no science is possible, since it is assuredly with his mind that Mr. Serviss as well as others must consider any kind of phenomena. The real mystery of the universe is why men of science, who must be students of nature, should endeavor to solve the problems of what might be termed a “seven-dimensional” universe, from the basis of two-dimensional reasoning. Of the three dimensions we know, even a scientist must admit that two of them at least, “length” and “breadth,” are purely metaphysical, since they are not “physical”; and the third, “thickness,” cannot be seen.

It is good to turn to the clear words of H. P. B. on the subject of the “fourth dimension,” for they speak with the authority of knowledge in regions where scientists can only vaguely speculate. None the less, the knowledge does not lie in the statement, but in the application. When *applied*, Madame Blavatsky’s teaching in this, as in other matters, will be seen to be authoritative because fully explanatory. The difference does not lie in the reasoning power, but in the basis adopted. Madame Blavatsky’s basis is all-inclusive, hence no phenomena are inexplicable from it. Modern science, on the contrary, finds itself compelled every day to modify its basis of reasoning because of contact with phenomena that can neither be denied nor explained. And this must ever remain true of enquiry from an empirical standpoint. But let us see what light is shed from the *Secret Doctrine* on this subject.

In the Original Edition of that work, at page 251 (third and subsequent editions, page 271), she writes:

"To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the '*Fourth dimension of MATTER in Space*.' . . . The characteristics of matter must clearly bear a direct relation always to the senses of man. Matter has extension, colour, molecular motion, taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it '*NORMAL CLAIRVOYANCE*'; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term 'dimension' itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the '*Sun rising and setting*.'"

In another place she quotes one of the MASTERS as saying in reference to the SEVEN STATES OF MATTER of our globe or world that "they are in CO-ADJUNCTION but not in CONSUBSTANTIALITY." The theosophist, recognizing the existence of these seven states of matter, each with characteristics appropriate and peculiar to itself, as well as senses and faculties making up a state of consciousness corresponding thereto, is not driven either to deny the occurrence of phenomena due to contact between different states of matter and different planes of consciousness, or to speculative efforts to explain the one in terms of the other. Recognizing the unity of all in nature, and consciously aware that the one power of perception reaches up and down through all the states and planes, he uses it to synthesize and co-ordinate his experiences on any and all planes, and sees no unsolvable "mystery" anywhere. "The fourth dimension" can never be understood from the basis of three-dimensional perceptions, no matter how frequent experiences we might have of the "passage of matter through matter." Dreams can never be understood from the standpoint of waking consciousness, no matter how often they tie hard knots in our endless attempts to fathom their nature. Nor can the great mystery of death and birth be solved by any number of "spiritualistic" phenomena. For all these are but phenomena due to the interpenetration of states of consciousness with states of matter, and cannot be studied analytically with any success until approached from the firm foundation of the all-inclusive philosophy of the Theosophy taught by H. P. B.

The dying words of Nero—"What an artist is lost in me!"—seem, in the verdict of history, the last froth of vanity from the lips of an infamous monster. History remembers his orgies and his crimes, so that in reading of him we are apt to see him only in the single picture of a drunken reveler framed in the sufferings inflicted on his victims. Yet Nero must have formed a consistent whole in his career, and the background of the emperor is the

man himself. That man, curious as it may appear, is recorded as having been a pupil, and a fairly diligent one, of the best philosophers of his time. All his life he essayed music, poetry, architecture, philosophy, and believed himself not merely gifted and favored of the gods, but of deific essence himself. Novelists have more than once seized on this contrast between Nero the maniac emperor, and the darling of the gods as he believed himself to be, to show the startling possibilities of mental action in an unrestrained field of expression. What little of psychology exists in the West is more often found in the imaginative writings of the story-tellers than in the more pretentious students. Nero, a man born with capacity and intellect, becomes emperor of Rome. There, surrounded with flattery, in a current that set without opposition in whatever direction he looked, his mounting egotism becomes his god. The power of the emperor, the deference with which it was surrounded, became his power, and the deference and irresistible and spontaneous tribute from all the world to Nero. It is a study in the psychology of the human mind when clothed in the purple of believed-in supremacy.

Since the advent of the teachings of Theosophy, with its revelation of the nature and possibilities inherent in every human being, there are many who have gone Nero's road. Fascinated with what they have learned of other planes in nature, eager for occult preferment, thirsting for supernormal experiences, they have plunged headlong through every passage that might seem a door to the unknown, regardless of where it might lead, sure of their own discrimination under any and all circumstances. "The Astral plane" has been the lure of destruction, where all contributed to gratify their desire for the marvellous, where their empire seemed supreme, their artistry unquestioned. Like Nero, these have all been students of the philosophy, all convinced of the reality of their own powers, never suspicious of the fatal glamour of the environment in which they move, and when moral suicide overtakes them, they exclaim, "what an artist is lost in me!"

A good deal of attention and interest has been excited in England by the book, "The Dreams of Orlow," a recital of the astral experiences of a student of the "occult." Its counterpart, in a way, in America, has been the "Letters From a Living Dead Man," and many others of the same order. They all deal with the hidden side of life, and all have more or less to say about reincarnation, karma, and other theosophical teachings. These form what might be called the marginal decorations of what in fact tends only to arouse curiosity, in itself a purely animal quality, and an itch to emulate and obtain for one's self one's own share of first-hand experiences in things mysterious. There is in none of the countless literature of spiritism, spiritualism, kabalism, and the varieties of "occultism" under discussion, any record of the arousal of the higher nature in any one, if by higher nature we mean that which tends to the strict performance of one's duties in life, the cultivation of the moral qualities, the formation of an unselfish and steadfast character. Can we imagine ourselves entrusting the great responsibilities in life, such as parenthood, the care of children, the welfare of the community and the state, by preference to those who have been most zealous in the lore of the "occult arts" and most successful in astral voyaging? Yet really to be a theosophist, really to be a student of Occultism, really to be a searcher for things spiritual, is to be ever more and more trustworthy in any capacity in life. Scant wonder that the stern philosophy and the clear, consistent, practical morality inculcated by H. P. B. and W. Q. J. should prove less and less attractive to the seeker for "powers" and the assiduous cultivator of marvellous phenomena.

Take two sentences from H. P. B.'s article, "Occultism Versus the Occult Arts." In one she says,

"The 'Astral man' is not the companion of the divine Ego but of the earthly body. It is the link between the personal Self and the Body, and is the vehicle of transitory, not of immortal life."

If this is true—and the proofs are all too abundant in the shattered lives of those who seek Wisdom and spiritual Life through the separation of this “vehicle of transitory life” from the physical body—then one may lay aside all desire for such abnormal experiences in the same way and for the same reason one would set aside any wish to cultivate the experiences of drunkenness, of narcotics and opiates. And one would set aside all literature or associations whose real tendency is to induce familiarity with this “night side of nature” in unseen realms.

The other sentence referred to reads as follows:

“Sensual, or even mental self-gratification, involves the *immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips.”

The history of occultism and mysticism in all the religions no less than in the era of the present Theosophical Movement, has ever had for its concomitant this mass of wreckage of the foolish, the unwary, and the selfish seekers in forbidden paths for the fruits of the tree of knowledge. Surely the highest of spiritual gifts is Discrimination, and that is lost the moment the straight and narrow way is departed from. With the ever-increasing flood of literature that, if not intentionally left-hand, is, in its least harmful tendency, calculated to awake and strengthen those qualities in us all which most need eradication, it is the present pressing duty of all true students to spread broadcast, as widely and as quickly as possible the true Occultism embodied in the writings of Madame Blavatsky and Mr. Judge. For this is a Roman age.

The Messenger for September contains an article by Irving S. Cooper entitled “Peters and Psychism,” which should afford a starting point for a return towards sanity and the study of the teachings of H. P. Blavatsky by many members of the theosophical society with which Mr. Cooper and *The Messenger* are affiliated—not to speak of the many other societies and groups with “occult” and mystical leanings. An application of the lessons taught in “Peters and Psychism” to the immediate literature that has been chiefly in evidence in the various theosophical and occult societies for the last twenty years would at once open the eyes of many otherwise sincere but misguided students to the fact that the texts they have been reading with diligence, and the practices they have been following with assiduity, are the fruit and product of that very psychism that Mr. Cooper's article pictures with good-tempered but sharp satire. “Peters” is told:

“You are on the wrong track. Spirituality and the higher psychism are not won by concentrating on the solar plexus or holding your breath. There is only one sure foundation for any sort of real development, and that is a strong and noble character. What have you done to strengthen your character, to render more noble your qualities of mind and heart? Nothing at all? Too busy with psychic tricks?

“Did you stop to ask yourself, after your vision came, whether you were pure enough, unselfish enough, strong enough, for such a high office?”

For “Peters” had had visions. He had confided to his mentor the greatness of what had occurred and what was in store in these words:

“I have attained, but my lips are sealed by a vow of silence. I have been led from height to height, from pinnacle to pinnacle, from initiation to initiation. Soon my great work will commence in the world. I but await word from the Great One.”

Then "Peters" was told that his egotism was so colossal that he believed the vision true, and that he had been carrying around with him a "fearful burden of stupendous destiny":

"In your own estimation you had the power to accomplish anything and everything, and this very egotism is the cause of your undoing. To-day you swaggered into my room wearing an air of spiritual superiority. . . .

"The Initiate does not waste time thinking of himself, he never dreams of displaying his psychic powers, he is not anxious to look up your past lives and enumerate the colors of your aura. . . .

"You have attained, Peters, but not to Initiation. The height you reached was the dizzy pinnacle of self-worship, self-glorification. The initiations through which you passed were those into the mysteries of your own imagination, wherein conceit plied the magic wand. . . . What we need more than anything else in this world, if we are to keep our feet upon the slippery pathway leading to the goal of real attainment, is profound humility. Truly we are but little people, toddling infants, and humility should be our shield, as selflessness is our goal. How can we, with our untrained minds, our wandering thoughts, our childish sense of values, our unconscious selfishness, our unpurified and uncontrolled bodies, be of help to the world in developing psychism?

"Drop all this psychic nonsense, Peters, and take your real training in hand, the training offered by this wonderful old world of ours. Look around you. Everywhere there are people you can serve. See, here are sorrowing hearts you can comfort; there is ignorance you can remove. On every side are vice, weakness and frailty you can help to overcome. Is not this work the most glorious privilege on earth? . . . Try hard to serve the Master by serving Humanity . . . and never forget the teaching of the Master that *the time and strength that it takes to gain psychic powers might be spent in work for others.*"

Had those who have been the leaders, guides and counsellors of the various sects and cults into which has been broken the once great Theosophical Society, heeded the oft-repeated admonitions of Madame Blavatsky and Mr. Judge, we cannot doubt that that Society would have continued an instrument of service to the Masters who ever strive to aid that great orphan—Humanity—a true and united "nucleus of Universal Brotherhood." But the thirst for psychic powers proved too strong for them, as for "Peters," and the result has been all that it should not have been. With the single exception of Mr. Judge, *every prominent worker in the ranks of the old Society succumbed to the lure of some personal psychological experience.* To the warnings and advice of H. P. B., of Mr. Judge, and of the real Masters for whom they spoke, these old students turned deaf ears, sure of themselves, their visions and their own greatness, even as "Peters" replies to his friend:

"I will try to remember everything you said, so as to be able to help people—*when I commence my great work next week as a seer.*"

Mr. Cooper and all other students of real Theosophy in the various theosophical societies can render no greater service to the cause of Theosophy, to their fellow-students, and to the world at large, than by exposing the conceits and egotisms posing and peacocking as teachers and authorities; by decrying psychism; and, above all, by pointing all and sundry to true Theosophy and its true Teachers—H. P. B. and W. Q. J.

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Vol. V

DECEMBER, 1916

No. 2

"All true things must be total, and all totalities exist at once, each in all."

—WILLIAM 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.



Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.—*Voice of the Silence.*

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THE BHAGAVAD-GITA CHAPTER XVI.

DEVOTION THROUGH DISCRIMINATING BETWEEN GODLIKE
AND DEMONIAL NATURES.

BY A STUDENT OF W. Q. J.

IN this chapter Krishna begins with an enumeration of the "god-like" qualities. It will be noted that these qualities or virtues are not so numerous as they are comprehensive and complementary, and that, taken as a whole, they fully express the title under which they are assembled—a godlike nature.

When we come to examine these qualities from the modern point of view and compare one with another, we may find it difficult to reconcile some with others: as for instance, "power" and "fearlessness" with "freedom from conceit". Our individualistic tendencies incline us to think that a sense of superiority is necessarily present with power and the absence of fear. And again, if we take the simplest, most definite and most easily understood of these qualities, "not speaking of the faults of others", we see only a pale and negative virtue. Yet fault-finding is the most universal and most insidious expression of conceit and self-assertion. Speaking of and pointing out the faults of others is a vice which masquerades under many forms of virtue but in reality it is used to hide our own faults and present the appearance of a righteousness we do not possess—a vice which perpetuates self-delusion and negatives every apparent virtue. St. Paul, the Initiate, in I. Corinthians, Chap. XIII, says in this regard:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Charity implies the possession of all the virtues, for they are all included in it; it implies the absence of fault-finding and condemnation. But charity is not negative; that which makes charity effective is knowledge, not sentiment; hence the need of discriminating between what are here called "godlike" and "demoniacal" natures.

We must therefore enquire into the meaning of Discrimination. It is a faculty, or power, whose range and value depend entirely upon the knowledge and understanding of the individual using it. All men use this faculty but in as many different degrees as exist between the densest ignorance and the highest intelligence and wisdom. It may be called the ability to do the right thing, at the right time, and in the right place, on every plane of action. This necessitates a universal point of view, an understanding that covers the whole of nature, and a universal application of both.

The ancient wisdom of the Gita begins with universals and descends into particulars, this being the course of evolution. It posits One Spirit as animating all beings and all forms, and shows the universe to consist of an aggregation of evolved beings of innumerable grades, each with its own form and tendencies, and each acting according to its own *acquired nature*. Whatever accords with the acquired nature of each being, will appear to it as good; whatever obstructs or opposes it, will appear as evil; this being true, it is self-evident that good and evil are not things in themselves, but are appearances due to the attitude of the perceiver towards things, forms, conditions and circumstances.

No such considerations as the above could be addressed to any being lower than Man, because he alone, of all those in physical forms, has reached that point of development of his *acquired nature* which enables him to grasp that which is above, as well as that which is below, and permits him to extend his range of perceptions in all directions. He has reached that point at which he can know himself to be Immortal, and may, if he wills, bring his *acquired nature* in accord with his own spiritual nature. All of his perceptions are of the "pairs of opposites"; without these he could never find himself, nor understand the natures of those who are struggling to free themselves from the binding force of self-identification with forms and conditions.

It must be understood that Man, the Eternal Pilgrim, is not his perceptions, for they are always relative. In all perceptions are to be found "the pairs of opposites", for no perception could exist without them. Without darkness, there could be no perception of light; without pain, there could be no perception of pleasure; without sorrow, there could be no perception of joy; without sin, there

could be no perception of holiness. That these perceptions are all relative to the Perceiver is shown in the fact that what is light to some is darkness to others; pleasure to some is pain to others; joy to some is sorrow to others; holiness to some is sin to others.

It is the lack of understanding of these facts in nature that produces every kind of "demoniacal nature", and there are many kinds. There are those who "know not the nature of action nor of cessation from action"; those who "deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit"; those who "seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites"; there are those who esteem "themselves very highly, self-willed, and full of pride, ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual (that which is known) but only for outward show; indulging in pride, selfishness, ostentation, power, lust and anger, they detest me (the One Spirit) who am in their bodies and in the bodies of others." What an arraignment this is of present day religions and systems of thought! All sects present formulas which must be accepted on faith, but which cannot be proved to be true. Many systems of thought affirm the unproven and unprovable and deny the obvious facts of experience, thus ignoring law and justice in the universe; they deny the effects they perceive, on one side of nature, and affirm as self-existent the effects they perceive of an opposite kind, deluding themselves by offsetting one effect against the other, and never perceiving the Cause of both effects. None of these religions and systems of thought as represented by their adherents have the faintest suspicion that they are but repetitions of the errors of past times and peoples; yet such is the fact known to every student of ancient literatures, religions and sciences, who has gained discrimination by means of "the pairs of opposites."

As before said, true discrimination proceeds from a universal point of view, an understanding that covers the whole of nature, and a universal application of both. The universal point of view is that all manifested nature, including all things below Man, Man himself, and all beings above Man, as well as all forms, degrees of substance, and elements have proceeded from one Source, the One Spirit. The understanding comes from a realization that, from atom to the highest being, each is an expression of that One Spirit; and that from the faintest glimmering of perception in the lowest kingdom to the heights of Divine Knowledge, the path is the same for all under Law. Then comes the application of the knowledge gained.

The student must raise himself beyond "the influence of the pairs of opposites." He must see that these are but the means and modes necessary to give him ever-widening perception, and he must realize that he is the Perceiver and not any nor all of his perceptions. And as he raises himself above that influence, he will find others

like himself, and still others beyond who are of a godlike nature—who love and understand; who possess what appear to others as virtues, but which to them are but actions with spiritual knowledge as director; who understand the vices of men to be due to ignorance and not to innate wickedness; and who hence have patience, power and fortitude, universal compassion, modesty and mildness. They know that that which makes for evil can be turned into that which makes for good; that which makes for destructiveness can be turned into that which makes for constructiveness; that which makes for separation and selfishness can be turned into that which makes for unity and selflessness. So knowing, all nature is theirs, every power and element in it are their instruments; not that the relativities of good and evil can or should be destroyed, but that the spiritual identity of all beings shall be realized at every stage, and only such thought and action prevail as will bring about a harmonious progress towards perfection.

True Discrimination distinguishes between good, evil, and mixed natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads far beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way.

QUESTION ABOUT SOUNDS*

It has been said that all sounds are still in existence, and that if we could rise high enough we would be able to hear every sound that has ever been produced. If this be true, would not the intermingling of so many sounds only produce a roar as of thunder?

William Q. Judge.—This is not a profitable query theosophical. The FORUM is not for scientific replies, but for theosophical discussion. This question relates solely to natural physical laws. Science deals with it and says the resultant sound would be a harmonious tone. Questioner should read books on vibrations of air; music; sound-waves; and consult practical scientific men on this question. Suppose the FORUM replied "No," or "Yes," to the question, what would be the effect on theosophical doctrines? Nothing at all, and no advance made either way.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own. [ED. THEOSOPHY.]

CHRISTMAS THEN AND CHRISTMAS NOW*

WE are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of their religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids “that sylvan spirits might flock to the evergreens, and remain un-nipped by frost till a milder season.” In Roman Catholic countries large crowds flock during the whole evening and night of “Christmas-eve” to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of “Queen of Heaven.” To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future “Redeemer” was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the “Son of Man,” who had “not where to lay his head.” It makes it all the harder for the average Christian to regard the explicit statement that—“it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven” as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—“the voice of one crying in the wilderness.” In that, she but followed the wisdom of the ages—the wisdom of the old Aryans, which is also “justified of her children;” for, as neither the modern Hindu devotee understands a word of the Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day the bells are set merrily ringing at midnight, throughout England and the Continent. In France and

* This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1879.

Italy, after the celebration of the mass in churches magnificently decorated, "it is usual, for the revellers to partake of a collation (*reveillon*) that *they may be better able to sustain the fatigues of the night*," saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Siva,—the great day of gloom and fasting, in the 11th month of the Hindu year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No *reveillons* or compromises for them. True, they are but wicked "heathens," and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the 4th century that, urged by Cyril of Jerusalem, the Pope (Julius I.) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December,—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. "Dupuis shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ"—remarks Higgins in his *Anacalypsis*. As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote in this relation, the confessions of the Christian Bishop of Ratisbone, "the most learned man that the middle ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial Virgin rises above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ*," he says, in the *Recherches historiques sur Falaise, par Langevin prêtre*. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present cere-

monies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called "Holy Virgins," and a DIVINE BABE may be found in every "heathen" religion. We will now draw two pictures of the Merrie Christmas; one portraying the "good old times," and the other the present state of Christian worship. From the first days of its establishment as Christmas the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed" —says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls' heads, cherubs, Eastern Magi, (the Mobeds of old) and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. "The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs. . . ." We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Kalidowski*. In Italy, Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas eve, and continue often till Candlemas (Feb. 2), every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey" . . . "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants "amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and of asses" are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian

world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

"Attended by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered cast-away stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

"Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, 'Here, you poor forsaken cuss, take this!' A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God."

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas-eve, the oxen may always be found on their knees, as though in prayer and devotion; and, "there was a famous hawthorn in the churchyard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December;" which, considering that the day was chosen by

the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsal, that, at the festival of Christmas, "the men, living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that, a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves." Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas-eve to see whole nations changed into "wild beasts"—especially in time of war.

DESIRABILITY OF CREMATION*

What theosophical reasons are there for preferring cremation to earth burial?

W. Q. Judge.—I find in the answer to this question which appeared in September, some statements regarding the Egyptians to which I would like to take exception on the ground that they cannot possibly be proved. It is said that because the Egyptians thought the soul could not gain its freedom until the body disintegrated, they therefore embalmed the body in order to chain the soul to it. I cannot agree to this at all. And all that we read of the aspirations for freedom and desire to be with the Gods which the Egyptians indulged in, would tend to show that if they knew how to allow the soul to gain its freedom they would not try to prevent it by making it stay in a mummy.

The answer then goes on to say that the soul being thus cut off from physical life and pent up in the body with its desires, it there had to fight its own nature, and if it did not succeed it had to fight again; this, the answer said, enabled the soul to have immense power upon its return to earth where it might achieve union (with the highest) without difficulty. It seems therefore from this that for a time at least it would be better to be a mummy than a man. I do not agree with the propositions made, they cannot be proved, and I do not think they can be shown to be anything more than fanciful; at present I do not know of any book or record in which there is any account or hint of this doctrine.

* 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.]

THE LAST SONG OF THE SWAN*

"I see before my race an age or so,
And I am sent to show a path among the thorns,
To take them in my flesh.
Well, I shall lay my bones
In some sharp crevice of the broken way;
Men shall in better times stand where I fell,
And singing, journey on in perfect bands
Where I had trod alone. . . ."

THEODORE PARKER.

WHENCE the poetical but very fantastic notion—even in a myth—about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description. In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that offered treacherously biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird—whether it be the "whistling" (*Cignus Americanus*) or the "trumpeter" swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend. "When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant—a heart-rending song of death—the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it."

Just so, "those who hear it." But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptance of such a statement, even as a poetical license, one of the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer—owing to personal feelings—to Fénélon, the Archbishop and orator, being dubbed the "Swan of Cambrai," but we protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of—the "sweet swan of Avon;" and as to Homer being nicknamed "the Swan of Meander"—this is simply a posthumous libel, which LUCIFER can never disapprove of and expose in sufficiently strong terms.

Let us apply the fictitious idea rather to things than to men, by remembering that the swan—a symbol of the Supreme Brahman and one of the *avatars* of the amorous Jupiter—was also a symbolical type of cycles; at any rate of the tail-end of every important cycle in

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

human history. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its *raison d'être*. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan's throat with musical modulations and made of him a sweet songster, and a seer to boot.

The last song of the present "Cyclic Swan" bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe's raven. The combination of the figures 8 and 9, spoken of in last month's editorial, has borne its fruits already. Hardly had we spoken of the dread the Cæsars and World-Potentates of old had for number 8, which postulates the *equality of all men*, and of its fatal combination with number 9—which represents the earth *under an evil principle*—when that principle began making sad havoc among the poor Potentates and the Upper Ten—their subjects. The Influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi!* Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d'Aosta, Prince William of Hesse Philippsal, the Duke of Montpensier, the Prince of Swarzburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen, and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O "innocent" and "harmless" Influenza?

Each of these royal and semi-royal Swans has sung its last song, and gone "to that bourne" whence *every* "traveller returns,"—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in "heaven," than it does among the said caste on earth.

Apropos of Influenza—miscalled the "Russian," but which seems to be rather the scape-goat, while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature; which is almost ubiqui-

tous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only "an agile microbe" as Dr. Symes Thomson would make us think? And is it quite true that the *influential* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest—the so-called "Russian Influenza" is veiled to this day, though its body is heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called "Influenza," was known before as the *grippe*, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias* "grippe," may prove interesting to some readers. This is what we gather from authoritative sources.

The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, killing *the old people, the weak and the invalids*. At Madrid the mortality was enormous, and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany; thence passed, in 1593, into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the "innocent" visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 per cent. dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world—that only time—as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847, it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoyé Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According

to the above-given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called "Russian." That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz catarrhe*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air-current, embracing whole countries and parts of the world; striking at the same time the mariner, in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium*, like Davos in Engadin,* where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary, common type, *e. g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the "microbe-killer," himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—"the life supporter" of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short—oxygen becomes ozone. That would account probably for the preliminary symptoms of influenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion: hence the terrible heat in the patient's body and the paralysis of rather

* "Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland."
—The Morning Post of January 21, 1890.

weak lungs. What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science*." A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I. p. 144, 2nd foot-note.¹ Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* pp. 113 and 114, Vol. II.²) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoyé Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advice on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:— . . . "It becomes thus evident that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions. . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men."

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sub-lunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the "occult" sciences, and sacrificing truth to personal prejudices.

Meanwhile, the last death song of the cyclic Swan has commenced; only few are they who heed it, as the majority has ears merely not to hear, and eyes—to remain blind. Those who do, however, find the cyclic song sad, very sad, and far from melodious. They assert that besides influenza and other evils, half of the civilized world's population is threatened with violent death, this time thanks to the conceit of the men of *exact* Science, and

¹ Original Edition—The matter in this foot-note appears in body of text on p. 168. New Edition. [Ed. THEOSOPHY.]

² Original Edition; p. 120 and 121, New Edition. [Ed. THEOSOPHY.]

the all grasping selfishness of speculation. This is what the new craze of "electric lighting" promises every large city before the dying cycle becomes a corpse. These are facts, and not any "crazy speculations of ignorant Theosophists." Of late Reuter sends almost daily such agreeable warnings as this on electric wires in general, and electric wires in America—especially:

Another fatal accident, arising from the system of overhead electric lighting wires, is reported to-day from Newburgh, New York State. It appears that a horse while being driven along touched an iron awning-post with his nose, and fell down as if dead. A man, who rushed to assist in raising the animal, touched the horse's head-stall and immediately dropped dead, and another man who attempted to lift the first, received a terrible shock. The cause of the accident seems to have been that an electric wire had become slack and was lying upon an iron rod extending from the awning-post to a building, and that the full force of the current was passing down the post into the ground. The insulating material of the wire had become thoroughly saturated with rain. (*Morning Post*, Jan. 21.)

This is a cheerful prospect, and looks indeed as if it were one of the "last songs of the Swan" of *practical* civilization. But, there is balm in Gilead—even at this eleventh hour of our jaw-breaking and truth-kicking century. Fearless clergymen summon up courage and dare to express publicly their actual feelings, with thorough contempt for "the utter humbug of the cheap 'religious talk' which obtains in the present day."* They are daily mustering new forces; and hitherto rabidly conservative daily papers fear not to allow their correspondents, when occasion requires, to fly into the venerable faces of *Cant*, and Mrs. Grundy. It is true that the subject which brought out the wholesome though unwelcome truth, in the *Morning Post*, was worthy of such an exception. A correspondent, Mr. W. M. Hardinge, speaking of Sister Rose Gertrude, who has just sailed for the Leper Island of Molokai, suggests that—"a portrait of this young lady should somehow be added to one of our national galleries" and adds:—

"Mr. Edward Clifford would surely be the fitting artist. I, for one, would willingly contribute to the permanent recording, by some adequate painter, of whatever manner of face it may be that shrines so saintly a soul. Such a subject—too rare, alas, in England—should be more fruitful than precept."¹

Amen. Of precepts and tall talk in fashionable churches people have more than they bargain for; but of really practical Christ-like work in daily life—except when it leads to the laudation and mention of names of the would-be philanthropists in public papers—we see *nil*. Moreover, such a subject as the voluntary Calvary chosen by Sister Rose Gertrude is "too rare" indeed, anywhere, without speaking of England. The young heroine, like her noble predecessor, Father Damien,² is a true Theosophist in daily life and prac-

* Revd. Hugh B. Chapman, Vicar St. Luke's, Camberwell, in *Morning Post*, January 21st.

¹ *Loc cit.*

² *Vide* "Key to Theosophy," p. 239, what Theosophists think of Father Damien. (Original Edition, see p. 161 New Edition.—ED. THEOSOPHY.)

tice—the latter the greatest ideal of every genuine follower of the Wisdom-religion. Before such work, of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha and Christ-like altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongues of gas-light in street lamps pale and vanish before the rising sun. Sister Rose Gertrude is not only a great and saintly heroine, but also a spiritual mystery, an Ego not to be fathomed on merely intellectual or even psychic lines. Very true, we hear of whole nunneries having volunteered for the same work at Molokai, and we readily believe it, though this statement is made more for the glorification of Rome than for Christ and His work. But, even if true, the offer is no parallel. We have known nuns who were ready to walk across a prairie on fire to escape convent life. One of them confessed in an agony of despair that death was sweet and even the prospect of *physical tortures* in hell was preferable to life in a convent and its *moral* tortures. To such, the prospect of buying a few years of freedom and fresh air at the price of dying from leprosy is hardly a sacrifice but a choice of the lesser of two evils. But the case of Sister Rose Gertrude is quite different. She gave up a life of personal freedom, a quiet home and loving family, all that is dear and near to a young girl, to perform unostentatiously a work of the greatest heroism, a most ungrateful task, by which she cannot even save from death and suffering her fellow men, but only soothe and alleviate their moral and physical tortures. She sought no notoriety and shrank from the admiration or even the help of the public. She simply did the bidding of *her* MASTER—to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases. And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with “her Father in secret,” trying to conceal the grandest and noblest of all human acts, as another tries to hide a crime.

Therefore, we are right in saying that—in this our century at all events—Sister Rose Gertrude is, as was Father Damien before her—a *spiritual mystery*. She is the rare manifestation of a “Higher Ego,” free from the trammels of all the elements of its Lower one; influenced by these elements only so far as the errors of her terrestrial sense-perceptions—with regard to religious form—seem to bear a true witness to that which is still human in her Personality—namely, her reasoning powers. Thence the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the

dormant Individuality—"divine compassion," which is "no attribute" but verily "the law of laws, eternal Harmony, Alaya's SELF."* It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude—"Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?" Yet, "Personality"—having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form, which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Rossetti, but with a higher application:

. . . "For lo! thy law is passed
That this my love should manifestly be
To serve and honour thee;
And so I do; and my delight is full,
Accepted by the servant of thy rule."

How came this blindness to take such deep root in human nature? Eastern philosophy answers us by pronouncing two deeply significant words among so many others misunderstood by our present generation—*Maya* and *Avidya*, or "Illusion" and that which is rather the opposite of, or the absence of knowledge, in the sense of esoteric science, and not "ignorance" as generally translated.

To the majority of our casual critics the whole of the afore-said will appear, no doubt, as certain of Mrs. Partington's learned words and speeches. Those who believe that they have every mystery of nature at their fingers' end, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man—will never understand us. And, unable to realize our true meaning, they may, raising themselves on the pattens of modern negation, endeavour, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of *Gupta Vidya* have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington's struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us. After all, the earth-bound watch-dog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog—but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from searching for, discovering, and often solving, problems hidden far beyond the reach of the latter—hence, beyond also the

* See "Voice of the Silence," pp. 69 and 71, old edition; pp. 73 and 75, new edition.

powers of discrimination of those who deny a sixth and seventh sense in man.

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahmâ's golden egg. Yea, he recognises all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

"Le nid que l'oiseau bâtit
Si petit
Est une chose profonde.
L'œuf, oté de la forêt
Manquerait
A l'équilibre du monde."

A QUESTION ON THE "EPITOME"*

In the Theosophical Siftings, Vol. I., "Epitome of Theosophical Teachings," page 15, it says: "When the Adept has reached a certain very high point in his evolution he may by a mere wish, become what the Hindus call a Deva—or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life 'in the bosom of the Father,' but has to pass down into matter at the next new 'creation,' performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the black magician who falls into Avitchi." Now in what form does he pass into the next new creation and what is the work he has to do?

W. Q. Judge—As I wrote the passage cited, I may properly reply. The very quotation shows that "the work he has to do" cannot be told, for, as I said, he would perform "certain functions that could not now be made clear." The whole matter is a reference to a very obscure doctrine, but little known, that if the Adept voluntarily takes the delights, pleasures and powers referred to, he is compelled, after millions of years of enjoyment, to reënter objective nature at the elemental stage. That is plainly related. So it is quite clear that the quotation as made answers the question put. This the questioner will see himself if he will rewrite, after his question at the foot, the whole of the statement quoted in the beginning.

*This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of September, 1895. The title used is our own.—[ED. THEOSOPHY.]

FROM THE BOOK OF IMAGES

PARASAN was a sudra and the son of sudras before him, for a sudra may no more change his lot than a thistle its leaves.

Of a day, the wife of Parasan went away, leaving only her body. The ghât is not for the wives of sudras. Parasan being fortunate dwelt not far from the river, which is kind to all castes. Thither he bore the body of his wife, and at the place where she had been accustomed to wash garments, gave to the waters her old garment to be laved.

On returning from the river, the heart of Parasan was heavy and his mind was troubled with questions. The mind of a sudra is dull from little thinking, yet the Atman in Parasan is the same Atman that is in all. It was this Atman which made heavy his heart and troubled the mind of Parasan. Being but a sudra, Parasan thought not of the Atman that stirred in him.

"I am but a sudra and I am alone. I will ask questions of the fathers. They will quiet my mind, and my heart being heavy, I will sleep and in dreams I will not be alone."

So Parasan went to the hut of the head man. There the fathers of the village sat by the fire in grave silence.

"Masters, my wife is gone. My heart is heavy and my mind is troubled. Where now is my wife? Is she sudra still? Are there castes beyond Ganges?"

"The castes are one in death, but only a Brahmin may say what lies beyond death. The castes have always been in the world, like death. It is not for a sudra to question his lot, even in grief."

Parasan asked again: "Is not a vaisha a man to be envied? Is not his lot in life richer than ours, and in death his body goes to the pyre?"

"Toil at thine own task. In the field of a vaisha are many stones that a sudra is spared. Or even if a merchant, he also is sudra for profits. Those who purchase are his lords. Those who carry his ashes are as heavy of heart as thou with thy wife's body to bear to the river."

These things Parasan weighed, but with the mind of a sudra to which even a little thought is a great burden. As the Atman still troubled him he asked further of the fathers.

"The Kshatriya reaps, but he sows not. There have been no wars, yet of kshatriyas there are as many as in war. How is it karma that a kshatriya should be idle when others toil through the day, and in the night their labors spring up again for the morning?"

"The armor of the kshatriya is yet more heavy in peace than in war. He has wounds a sudra cannot see, and in death his body is food for vultures and for dogs. Neither the ghât nor the river

receive it. Mayhap for thy fault-finding hast thou been reborn in the body of a sudra. Be at peace. It is the will of the gods."

Then the Atman troubled him further, so that Parasan asked within himself, "Which is I, and which is my caste?" And his heart grew heavier and his mind saw no light.

"Fathers, what is this which I am, and this my body? Am I sudra, or is caste of the body? How can there be karma and also the will of the gods?"

The fathers reproved him gravely.

"These are not questions which the fathers of sudras can answer. Bring not shame on the fathers with vain questions. Respect for the elders is proper for sudras. These things are from old times. Our fathers before us have left us commandments. A sudra has but to obey to fulfill his duties. Duties being performed, there is peace. That thy heart is heavy and thy mind not at rest is a sign of sin. Only the Brahmins should speak of these things which thou askest. For thee, it is a sin. Sin no more, and peace will return."

Parasan went away. But his heart remained heavy and his mind knew no peace. Parasan thought this was sin, not knowing that the Atman moved within.

One day, as he toiled at his tasks, his head weaving from side to side in the monsoon of questions, he crossed before the shadow of a Brahmin returning from sacrifice in the temple. The Brahmin spat upon him, and pronounced a curse upon Parasan, upon his wife, upon his children, upon his fathers, and upon all sudras, for defiling the shadow of a Brahmin by crossing before it.

Parasan, being withdrawn into his heart and into his head, knew not that he had crossed the shadow of the Brahmin, nor heard he the curse pronounced, but only the sound of speaking. He raised his head and seeing that a Brahmin stood before him, and having heard the sound of speaking, Parasan addressed his questions to the Brahmin. For though it is not lawful for a sudra to touch a Brahmin, nor speak to a Brahmin, it is not sin for a sudra to make answer when a Brahmin has spoken.

"Master, I am a sudra whose wife is dead, and whose heart is heavy, and whose mind is troubled with questions. The fathers have said that only a Brahmin may speak of what lies beyond death. Who and what am I? When a sudra dies does caste die? Or when he returns into a body does caste wait for him here in the body?"

But the Brahmin, feeling himself defiled, cursed Parasan with a triple curse, naming the past, the present, and the future.

"Sudra thou hast been, chandala do I condemn thee in this moment, and pariah shalt thou be in thy dying. Go live with outcasts, and in death mingle thy bones with the dogs. Begone, accursed defiler."

So Parasan became an outcast, and the fathers were troubled no more.

"This comes of vain questions," said they. "It is evil karma for a sudra to question his lot. The gods turn from such. Parasan has been led by sin to defile a Brahmin. Thus has he lost his caste. The Pitris will no longer protect him, and in death he will not reach to the regions of Indra. Well for him if he become not a bhût."

Parasan being a pariah could enter no village and approach no person. If his shadow came nigh a path the children stoned him, lest he defile the four elements and bring sorrow upon their village. He wandered with wild dogs and with other pariahs, sharing their scraps and their bones.

These things troubled him not, but his heart remained heavy and in his mind questions pressed sorely. Yet seeing the miseries of others, though they knew not his, he became the sudra of outcasts, both of men and of dogs. Thus the dogs followed him, knowing not why, but receiving from him friendliness. Thus the lepers came to him, for he feared them not and was friendly. Thus the lepers and the sick amongst the pariahs followed him, receiving friendliness. Thus his tasks became great and his memory was not. Only his heart and his questions remained.

All this was the Atman in each, yet none knew it, for they were but dogs and outcasts, and Parasan the friend of the friendless.

On the day that his memory died, there came to the company of Parasan a new pariah. When at night the others had ceased from their sorrows in sleep, this pariah spoke to Parasan.

"Father of pariahs, let me serve thee."

Parasan answered him: "Thou art old and art feeble. Respect for the elders impels me. Friendliness for the feeble impels me. Thy need is greater than all. Take, then, this place where I lie, and repose thee, for the leaves have been warmed by my body."

After this, this ancient of pariahs spoke again to Parasan, saying:

"Can I not serve thee, who serves others?"

Then Parasan told of his heavy heart and his questions that pressed sore.

"What dost thou remember of thy past that has weighted thy heart and pressed sore thy mind?"

But Parasan, who had lost the memory of his own ills in serving the afflicted, remembered naught but the friendliness of his tasks as a sudra, naught but the great love of his wife, naught but the soft touch of his children, naught but the grave kindness of the fathers, naught but the love of the dogs and the pariahs. He knew not that it was the Atman who had ploughed the soil, and planted the seed, and tilled the new growth, and slain the weeds of false memory.

"Then why is the heart heavy and the mind oppressed?"

"It is because none can find peace but in sleep. It is because sorrow awaits all at the wakening. It is because love cannot conquer death. It is because none can point the way of life."

The Atman which spoke in the ancient of pariahs let fall the veil.

"Know, then, O Parasan, father of pariahs and friend of dogs, there are many who can point the way of life, but few to follow it."

"What is the way, Father of all that lives," asked Parasan, whose heart had grown luminous and whose mind saw the light, but knew not that it was from the Atman, "that I may follow it, thus to help thither all who suffer and all who die?"

"Only those who love, truly serve," answered the ancient; "only those who serve from love are troubled without ceasing by the Atman. The Self is in all and serves all, but only those know the Self who are lost in their love, so that memory of their own ills and sorrows dies, not to be born again. Thy love made the door for the Atman to enter thy heart. Thy service made the window for the Atman to trouble thy mind. Thy questions made the soil for the Atman to enrich with the dead weeds of caste and of memory. Thy humility has made ripe the harvest for those who know the truth. Ask thy Self thy questions and the Self will answer."

Then Parasan, looking inward with reverted gaze, found the Self of all that lives. His heart was no more heavy, and his mind was no more oppressed. The point of his heart grew luminous, and in his mind was light which cast no shadows, for his heart was pure and his mind clean. And in that light all things were, that have been, that are, and that will be. Seeing all, Parasan found the memory of the Self, the knowledge of the Self, the bliss of the Self.

Thus Parasan, Knower of the Self, saw all things in the Self, and the Self in all things. Thus he helps thither all who suffer and all who die.

This is the way of the Self, that all may find the Self.

So Parasan found the Self.

TURKISH PROVERBS*

Eat and drink with a friend, but do not trade with him.

He who wants a faultless friend, remains friendless.

He who wants the rose, must want the thorns also.

A sweet tongue draws the snake forth from the earth.

Without trouble one eats no honey.

Sacrifice your beard to save your head.

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

STRAY THOUGHTS ON DEATH AND SATAN*

TO THE EDITOR OF THE THEOSOPHIST.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Eliphas Levi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,
I remain, Madam,
Yours Devotedly,
BARON J. SPADALIERI.

Marseilles, July 29, 1881.

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spadaliéri for his most valuable contribution. The late Eliphas Levi was the most learned Kabalist and Occultist of our age, in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible, etc., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1881.

by Baron Spadaliéri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"* that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Cæsar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage" "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabbalist who, like a bashful violet, hides his occult learning under two modest initials.

"In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dis severed parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable." Very luckily, J. K. gives us himself the key to this grandiloquent gush: "necessarily" he adds, "this is only safely practicable while living in un-

* "To accuse a literary man of my calibre of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek," he writes in the *Spiritualist* of July 8. . . . "The occult is my special subject, and . . . there is but little . . . that I do not know," he adds. Now, the above sentence settles the question at rest with us. Not only an "adept" but no layman or profane of the most widely recognized intellect and ability, would have ever dared, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of—Æsopus' heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—bullies.—ED. THEOS.

compromisingly firm purity, for otherwise there is danger of *unbal-
ancement—insanity*, or a questionable form of *mediumship*."

The italics are ours. Evidently with our *immaculate* "adept" the "involutional, occult or *female* principle" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of "J. K." or follow the mental "grand trapeze" performed by this remarkable "Adept" on the columns of the *Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification, acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy" according to that great light of the nineteenth century is no "philosophy" but "rather mysticism." . . . "Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Sidhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for." "Indeed, what a ludicrous confusion of effect with cause"!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "Witch-Hazel" or "the Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Eliphas Levi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

I.

DEATH.

BY (THE LATE) ELIPHAS LEVI.

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.¹

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as

¹ Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*.—ED. THEOS.

they mount ever on the ladder of worlds*; the bad exemplars are broken, and their matter returned into the general mass.†

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.¹

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth²; the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.³ Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality⁴; science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his

*From one *lokka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—ED. THEOS.

†Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say.—ED. THEOS.

¹ To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *seance-rooms*. The Spiritualists are unconscious NECROMANCERS.—ED. THEOS.

² To intensify these images in the astral or sidereal light.—ED. THEOS.

³ People begin intuitively to realize the great truth, and societies for burning bodies and crematories are now started in many places in Europe.—ED. THEOS.

⁴ Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—ED. THEOS.

mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil* and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God, of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Khiu-te Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non-existence* and *non-consciousness*)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that “desire for life,” or *Tanha* which causes a new aggregation

* That is to say, they are reborn in a “lower world” which is neither “Hell” nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the “circle of necessity” from which “there is no redemption, for there reigns absolute spiritual darkness.” (Book of Khiu-te.)—ED. THEOS.

of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphas Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art *lukewarm* and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," i. e., good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, i. e., annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

II. SATAN.

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.* If

* And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.—ED.

THEOS.

resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but nothing ever gives in return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Eliphaz Levi's (*Bonæ Memoriae*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

AROUND THE TABLE

IT is understood that whosoever gathers with the clan at night around our living-room table is liable to interruption, whether his book be diverting or profound. Mother is strong on the side of "human nature"; Big Brother contributes the clever or satirical—often it's politics; Student gives us enough of Yeats, or Masfield, or Galsworthy to make us want to read them in quiet; thanks to Spinster's choice bits we all pass for "well-informed" in music, art, and drama! As for Doctor and Mentor, they are quite likely to dig out some thread from the depths of the *Secret Doctrine*, and set us all dangling at their heels, in a veritable abyss of thought—though we can catch a glimmer of light now and then that keeps us hanging on, eager to touch the flame.

Last evening Mother spoke up in no mild indignation:

"People, this is an October magazine. Do you mean to say you read it and failed to call my attention to this story of Willa Sibert Cather's? It's seldom one finds a magazine story worth reading, I know, but however satisfactory in other respects this story may be, here is a keenness of character analysis that is notable. The story is of Cressida, the one star in an otherwise obscure family. Just listen to this:

The truth was that all the Garnets, and particularly her two sisters, were consumed by an habitual, bilious, unenterprising envy of Cressy. They never forgot that, no matter what she did for them or how far she dragged them about the world with her, she would never take one of them to live with her in her Tenth Street house in New York. They thought that was the thing they most wanted. But what they wanted, in the last analysis, was to *be* Cressida. For twenty years she had been plunged in struggle, fighting for her life at first, then for a beginning, for growth, and at last for eminence and perfection. During those twenty years the Garnets had been comfortable and indolent and vastly self-satisfied; and now they expected Cressida to make them equal sharers in the rewards, spiritual, as well as material, of her struggle. They coveted the qualities which had made her success, as well as the benefits which came from it.

"Just hasn't she put her scalpel on envy and ingratitude, Doctor?"

"Yes, indeed," agreed Doctor, appreciatively. "A queer thing, isn't it, that those two always go together? People who have the qualities which enable them to give are never envious, no matter how much more others may do; they are too busy giving. Those who take most are usually even resentful that others *have* qualities, which *they* could put to so much greater advantage,—for themselves, of course. Yet they do miserably with the qualities they already have."

"Well," Mentor took it up, "we can see that these defects arise from ignorance—lack of soul-perception—lack of realization of the fact of Law in the universe. How can a man be envious of anyone, if he knows nothing can keep him from his own; that no one *can* have what does not belong to him? I suppose it is pride

that makes us unready to acknowledge our poor deservings; and others' richer earnings indicate a quality which we have not. Their excellencies are a reproach to us. We want to appear before others better than they are. Short in the possession of qualities we would like to have, envy of them in others springs up, accompanied even by hate. There would be only joy in the grateful heart that another had earned such meritorious Karma. It resolves itself into a question of soul-quality, don't you think?"

"Well," Big Brother sat up a little. "Should you say that the ignorant day-laborer who is unenvious and grateful, has greater soul-quality than an educated man who is envious and ungrateful?"

"Indeed, I should!" warmly replied Mentor. "Another incarnation would show, if this one doesn't, a higher status even outwardly in that day-laborer. In his own class, in fact, you will find much envy and ingratitude. The lack of those qualities and the presence of their opposites in an individual indicate a moral elevation above the class."

"Do you know, Mentor," thoughtfully began Doctor, "I believe that gratitude is the very highest of qualities. At least we had good evidence of it as a quality of Masters, in the early days of Theosophy."

"Oh, you mean," Mentor took him up, "when Messrs. Sinnett and Hume thought they could run the Theosophical Society so much better than H. P. B. and Col. Olcott did? Yes, they had authority in letters and science! Against that authority, what were devotion and sacrifice alone? The world would take notice, if the Masters made *them* their agents! But the Masters calmly told them that ingratitude was not one of their vices."

"Will you not hear this other bit, too?" asked Mother, picking up her magazine again.

In her undertakings, in whatever she could lay hold of with her two hands, she was successful; but whatever happened to her was almost sure to be bad. She lived, more than most of us, "for others," and what she seemed to promote among her beneficiaries was indolence and envy and discord—even dishonesty and turpitude.

"Now Mother," Spinster teased, "you are always telling us that motive and motive alone fixes the quality of our acts. How does that square with what you have just read?"

Mother looked appealingly at Mentor, as she said, "Well, it did determine their quality, so far as Cressida was concerned."

"Yes," added Mentor. "As she saw the results, no doubt she saw where she made mistakes of judgment. That is how we grow discrimination, isn't it? And discrimination is the knowledge which enables us to do real good and not harm to those we would benefit. That "good" is very often not at all what people *want*, of course. I can imagine the very greatest brotherly kindness, on occasion, to be a club! If Cressida made mistakes in judgment with a good motive,—not for the smug satisfaction of being able to say—'See, what I have done!'—the good motive will lead her to

right knowledge; nor is it concerned with the wrong use others make of it. Ah, but it's the saddest thing I know, that so few are able to be helped without weakening of the moral fibre."

"You are dealing with the individual problem in Cressida. Mentor," said the Doctor. We were wondering what Doctor would have to say—being on many Boards of charitable organizations.

"Yes, but that after all is the only problem there is. Curious how we arraign the nation, the government—and yet it's we, ourselves, as individuals who make up the nation and government. Precisely where organized charity fails is in its work of relief being given over to paid workers, who are dealing with *cases*, not souls—not individuals."

"Would you then do away with charitable organizations?" asked Doctor.

"Certainly not, so long as there are people in the world who can't see a better line of charitable work, and who will serve in that way. Good is done in any sincere effort."

"Well, Mentor," Mother suggested. "Isn't there any general safeguard against these hosts of individual failures of ours, while we are acquiring discrimination?"

"I was just thinking that perhaps most mistakes are made by going out of our way to hunt objects of benefaction, by looking after the dangerous duty of another. If the problem comes straight to *us*, the Law has brought it as our individual opportunity. After that, we can only do according to our best discrimination, but we can do that personally, as soul to soul."

"Do you mean you'd then hand out a tract, Mentor?" asked Big Brother bantering.

"Well, young man, there might be a case where that would be just the thing to do. Don't you believe for one moment in a hard and fast rule for any line of human conduct! But whatever I did in the way of food, or money, or clothes, I would realize was only a momentary palliative—and I'd look for the causes of the particular misery, before I could expect to give any real help."

"My experience is that it's mighty hard to cure causes, though," Doctor spoke with conviction. "The causes are up to the man himself—and he expects his physician to do his work for him!"

"Now, Doctor," nodded Mother, "isn't that corroboration of what Mentor always insists on? Of course, the hand that smites us is our own. We must acknowledge that 'the Law' is the law of our own being, and obey it. Instead of that, we are always trying to evade it!"

"And make someone else the scapegoat!" chuckled Doctor. "Well, for that we have to thank our old anthropomorphic outside God and that blasphemous atonement dogma."

No telling what other long-rolling terms of condemnation Doctor might have launched forth—we knew by his eye he had warmed to the subject—but the telephone for him broke in on us, and the tide was stemmed for the evening.

PREVALENT HABITS OF READING*

THERE are several hindrances to the doing of good work by individuals, with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupifies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. Many people seem to “read from the pricking of some cerebral itch,” with a motive similar to that which ends in the ruin of a dipsomaniac: a desire to deaden the personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels—or what stood for novels in those days—holding that to do so was most injurious. People are responsible for the use they make of their brains, for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

* 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]

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

THOUGHTS ON THE BIRTHDAY OF LUCIFER.

Ever Onward.

IN its ceaseless and, also, too rapid flight along the path of Eternity, Time has taken one mighty stride more: a step of twelve months' duration toward the last day of our present age; also of the lives of many of us within, and of all of us beyond—the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the foot-lights from the actors and all the latter from the public view. . . .

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age called Theosophy and its Societies, will appear in its true light.

The Verdict of Posterity.

In those days of the forthcoming age Solomon shall sit in judgment over David. The century that shall be born shall pass its sentence over the century which is now fast dying. And, the grandchildren of the modern theosophists will have to find a verdict for, or against their sires. What shall it be? Perhaps, there are those who know, but who of them shall tell! Those who can see into the womb of futurity and could prophesy, keep aloof from the sneers of the Philistines. In our days of Iconoclasm and prosaic realism he is no philosopher—not even an “unpopular” one—who dabbles in things unseen. Let us abstain, since Theosophists are denied the privileges granted to certain astrologers—let us rather render to Cæsar that which belongs to Cæsar; the full homage due to the eminent virtues which characterize our age. How glaringly its bright image falls on the dark screen of the Past! what a contrast between its Christian purity, fortitude, charity, chastity and unselfishness, and the vices and dissipation of—say—its long departed predecessor, the age of the Imperial and Pagan Rome! This is affirmed in scores of works, preached from thousands of pulpits. What will be the *impartial* opinion of Century XX. about its predecessor is easy to see. Our historians are the sons and descendants of those patristic biographers who made of the Emperor Julian an apostate, and of Constantine a Saint. Fear not then the verdict of thy immediate posterity, O Century XIX. Blessed shall be the fruit of thy womb, in any case. For, whether that fruit be green or over-ripe, godly or diabolical, so long as thy rotten civilisation goes on producing historians, so long shall thy policy of plunder and bloodshed be called civic and mili-

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

tary virtues, and sham, lie and hypocrisy stand proclaimed as Sparto-Christian ethics.

Our "Morning Star."

LUCIFER is one year old this month. The child is growing and waxing strong in Spirit—if not altogether as much in wisdom, as one might like it. Its temper is often complained of, and it has made enemies. But its friends are many, and in certain parts of the world it is petted and even spoiled—temper notwithstanding. Our baby is teething, in truth, and therefore subject at times to fits of pessimism and biting. But its humour will soften down with age; and as material for its food is gradually collecting for the second year, it may yet be proved, even to its enemies, a precocious and well-informed, if even an unwelcome child.

A Wicked Charge.

Meanwhile some subscribers have thought fit to throw a shadow on his second birthday. LUCIFER, they say, does not live up to its promises; *i. e.*, it does not sufficiently "bring to light the hidden things of darkness" concerning the Book of God and the "friends of God," the Jewish Patriarchs. Payne Knight and Inman have done so far, more fully and efficiently, etc., etc.

Respected Subscribers! LUCIFER is Venus only in astronomy; nor have its editors ever bargained to equal, far less surpass, in the exposition of phallic mysteries, Inman and Payne Knight, or even their miniature "*Bijou*" edition, Hargrave Jennings. The methods used by these gentlemen are, no doubt, very scientific; but, they are too realistic and too crude and too one-sided for us to follow. If people will have truth, then, of course, the "hidden things of darkness" in the Sinaitic Symbology have to be unveiled. Let us then *re-reveal* Revelation by all means.

But why should we go out of our way to use the Bible as a colonial store of spices with which to flavour our Western viands, or turn LUCIFER into a Scotland Yard detective staff for patriarchal delinquents? The amorous debates of the *dramatis personæ* in Pentateuchal esotericism, are very well in archæological works of research, but entirely out of place in a theosophical magazine. LUCIFER is intended to review, and preach modern not ancient ethics, and metaphysical as against materialistic philosophy. The *faux pas* of Lot and David, "the friends of God," belong, together with the poetical glyphs of "fish," "heel" and "thigh," to scriptural symbology. It was an archaic attempt at feline cleanliness, and speaks rather in favour than to the detriment of the authors of the revealed book. Those who prefer naked sincerity of language, are asked to turn to the Prophets.

The Age of Ovid or Hosea?

The word of the "Lord" unto Hosea, the son of Beerī, was surely addressed to our age of civilization. The latter is truly the

reincarnation of the docile prophet, who, acting upon the advice of his God, loves "a woman beloved of her friends, yet an adulteress," looks to many gods and loves "flagons of wine."

What have we to envy in the "stiff-necked" people of Israel? From its Sodom and Gomorrah, its worship of the Golden Calf, the innocent pastimes of King Solomon, down to the practice and policy of those whom the Christian Saviour addressed as the "generation of vipers," we are the worthy followers of the "chosen people." We have made of the "upper ten" our high places wherein we worship, and the symbology of modern society is of as concealing a nature as that of the Biblical writers. Their symbology pales before ours. The magic wand of our century transforms in its astuteness everything under the sun into something else, in social, political and daily life. The hideous marks of moral leprosy are made to appear as glorious scars from wounds received on the battlefield of honour; black tresses are changed into yellow hair, and the adipose tissue of carrion metamorphosed into the poor man's butter. We live in days of a moral (alias immoral) *féerie*, in which every Mr. Hyde puts on the mask of Dr. Jekyll. It is the latter who is the symbolism of our age, and the former its ever more and more irrepressible tendency. Thus the cloak of esotericism, which modern society, the representative and key-note of the average population in every nation, throws over its sins of commission and omission, is as thick as Biblical symbolism. Only the two have changed and inverted their *rôles*; it is the external cloak of ancient symbolism which has become the inner life and true aspirations of modern Mrs. Grundy.

Then and Now.

To the adept versed in the modern society-symbolism the allegories of old become like unto a transparent artifice of an innocent infant when confronted with and brought face to face with the Machiavelistic craft and cunning of what we know as Society-ways. The two symbols of modern culture respectively referred to as RELIGIOUS CANT and Drawing room PROPRIETY have reached a practical perfection under their mask, undreamt of by the Rebekahs and Jezebels, the Jacobs and even Solomons of old. They have become the two exotic, gigantic plants of modern culture. Therefore is it that LUCIFER refuses to follow in the footsteps of our modern Symbologists. He believes that the muddy water of the "Rivers of (modern) Life," ought to receive more attention than the "Rivers of (ancient) Life." The modern revealer of the archaic "things of darkness" is too much coloured with the general tendency of the age to be more than one-sided, and therefore he can hardly be correct in the interpretation of its symbolism. He sees in the smooth dark waters of these "Rivers" the reflection of his own century, when he does not actually mirror himself personally, in them. Hence, he perceives everywhere phallic worship;

and primitive symbolism can represent to his distorted fancy nought but what he would find in it. Why give preference to imagined over real events? The Ahabs and Jezebels who kill the prophets are as plentiful in our day as in the days of old. The modern Mrs. Potiphar, finding no Joseph to offend her, expends her slanderous energies to the detriment of her best "lady friends." Sweet are her whispers into the greedy ear of Janus-faced Grundy, who, nodding her venerable head, listens to them drinking slander like heavenly dew. The modern Lot requires not to be made drunk with wine to give a mother to Moab; the XIXth Century Epopees repeat on a grander scale the adventures of Helen and Sita. Only Homer and Valmiki have now made room for Zola, and the modern literature of the realistic school in France, puts to blush by the sincerity of its language all the private dialogues of the "Lord" with his prophet Hosea. What have we to envy in the ancients?

Where are we going to?

Ahimé! We live in strange and weird times. Ours are the days of Sheffield plating on the moral plane. True silver has almost gone out of use and has fallen, like the Indian rupees, far below par. This is not a time for golden rules, for people prefer moral pinchbeck. Nature, as well as man, seems to crack on all her seven seams, and the universal screws have assuredly got loose somewhere, if not everywhere, on their hinges, after the fashion of this earth. Paradox flourishes and axioms are running to seed. Nature and man vie with each other in shams. The Lord God of our state religions is proclaimed a god of mercy, of peace and love, and at the same time he is a "man of war"; "the Lord our God" who "fights for Israel." "Thou shalt not kill," says the commandment; and on this principle improvements in murderous, man-killing engines are being invented by the "humble" servants of the said Power—for a consideration. Rev. F. Bosworth, a *man of God and peace*, has just been rewarded by the paternal Government with a premium of £2,000, for "the advancement of gunnery science."

Esoterically explained, this "advancement" means, I suppose, in political symbology a cannon possessing a ten-fold greater power and rapidity for killing the bodies of one's enemies, than the fulmination of Church canons for killing their enemies' souls. Hence, the reward to ingenious parsons. Every Christian nation is busy now with preparing guns and rifles superior to those possessed by its neighbours. Duels fought between two nations seem to be judged by a different code of honour from those between two individuals. Battles won by *trickery*, are laid down to "military genius" and regarded as "the poetical and imaginative side of the war." (*Fortnightly Review*, Lord Wolseley). Trickery in commercial or private business is punished with hard labour. In the former case,

the cunning and unexpected employment of weapons of superior murderousness and devilish cruelty are lauded and their successful use made to bring the highest military honours; whereas the private antagonist who uses an unequal weapon or takes an unfair advantage in any way is counted a murderer and a felon. So, statesmen who "lie for their country's good" and derive benefits for it by foul deception have promotion and honours; while their less culpable imitator who plays with marked cards and loaded dice, or "pulls" a race, is scourged out of decent company. So chronic and congenital is our obtuseness, that we have never yet been able to distinguish the one moral baseness from the other. But to a reflective philosopher, the difference between such a modern statesman or general and a modern blackleg and a coward is imperceptible.

Still more puzzling!

And what of the inventive and Reverend "Bosworths"? Have they become so familiarized with the Salvation Army motto of "blood and fire" as to be led to pass by an easy transition to their actual shedding and use on the physical plane? They pray and repent and glorify their Lord and therefore fear nought for themselves. They are the modern Ahabs of whom the word of the Lord came to Elijah, the Tishbite, saying:—"Seest thou how Ahab humbleth himself before me? *because of that, I will not bring the evil in his days; but in his (innocent) son's days will I bring the evil upon his house.*" (I Kings xxi. 29.)

Therefore do the Reverend "Bosworths" snap their fingers at *Karma* and say:—"Après moi le deluge."

Why, then, should any one object to help toward the glory of one's country through human butchery and rivers of blood? What harm can befall any one through it, provided he only *humbles* himself before the "Lord" like Ahab? And do not both the belligerent armies pray? Does any such human slaughter on a battle field begin without that Lord being almost simultaneously addressed and implored for help by both parties? . . .

Query:—Does the kind and merciful Father in Heaven—one with Him, we are taught, who said that "he who kills with the sword shall perish with the sword"—listen to both sides, or to one? And can even He, to whom all is possible, perform the miracle of sending victory to both his humble petitioners? To which of the two does the good God listen? Is it to the weakest of the two, or to the strongest? O, Problems of the Age! Who can solve them save his grace the Archbishop of Canterbury? But he will hardly pay any attention to an "unpopular philosopher" who is not even a conservative member of Parliament. What great general was it who said that Providence was always on the side of the heaviest battalions?

By their Fruits shall ye know them.

What is the difference between a devout Christian and an Atheist? The problem was philosophically solved by a little girl in the United States. The anecdote is told by one who heard it himself—"Our mutual friend,"—the very popular American, Edmund Russel.

On the day before the funeral of Peter Cooper—the late millionaire and philanthropist—at New York, Mr. Russel went to a "bakeshop." Three little girls were serving behind the counter. It was a holiday in the city, as every one was preparing to honour the memory of one of the people's benefactors by following the procession.

"Only to think!" reflectively said one of the girls. "He," (meaning Peter Cooper) "owned a whole pew in church and never went inside one."

"Well," replied another, "he was perhaps a Unitarian?"

"No he was not," put in the third girl. "He was a philanthropist."

"Oh dear no," groaned the first that had spoken. "He was an Atheist."

To which the youngest of all the three begged to be informed of the meaning of that term. "Well, and what is an Atheist anyhow?" she asked.

"An Atheist," gravely explained the eldest—"means a man *who believes in doing all the good he can in this world and taking his chance in the next.*"

Uncanny Signs.

The outlook for the British Isles is hopelessly depressing. *La boule à cancan* ("Gossip ball"), as Anatole France calls our mother earth, is losing her spin, and the Cosmic dynamo is emptying itself. The worst of all is, that we do not know who to hold responsible. What ails the divine COSMOCRATORES? India is exporting her superfluous "*monsoon* clouds" to Europe *via* Port Said, and the rain-God seems to have permanently established his sprinkling machine over Great Britain. Siberia sends her hyperborean frosts to the southwards, and herself flirts with the tropics. Kangaroos have appeared in Surrey; and parrots may soon be heard warbling their saw-filing *staccato*, and birds of paradise sun their jewelled plumes on palm trees in Archangel. Everything evidently is upside down, the times are out of joint, and the screws of the Cosmic "Carpenter" are working loose. In vain our men of Science waste their Greek and Latin over the problem. What is it, what can the matter be? What makes all this sidereal and terrestrial "*tohu-bohu*" *à la mode*, of Chaos? The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must

object to being smoked out of their Swargas and Walhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion. As for our poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections.

How long she will suffer her robust flanks to be thus scarified, who can tell? The astrologer on the staff of the *Pall Mall Gazette* has just prophesied that October will bring us terrible disasters, floods, houses falling and earthquakes.

Woe to London if the latter should happen, for at the first strong shock every tall mansion within the seismic area will crumble into its own basement and cellar; at the second all the streets sink into the subways; and at the third the four and a half millions of houseless people will find themselves hoisted into cerulean space, *en route* for the starry land of Silence, by the explosion of all the gas, steam, dynamite and other expansive products of modern ingenuity. We doubt if there will be a sufficient number of ready-made wings and golden harps in stock against the *dies iræ*. But it is at least consoling to feel that there will be ample fire and brimstone for all who are "predestined" by God to migrate to tropical regions.

For myself I confess my utter incapacity to know where this exact line will be drawn. Perhaps some Daniel among our subscribers may be able to "come to judgment." Is it only Presbyterians who can be saved? The conundrum is sufficient to puzzle any philosopher when he reads something like the following, which we copy, *verbatim*, from the original handbill sent us by an American friend. The scene is at Baraboo, Wisconsin:

LAWN PARTY
At the Residence of
MRS. R. H. STRONG,
For the Benefit of the
EPISCOPAL BUILDING FUND,
Under the Auspices of
4—FOUR YOUNG GENTLEMEN—4
Of the Congregation.

On Wednesday Eve, July 18th.

HAMMOCKS,
ICE-CREAM,
ATTRACTIVE YOUNG LADIES
AND A VERY WARM WELCOME!
Gates open at 8 o'clock.

The Episcopal Church is the American section of the Church of England; its bishops are just now preaching over here, in our cathedrals, and sitting in conclave at Lambeth Palace. What will his grace of Canterbury say to the new plan of raising funds for Church building? Is it immoral for publicans to hire "pretty barmaids" to dispense "something hot" across the counter, but moral for Episcopalians to employ "attractive young ladies" and "hammocks" to give a "very warm welcome" to visitors "under the auspices of four young gentlemen of the congregation"? LUCIFER shrouds his face in his mantle to hide the blush which his ignorance excites. He recalls the memories of previous incarnations when, as Venus, he saw the sacred mysteries debased into the lascivious rites of Venus-Astarté, wherein the highest ladies gave themselves to increase the revenues of the Temple, and the *Kadeshuth* of the Jews (*Vide* 2 Kings xxiii. 7) performed the ignoble duties of the depraved Vallobecharyas of India!

Meanwhile, join us in wishing many happy returns of his birthday to LUCIFER, "Son of the Morning." May he grow to equal in profundity his elder brother, the THEOSOPHIST of Madras; in suavity and graciousness his elder sister the PATH, of New York; and in combative zeal and daring the LOTUS which flourishes on the banks of the Seine. LUCIFER is just in time to salute the fledgling of the Theosophical literature the *Hestia*, which our brother, Mr. Sturdy, has just founded in New Zealand as a local organ of Theosophy.

That nothing should be wanting to make the birthday pleasant, our tireless old President Founder, patriarchal beard and the rest, turns up on a special mission of peace and organization confided to him by the Executive Council at Adyar. A less cool and patient man might well despair of pouring oil upon the troubled waters of European theosophy through which our ship has been labouring during the past twelve months.

Floréat Adyar.

SOME SCIENTIFIC QUESTIONS ANSWERED*

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale

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

of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.—*Ed.*]

REPLIES TO PROF. ———'S QUESTIONS.

(1) The phenomenon of "osmosing" (extracting. *Ed.*) your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at ———; in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in ———'s hand; of a sapphire ring doubled for a lady of high position here, a short time ago, and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the "Spook" and the "Adept." The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower—or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth's surface. The law of magneto-vital affinities explains the attraction of these "shells" to places and persons; and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a "soul" weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that

your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement *even* in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the “passage of matter through matter.” Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from superheated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

ON THE LOOKOUT

In a prominently displayed interview published in the *Los Angeles Examiner* of October 14, the Rev. Charles F. Aked declares, "The church is not holding its own anywhere in the civilized world." Mr. Aked was formerly an English divine, coming to this country to take charge of the Fifth Avenue Baptist church in New York City. Subsequently he presided over the destinies of the First Congregational church of San Francisco, which he left to become a member of the Ford peace commission. He has been well-known for years on the lecture platform. Mr. Aked goes on in his interview to say:

"Year by year the statistics of Great Britain show a decline in all denominations. The same is true of Germany, and true, too, of France and all of Catholic Europe. The churches are practically deserted. They have only a few women in them. The same is true, too, of America."

Dr. Aked finds the chief influences against church-going to be the automobile and the motion picture show! When asked what is to be the solution of the church's problem, this was the reply:

"If I could tell that I'd be the prophet of my generation. The brainiest men in all of the churches are asking that question with headache and heartache in their asking."

However nubilous and unsatisfactory Dr. Aked's perception of the cause of the decline of organized religion he has eyes to see and ears to hear the fact of that decline. Yet now as always, as H. P. B. stated it in *Isis Unveiled*:

"Human nature feels an intuitional yearning for a Supreme Power. Without a God the cosmos would seem to it but like a soulless corpse. Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree? Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages. This is the yearning after the proofs of immortality. The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism."

The myriads of living Egos who no longer give the slightest allegiance to "the dogmatic, undemonstrated and undemonstrable theology" of the organized sects miscalled Christian have, necessarily, fallen into religious superstition or gross materialism. What else could they do? Born in the church it taught them nothing. The stone of a dogmatic "revelation" and an impossible atonement offered in satisfaction of the yearning after the proofs of immortality—what else could it meet but rejection in minds that, however ignorant, are yet free from the chains that the temporal power of the church was so long able to impose? Spiritual subjection, which once filled the churches to overflowing, was not due to threats of after-death punishment; it was due to the ability immediately to inflict earthly punishment on the refractory questioner of the dogmas propounded. Small wonder that multitudes now feed the "mushroom growth of new sects," even though many of them "are absurd beyond degree"—Christian Science, for example. They at least appeal to the *human* nature, here and now, of the prospective proselyte—and it is an appeal, not a threat. None of the new growths is as yet strong enough to call in the rack, the jail, and the sword and the anathema as "ministering angels" to its propagation or maintenance. Small wonder that other multitudes fall into gross materialism. Finding the only pabulum they know of

to be but a stone, they fall victim to the gospel of immediate enjoyment. Knowing naught of soul, they make haste to garner such fruits of bodily and mental comfort or intoxication as may be available while yet body and mind hold together. In that same *Isis* H. P. B. wrote:

"The doctrine of Metempsychosis has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noon-day sun of this Christian and scientific era!"

Alone, the soul-satisfying doctrines of Karma and Reincarnation offer to humanity hope and *proof* of his continuing consciousness through all changes of body, of scene and of circumstance, and his own responsibility *to himself* for all his actions. And the time was never more ripe than now for theosophists of all organizations and of none, to teach, preach and practise their philosophy in the presence of a humanity that is in desperate need of it.

Under the title of "Evolution and Man," Mr. Maynard M. Metcalf, of the Orchard Laboratory of Oberlin, Ohio, contributes an interesting study to *The Journal of Heredity*. Mr. Metcalf sees clearly in America that "melting pot of the races" of which H. P. Blavatsky so frequently spoke, and discerns within the brief century of the Republic's existence the beginnings of those racial contacts which, "it seems, must be sufficient in time to cause fusion of all races into one. Of course, to the biologist, accustomed as he is to think of evolution in periods of geologic time, a thousand years are as one day. The amalgamation of the races of man into one race . . . will, doubtless, take a few thousand years to accomplish, but, as far as we can judge from the conditions now existing and those seemingly necessarily about to come, such union of the races seems inevitable." Mr. Maynard himself does not hesitate to "think in periods of geologic time," for in the course of his observations he refers to the present heterogeneous tribes of men as "the development during the last half million years of so many races of men . . . through isolation." One can but experience a retrospective smile at the thought of this "half million years" in contrast with the six thousand years allotted by good Bishop Usher as the life period of this earth since the "Lord God" of Genesis "created" all things and found them "good," however they seem to have deteriorated in the interval. The biblical chronology thus definitely determined as six "days" of a thousand years each, still adorns the margins of all orthodox editions of the scriptures. Modern science, casting off these theological swaddling clothes, was able to conceive of a manless earth throughout interminable ages, but its boldest speculators, until quite recently, hesitated at a margin of human existence more remote than a few score thousands of years. Mr. Maynard, naturally, since those are the spectacles of the moment, sees great possibilities and probabilities in "guiding" the forthcoming evolution of a resultant race through eugenics and genetics, and the *deus ex machina* of ultimate fusion in the freedom of communication and the breaking down of the barriers of isolation. His vision is, of course, entirely physical, and does not include in its perspective the breaking down of metaphysical barriers, nor adjudge of significance the wide intermingling of religious and moral ideas. Apparently, he does not see the melting of individualism, of nationalism, of religionistic exclusiveness, nor the emergence into the field of race consciousness of the great ideas of spiritual identity and spiritual evolution, which students of the *Secret Doctrine* know

to be the cause and the guiding force behind these ante-natal movements of the Sixth Sub-Race, whose birth, as Mr. Maynard intuitively grasps, "will, doubtless, take a few thousand years to accomplish." Mr. Maynard's article is significant as a "sign of the times."

George Moore's, "The Brook Kerith," is one of the most interesting works under the heading of fiction, of the early fall publications. It is a substantial volume of close type, and runs into some five hundred pages of solid matter. It is superfluous to comment on the perfection of Mr. Moore's style which is always a revelation of dynamic simplicity. The book flows on with that easy grace, that fascinatingly perfect choice of words, that subtle irony, which is peculiarly his, and it has, moreover, a restraint that distinguishes it from his other works. "The Brook Kerith" is spoken of as a life of Christ, but it will not be a popular gift-book for the Christmas trade. It is as entirely free from the accepted Christmas card idea of "The Saviour" as its cover design is free from holly wreaths and golden crosses. Even to people of unorthodox, wide-open mind, however, Mr. Moore's imagination out-fictions fiction in making of the Master Jesus a self-deceived enthusiast! We could more easily forgive the questionable taste than the lamentable lack of understanding and knowledge which this conception involves. The story would have gained much by the use of fictitious characters.

Yet the book is not free from wholesome reminders for us all. It is a pathetically familiar and natural picture we see of the disciples, able only dimly to comprehend the great soul they try to follow; hitching sorry little wagons to his starry flights, unable to cut loose from earthy travelling, and ruefully examining the bruises that are the result. The ever dwelling on the personal, the "how-does-this-affect-me?" and "when-do-I-get-my-reward?" attitude; their bickerings and dissensions are amusing, and they are something more if we so wish. Disciples do not change very greatly in two thousand years. It is still as difficult to transcend the material, evidently, to be unconcerned with personality as in the days of Peter, James, and John, who quarreled as to who should have the right hand chair in Kingdom Come.

The striking incident of the book is the development that Jesus was living when taken down from the cross for dead, was revived in the tomb, and taken by Joseph of Arimathea to his home on the outskirts of Jerusalem, and there nursed back to life. His complete disappearance gave rise to the story of the resurrection of the body, which spread and magnified.

Upon his recovery he was conveyed in all secrecy to a brotherhood he had belonged to before becoming imbued with the idea that he was the Messiah. Here in this cenoby, far from the world, he lives to old age, tending sheep, and praised as the most skillful shepherd in all the country. Alone with his flocks he grows to feel that it was the voice of pride that told him he was the Messiah; he suffers remorse for much of his teaching that he felt had been hard and cold.

Paul, escaping from an angry mob reaches the cenoby, after Jesus has been living there many years, with his story of the resurrection. He talks for hours to the brothers, telling of his travels, how he has been persecuted, and the glory of the vision of Jesus Christ who appeared to him and told him to preach the gospel to all men.

Jesus declares himself to Paul as that Jesus of Nazareth who was crucified by the Jews and says:

"In my teaching I wandered beyond our doctrines and taught that this world is a mock, a sham, a disgrace, and that naught was of avail but repentance. . . . I should have remained an Essene shepherd following my flocks in the hills, . . . I fear to think of the things I said at that time but I must speak of them. My teaching grew more and more violent. It is not peace, I said, that I bring to you but a sword, and I come as a brand wherewith to set the world in flame. I

said that I came to divide the house; to set father against mother, brother against brother, sister against sister. . . . I was so exalted by the many miracles I had performed by the power of God or the power of a demon, I know not which, that I encouraged my disciples to speak of me as the son of David, though I knew myself to be the son of Joseph the carpenter . . . pride lifted me above myself . . . one evening I took bread and broke it, saying that I was the bread of life that came down from heaven and that whosoever ate of it had everlasting life given him. . . . And it was while asking God's forgiveness for my blasphemies that the emissaries and agents of the priests came and took me prisoner."

Paul considers Jesus a mad man, one obsessed, and refuses to allow this disclosure to interfere with his belief in his own vision. Jesus prepares to go to Jerusalem, but on the way decides that it would be useless to try to tell the people the truth. The book ends with a long conversation between Jesus and Paul, wherein Jesus says:

"God forbid that I should say banish God from thy heart. God cannot be banished for God is in us. All things proceed from God; all things end in God; God like all the rest is a possession of the mind. He who would be clean must be obedient to God. God has not designed us to know him except through our own conscience. Each man's conscience is a glimpse. These are some of the things I have learnt, Paul, in the wilderness during the last twenty years. But seek not to understand me, thou canst not understand me and be thyself; but, Paul, I can comprehend thee for once I was thou."

So Paul, who is presented as the well-intentioned fool, goes on his way rejoicing, and sowing the seeds of dissension from which have proceeded the various "Christian" dogmas.

As Paul leaves Jesus, sure that he will do nothing to interfere with his teaching, he turned and . . . saw people suddenly in a strange garb going toward the hillside on which he had left Jesus; . . . and turning to a shepherd standing by, he heard that the strangely garbed people were monks from India. Paul thinks that Jesus will join the monks and return to India with them. We are not told whether Paul is more astute in this matter than in others.

Mr. Moore has quite overlooked the fact that reincarnation was part of the Jewish teaching, of which Jesus must have been cognisant, and certainly no Christian could protest more loudly than the Theosophist the small range of knowledge accorded Jesus in "The Brook Kerith." Paul, too, is sadly belittled; we are loath to think the writer of the Epistles was so much a fool, when his writings bear evidence that he was an Initiate! Mr. Moore is ever the artist rather than the propagandist of any particular "truth," so that he leaves us a little vague as to his intentions at times. But in spite of this we have a compelling story, with food for thought.

Within the past month we have noted in newspapers and periodicals of widely differing characters references and comments regarding a statement in Mr. J. Henry Harper's book, *The House of Harper*. The statement is to the effect that in a number of Amelie Rives' (Princess Troubetskoy) stories the scenes are laid in the England of three centuries ago, and the language and phraseology is archaic and Elizabethan with a remarkable fidelity. On asking the author about the matter she said that she had given the epoch no study, but in fact wrote "out of her head," and that in one of the stories she found she had used a word whose meaning she did not know and of whose existence she was unaware. On looking it up in the dictionary she found that such an archaic word actually was current in the period of the story and that she had employed it in its correct meaning. Mr. Harper adds that Miss Rives ascribed the whole matter to pre-existence. *The House of Harper* was

published in 1912, and it seems to us worthy of note that after so many years, when considered from the standpoint of the longevity of the ordinary anecdotal volume, this reminiscence should have a renaissance, and attain a wide currency. In the same connection, it may be remarked that the religious press is giving more and more attention to the subject of pre-existence; once, as we have had occasion to say, a common doctrine in many of the early Christian congregations. Some of these articles seriously favor the early belief; others bitterly oppose it as unorthodox and unchristian. But even the latter are a tacit confession that there is a strong revival of inquiry and a turning to this theory as affording a rational explanation of some of the mysteries of existence.

Those who finished the last installment of "The Mysterious Stranger" in November *Harper's* are still marvelling that they so little suspected in dear old laughter-making Mark Twain the leaning toward the occult and mystical, which this posthumous tale reveals. Nor were they prepared to look on him as a prophet—yet, here in a remarkable picture of the history of civilization from the Garden of Eden down, he certainly foresees our present holocaust in Europe. Satan—a conjuror—magician (whom we recognize as the devil, or more than wise, according to our "lights") is speaking:

"And always we had wars, and more wars, and still other wars—all over Europe, all over the world . . . but never a war started by the aggressor for any clean purpose—there is no such war in the history of the race."

Then, showing as an exhibit of the future, slaughters more terrible, more devastating engines of war, than any before, he said:

"You perceive that you have made continual progress. Cain did his murder with a club; . . . the Christian has added guns and gunpowder; a few centuries from now . . . all men will confess that without the Christian civilization war must have remained a poor and trifling thing to the end of time. . . .

"It is a remarkable progress . . . high civilizations have risen, flourished, commanded the wonder of the world, then faded out and disappeared; and not one of them except the latest ever invented any sweeping and adequate way to kill people. They all did their best, to kill being the chiefest ambition of the human race and the earliest incident in its history, but only the Christian civilization has scored a triumph to be proud of. Two or three centuries from now it will be recognized that all the competent killers are Christian; then the pagan will go to school to the Christian—not to acquire his religion, but his guns." . . .

The fine satire of his treatment of Christian Science is easily recognized, of course, but he takes on a deeper note at the close of the book—suggestive withal of the subtle phrasings of the Upanishads.

"There is no other" (life than this—because life never ceases). "Life itself is only a vision, a dream." "Nothing exists save empty space—and you!" (The Perceiver) . . . "you are but a thought." "Strange! that you should not have suspected years ago—centuries, ages, eons ago!—for you have existed, companionless, through all the eternities. Strange, indeed, that you should not have suspected that your universe and its contents were only dreams. . . . You perceive that they are pure and puerile insanities, the silly creations of an imagination that is not conscious of its freaks—in a word, that they are a dream and *you the maker of it*. The dream-marks are all present; you should have recognized them earlier."



THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

JANUARY, 1917

No. 3

*Man-spirit proves God-spirit, as one drop of water proves
a source from which it must have come.*

—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.

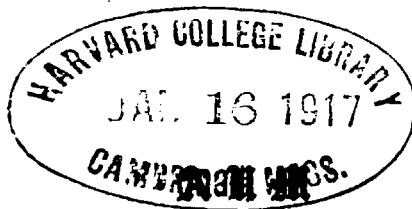
The defined Objects of the Society were as follows:

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.



Renunciation of action and the right performance of action both lead to the same goal; but of these two the right performance of action is better than its renunciation. It is difficult to attain to true renunciation without rightly performing all duties; the devotee who performs his appointed actions, fulfilling his duties, attains before long to true renunciation.—*Chap. V, Bhagavad-Gita.*

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THE BHAGAVAD-GITA CHAPTER XVII.

DEVOTION AS REGARDS THE THREE KINDS OF FAITH.
BY A STUDENT OF W. Q. J.

THE twelfth chapter treats of Devotion through Faith founded on knowledge of the Supreme Spirit; the present chapter explains the nature of the faith of those who while they neglect the precepts of the Scriptures (recorded sacred knowledge), yet worship in faith.

Krishna says that the faith of mortals is of three kinds and is born from their own disposition, and that this faith partakes of the qualities of *Sattva*, truth; *Rajas*, action; and *Tamas*, indifference. These three qualities are specifically treated in the fourteenth chapter and the necessity is there shown for the seeker after truth to raise himself above their influence. The twelfth, fourteenth and seventeenth chapters should be studied together, as they are intimately related.

"The faith of each one proceeds from the *sattva* quality . . . the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed." Here the word *sattva* should be given its highest definition, "the power to understand," which every embodied soul possesses, as contrasted with the limitations imposed upon that power by those who fix their faith upon some ideal of seeming good.

"Those who are of the disposition which ariseth from the prevalence of the *sattva* or good quality, worship the gods". "Gods" is a generic term covering many classes of invisible beings; here the reference is to that class of being which the worshipper believes to be endowed with supernatural powers and virtues, and from which is sought guidance and favors.

"Those of the quality of *rajas*, worship the celestial powers, the Yakshas and Rakshasas". That is, those in whom the desire for personal and selfish possessions and attainments prevail, seek the aid of, and attract, elemental beings who in an irresponsible way aid in such accomplishments; in other words, where the quality of *rajas* prevails, any external force that will aid in the fulfilment of desires is sought and welcomed, regardless of its nature or of the evil effect upon others. Such forces or beings belong to the separative and destructive side of nature.

"Other men in whom the dark quality of indifference or *tamas* predominates worship elemental powers and the ghosts of dead men". Here, the elemental powers are those of the lowest class, and among them are the so-called "spirits" of the *séance* room, galvanized into a factitious presentation of life and intelligence by the medium and sitters. This lowest class of elementaries and elementals belongs to the grossest part of invisible nature, is nearest to the physical, and most easily aroused. The opening of the doors to this class arises from ignorance of man's true nature, and makes possible the delusion which fixes the faith on impermanent, irresponsible and vampirizing influences. *Tamas* also predominates in "those who practise severe self-mortification . . . are full of hypocrisy and pride, longing for what is past and desiring more to come; they, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency."

It is a matter of common knowledge that many kinds of self-inflicted bodily punishments and tortures prevail among certain devotees in the East as a means of development, and that even among Western peoples a similar idea at one time prevailed extensively, and perhaps still exists in some quarters. There is no doubt that these practices had their origin in a misunderstanding of a phrase frequently used in ancient scriptures "mortification of the body". In this chapter Krishna sets forth very clearly the true meaning of that phrase in these words; "Honoring the gods (beings higher than Man), the brahmans (those who have divine knowledge), the teachers (of knowledge), and the wise; purity, rectitude, chastity and harmlessness are called *mortification of the body*." That this is the true definition is shown by the fact that the body of itself is incapable of action, and is merely an organized aggregation of physical matter used and controlled by the thinker and actor within; it is this thinker and actor who needs to change his modes of thought and action. In changing from one mode of thought and action to another of an opposite kind, the man finds himself at war with habits which he himself established; these have to be dis-established by the institution of habits in accord with his changed basis. In a true sense this is mortification of the body, but from within outwards, not by any external means.

Similarly "austerities of speech" do not consist of a severity of tone and manner and a puritanical contempt for the average

mortal and his interests, a state due to an in-growing self-righteousness, but are practised and shown in "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures."

"Mortification of the Mind" is not effected by imposed prayers and penances, nor by offerings to any supposed deity, but by "Serenity of mind, mildness of temper, silence, self-restraint, and absolute straightforwardness of conduct".

The chapter continues by saying "This three-fold mortification or austerity, practised with supreme faith, and by those who long not for a reward, is of the *sattva* quality."

"But that austerity which is practised with hypocrisy, for the sake of obtaining respect for oneself, or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of *rajas*."

"Those austerities which are practised merely by wounding oneself, or from a false judgment, or for the hurting of another, are of the quality of *tamas*."

The idea prevails among Western peoples that the value of a gift lies in its intrinsic value; Krishna presents the contrary fact that the value of a gift lies entirely in the attitude of mind which accompanies the gift; this applies to gifts and benefactions of every kind, whether seasonal or not; whether to friends, relatives, acquaintances or stranger poor; it would be well to remember this in the season of Christmas and holiday giving.

Krishna specifies and qualifies the different attitudes as follows; "Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

"But that gift which is given with the expectation of a return from the beneficiary, or with a view to spiritual benefit flowing therefrom, or with reluctance, is of the *rajas* quality, bad, and partaketh of untruth.

"Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness."

What a commentary this is upon our Western ideas of charity as ordinarily dispensed, and particularly upon our charitable organizations. How many gifts or charities are bestowed without a view to spiritual benefit flowing therefrom? How many subscriptions are made to charities with reluctance, or from a desire to appear generous in the eyes of men? How many are given "out of place and season and to unworthy persons, without proper attention and scornfully"? Each one must answer for himself. It takes a very wise man to do good works without danger of doing incalculable harm; one such might by his great intuitive powers know whom to relieve and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to

win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. The Gita teaches that the causes of misery do not lie in conditions or circumstances, but in the mistaken ideas and actions of the man himself; he reaps what he has sown in ignorance. A better knowledge of the nature of man and the purpose of life is needed; as this is acquired, the causes of misery are gradually eliminated. No greater charity can be bestowed upon suffering humanity than right knowledge that leads to right action. The possessor of this knowledge will be filled with divine sympathy for all sufferers; he will relieve only such distresses as should be relieved in each and every case, while at the same time he will impart as much of his greater knowledge as the sufferer can receive and apply. But he will not let his left hand know what his right hand does; he will have no thought of reward nor even of gratitude; he will simply do all that he can and the best he knows how to do to raise the sufferer to a higher plane of thought and action, while he affords sufficient physical relief to give a foothold.

This chapter is the last but one of the Bhagavad-Gita, and perhaps as a chapter is the most comprehensive one, for it presents the One True Faith founded upon knowledge of the Supreme Spirit, the Self within, the Knower in every mortal body, and three kinds of false faiths fixed upon externalities. It considers true practices as the natural outcome of true faith, in contrast with erroneous practices based upon false faiths. It shows clearly that spiritual reliance placed upon any external being, thing or practice prevents right knowledge and true progress, and cannot fail to bring about detrimental karmic results.

Knowledge of and action for the Self of all—the Self within, is necessary in every thought, word and act, even in the providing of food for the body. Krishna does not enjoin any particular kind of food; he says that kind of food for each one is best “which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the *sattva* quality prevaieth.”

There are many who fix their faith on particular kinds of food and who endeavor to convert others to that particular kind of faith. They, like all others who fix their faith upon externalities, are “false pietists of bewildered soul”. The question never is of kinds of food, but of fitness for each particular case; for when all is said and done, each body extracts from any kind of food only that which conforms to the nature of the possessor of the body, and that nature is subject to change from within. The main thing to be observed is to keep the body efficient as an instrument

for the soul who inhabits it, by whatever means and food may be found necessary for that purpose. Here, like and dislike are set aside and only the purpose of soul is considered.

"The food which is liked by those of the *rajas* quality is over bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasantness, pain and disease." The faith being fixed on desire for personal possessions and attainments, desire becomes cumulative; each object obtained only stimulates the desire for more; this produces corresponding and cumulative tendencies in the body.

"Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is preferred by those in whom predominates the quality of *tamas* or indifference". Where *tamas* prevails there is a tendency for and affiliation with the lower elementals and elements of nature; the destructive and disintegrating side.

The last section of this chapter refers to the three-fold designation of the Supreme Spirit as Om, Tat, Sat, the tri-une Deity in its triple aspects corresponding to creation, preservation, and destruction while re-creating, or in order to re-create. The word Om or Aum is at once an invocation of the highest within, a benediction, an affirmation, and a promise; its proper use is said to lead to a realization of the Self within. The Aum contains within itself all the aspects and implies the Universe controlled by the Supreme Spirit. It represents the constant current of meditation which ought to be carried on by every man, even while engaged in the necessary duties of life. There is for every conditioned being a target at which the aim is constantly directed; in the *Mundakya Upanishad* there is the following, "Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om."

UNIVERSAL PROVERBS*

The wolf changes his coat but not his nature.
 What good is soap to a negro, and advice to a fool?
 God builds the nest of the blind bird.
 The eye is a window which looks into the heart.
 He who is far from the eye is far from the heart.
 The young of the raven appears to it a nightingale.
 The dog barks, but the caravan passes on.

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

SOME TEACHINGS OF A GERMAN MYSTIC*

I.

DREAMS AND THE INNER LIFE. (FROM THE GERMAN OF J. KERNNING.†)

THE first spiritual evidences to which a certain student was referred were the phenomena of dreams. Here the reader will be as astonished as was that student, for he cannot comprehend how such common manifestations can serve as foundation for the greatest of teachings, the doctrine of Immortality. But just in this respect we must admire the loving care of the primeval Creative Power, inasmuch as it has laid its first proof so close at hand, thereby blessing us with an unceasing call to enter into its school and learn its lessons. -

Dreams, it will be said, are illusions; therefore they are no proof of the truth of any doctrine. Dreams are illusions; this cannot be gainsaid. But they nevertheless present pictures whose existence can be denied by no one, therefore they form a more substantial substructure than the ordinary inferences put together with doctrinal correctness, with which the head is filled, but which leave the emotions unaffected.

Dreams have no value for the ordinary scholar because they are without objectivity; or, in common speech, because the object of the dream does not come into contact with the senses. For instance, when a person appears to us in a dream that person knows nothing about it, and from this it is concluded that evidences resting upon such a phenomenon are inadmissible. But, since the spirit sees all things in its own light, in pictures of its own creation, this objection loses its force, for it is just in this way that the independence of spiritual activity is shown, in that it has the power to create everything out of itself.

I do not know whether I express myself plainly enough here, or whether subterfuges may not yet be made to attack this first degree in the process of recognition of a life in the spirit. I maintain that the case is as clear as the sun. Therefore we will leave each one to think for himself which view is the better founded, and content ourselves with challenging those who declare the creations of our dreams to be nothing, to name a similar power which works and creates with such ease and vividness and which, as in

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

† These selections are translated from a work of Kernning's called "Paths to the Immortal" (Wege zur Unsterblichkeit). Kernning's works, giving practical hints for the attainment of the ends which are the aim of all true Theosophists, were written thirty years ago and more, and show that the spirit of the Rosicrucians, though the world has heard little of its activity in the land where the brotherhood was most prominent in the middle ages, is today by no means dead.

the case of our dreams, comprehends within itself everything belonging to life.

The phenomena of dreams have, to be sure, no positive lesson for the ordinary uses of life, since they are not expressions of our free will. They come and go without our consent, and no one can say, I will now dream this or that. We are limited in this respect, and we must submit to whatever occurrences within us that the aroused powers may be pleased to permit. This fact, however, does not diminish the peculiar value of the phenomenon; on the contrary, it shows us that there exists a power beyond us which does not trouble itself about our apparent will.

The functions of the inner life are unceasingly active; they need no rest, no relaxation. When the man, at his own pleasure, can establish an equilibrium with these functions, enabling himself to see, hear and feel their manifestations whenever he may choose to perceive them, then those manifestations become our own possessions, giving us that which we demand, and then for the first time attaining truth and significance in our estimation.

Dreams and voluntary seership are the two poles of spiritual activity, and upon these are founded the teachings of immortality held by all religions.

CHRISTMAS SONG

Written and set to music for the Children's School of Theosophy of the United Lodge of Theosophists, and first sung December 24th, 1916.

The circling path of time,
Through starry spaces wide,
Hath turned Earth toward the Sun once more—
And 'tis the Christmas-tide.

Toward Light and Life we move,
With hearts refreshed we sing;
The seed-time of old Earth renewed—
To all this message bring:

Good will to all that lives;
A waking-time of heart
In service that the Masters teach,
Rejoice whate'er the part.

And this—the Christ in all—
And all men brothers be;
One source of Light and Life and Love!
The Soul's own radiancy!

OLD PHILOSOPHERS AND MODERN CRITICS*

IN one of the oldest philosophies and religious systems of pre-historic times, we read at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Atmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself*."¹

The Hindûs give this "Existence" various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva—the "Son of the Self-Existent"—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.² This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, and Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shâkira, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitri, and read the Vedas daily."³

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reunited the subtle elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.⁴

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad ($1+2+3+4=10$) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection,

* This article by H. P. Blavatsky was first printed in *Lucifer* for July, 1892.

¹ See *Manava Dharma Shastra (Laws of Manu)*, i. 5, 6, 7, 8, et seq.

² Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

³ Compare *Manu*, iv. 125.

⁴ Compare *Manu*, i. 50, and other shlokas.

expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [*Noûs Nous*, the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (*ὁ Θεός*), "the God over all" (*ὁ ἐνὶ πάντι θεός*).¹

It is not difficult for a Theosophist to recognize in this "God" (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; i. e., the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it

¹ Cocker, *Christianity and Greek Philosophy*, xi. 377.

may be apprehended by the mind of those who are not wilfully obtuse.¹ We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the “Ideal World,” contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.² With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the “Idea” of the “to-be-created world,” and this Idea it produces out of itself.³ The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types*. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythagoras,⁴ so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its

¹ This “God” is the Universal Mind, Ālaya, the source from which the “God” in each one of us has emanated.

² Compare *Timæus Locrius*, p. 97.

³ See *Movers' Explanations*, p. 268.

⁴ Pythagoras was born in 580 and Plato in 430 B. C.

universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, *Kurios* was the God-Mind (*Nous*). "Now, *Koros* (*Kurios*) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and *dæmons*, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.¹

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the *Nous*, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theætetus*:

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the pre-existence of the Spirit or *Nous*. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides* (*θυμοειδής*), the essence of which is linked to the

¹ *India in Greece*, Preface, p. ix.

eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Mâyâ*, or the illusion of the senses in physical life, which is so marked a feature in the Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neo-platonic School, was taught and illustrated in the MYSTERIES.¹ Many have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reincarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

¹ "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god *Dinos* into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus, the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.¹

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitude to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

¹ Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—*τὸ ἀγαθόν*.

"Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."¹ Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus*: "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true." "*Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν πάντα*"—*Out of him and through him and for him all things are*—though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries

¹ *History of Philosophy*, by Cousin, I. p. ix.

prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn path.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern Physical Philosopher

hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;¹ forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and

¹ Jowett, *The Dialogues of Plato*, ii. 508.

their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,¹ upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an

¹ *Conflict between Religion and Science*, p. 240.

accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.¹ But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the “Seven Sages,” and therefore an Initiate as were these two Masters—that which Anaximenes meant by “animals” was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present-day theories is thus shown to be not entirely original with Darwin. Professor Jowett goes on to show “that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space.” Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician,² being, moreover, familiar with the doctrines of the old Philosophers—but re-asserted an astronomical doctrine which prevailed in India in the remotest antiquity. 4. The Ancients “thought that there was a sex in plants as well as in animals.” Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. “That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number.” 6. “That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number.” 7. “That the annihilation of matter was denied by them, and held to be a transformation only.” “Although one of these discoveries might have been supposed to be a happy guess,” adds Prof. Jowett, “we can hardly attribute them all to mere coincidences.” We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning and foundation of Science.*³

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of

¹ “The Wisdom of Nebo, of the God my instructor, all-delightful,” says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

² Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor’s Introduction to Iamblichus’ *Life of Pythagoras*, p. xvii.

³ Introduction to *Timæus*, *Dialogues of Plato*, i. 590.

material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus* and *Parmenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phædrus*.¹

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.² While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to per-

¹ Cory, *Phædrus*, i. 328.

² This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments*, p. 304).

ceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].¹

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the Spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phoenix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as uncere- moniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy. H. P. B.

(To be concluded.)

¹ Josephus, *Against Apion*, ii. p. 1079.

FROM THE BOOK OF IMAGES

BECAUSE of the karma engendered, one Lakshma, a merchant, came in contact with the knowledge which had been his in former lives.

There is no knowledge without the Knowers. The one whom Lakshma had befriended in former lives became his wife. His service had sprung from the heart. This opens the doors of the mind, and thus this wise Upasana was able to befriend with the sacred seed of wisdom this Lakshma, who was born in ignorance.

It is thus that knowledge is gained, preserved, and, when the mind is opened, imparted by the Knowers to those who are worthy.

Lakshma knew not that his wife was of the Dzian. She kept silence in regard to the past, busying herself in good works. The perfume of her good deeds anointed the nature of Lakshma, so that he became porous to enlightenment, knowing not the source.

To Upasana came the distressed in body and mind, as to a spring that fails not in the dry season.

Lakshma leaned much upon his wife, and took comfort in her merits. But a day came when, being merchant, he upbraided, seeing the profits that came in by the door go out by the compound.

"It is good to be charitable. We shall be long in the devachan from thy good works. But the spread hand holds not the grain. The custom decreases, while the poor return yet again to thy bounty, bringing their children."

The Upasana answered him not with extenuations, but asked his will.

Lakshma, seeing her obedience, was freed for the time being from the merchant mind. Thereupon the waiting invisible whispered into his inner ear.

The thoughts which arise in men are sown there, according to the nature of the soil, by those who see and are not seen—some of the good path, others of the evil one. This is according to the karma engendered in past lives and ripened in this through intensity of feeling or the power of a vow. Lakshma loved much, but knew of no power of the vow.

So Lakshma felt the whisper as a thought in the mind.

"Or mayhap these have been children of ours in former days. Or is it that we have denied our children in old times, that they now come as the children of strangers, claiming their due?"

Upasana said never a word, looking cast down and meek.

Lakshma pulled at his beard.

"For this, it may be, the gods have denied us a child. These may be for a trial. If we deny not their need, we may become

worthy the favor of the gods, and be no more childless. What thinkest thou?"

"They tug at my heart like a child at the breast. I starve to feed them," answered the wife of Lakshma.

"It is well. Feed thou them all. I would not have thee starve, who are faithful and obedient—thou whom I love as both wife and child."

After years, when the time of fecundity is past, Lakshma and his wife had a child.

The fortune of Lakshma had shriveled, for that which the merchant uses for his shelves had gone to the needy, and the poor pay only in thankfulness.

But the heart of Lakshma was full, like a field golden with a great harvest. When fear would steal in, as a thief feels for the matting in the night, Lakshma heard not footsteps of fear. His treasures were well hidden from fear.

His merchandise was of ill brightness, attracting no barter from those who yearn for rich textures. Only the poor came to the door of Lakshma. With them he dealt in full measure. One said to another:

"This is a merchant of craft. He fears robbers and hides his choice stuffs. Of a truth he is rich, else such cheerfulness of speech and full measure to lean buyers were not possible to this vaisha."

Lakshma, hearing, said joyfully to this ragged one:

"Of a truth, as thou sayest, I am rich beyond measure. I who had only wife, am no longer childless. In them am I rich. Their love fills my heart and flows out to all beings. The measures ye receive, know that the overplus is their largess."

When Lakshma returned to his house this Upasana, knowing that the time was ripe, addressed herself to her Lord, feigning much care.

"Master, there be now three to be nourished, and one only to nourish them, for thy wife and thy child are helpless. Scant measures in barter will clothe thy dependents, and serve for ensuring thy son an estate."

Answered Lakshma:

"Let not thy love grow stagnant, constrained by thy fears for the child. Let it flow ever onward and wider, like waters whose sweetness is nourished by service which runs through all channels, enriching the land. Forget not our barren days when thy service to children of others moved the gods to grant us a son."

Then this Upasana, who was of the company of nagas, perceiving that the heart of Lakshma hearkened close to the inner voice, spoke softly and sadly, trying him yet again.

"If so be that the child fall sick, naught have we for his comfort. I grow old and myself near to the day of failing. It is tempting the gods to deny provision."

But Lakshma knew no fear, his heart being filled with the two streams of love; full of the love which one gives, and full of the love which is given.

"The gods gave me thee in my loneliness. The gods gave a child in our loneliness. Peradventure, the gods being nourished by sacrifice, will give aid in our failing."

Upasana, perceiving that which is hidden, spoke yet again.

"But if thou diest, we shall be naked and spent. I know not the way to the gods. Even the gods cannot overcome karma. If the bridge break, the traveler falls. Woe will fall upon thy child and upon thy wife, if thou be taken and we left."

Then the heart of Lakshma was troubled through his love, and the evil ones gained entrance, whispering fear in the name of love.

Lakshma returned to his merchandise, saying naught, but in fear, revolving the thoughts which the evil invisibles whispered into his inner ear:

His stores dwindled, his speech was no more cheerful. Emptiness and hunger surrounded him. When he thought of his son, fear handled his scale and scant were the measures he gave to the poor. When he thought of his wife, fear dug a pit in which he saw Lakshma cast, while none cared for the ones he loved. Lakshma forgot the gods.

Then Upasana in secret commanded the waiting Invisible.

Came to the door of Lakshma a thin child, mother at ten, spent with the burden of a babe ailing and starved.

The heart of Lakshma flowed with their misery. His hand sought his lean hoard. Whispered the evil voice:

"This is not thy dole. Let the gods provide in their need. Else thy son and thy wife may be as these."

The hand of Lakshma shook, holding the thin bag as it were weighty and great, and needs be put back in its hiding.

Lakshma looked down at the hoard, but his eyes could see but the poor mother and child. His heart burst, divided by pity and fear he thought love.

"Thy need is greater than mine. May this lighten thy burden, O child and thy child."

Then Upasana smiled and the mist in the heart disappeared. Lakshma saw before him his wife and his son. The jewel in the lotus was not hidden, and in the power of the vow he beheld Upasana and the Invisible that is.

Lakshma became of the company of the Dzyan.

GLEANINGS FROM ELIPHAS LEVI*¹

Extracts from the Introduction to the
DOGME DE LA HAUTE MAGIE.

THROUGH the veil of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations, beneath the seals of all sacred writings, amidst the ruins of Nineveh or Thebes, on the time worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere, the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings. . . . Nevertheless at the base of magic there is *science*, as at the base of Christianity there is love; and in the symbols of the Evangel, we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh;² another mysterious ternary under whose emblems are allegorically represented some of the profoundest secrets of the Kabala.

Strange fact; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain: the prophecy of Ezechiel and the Apocalypse; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients. . . . It is truly a strange monu-

* This article was printed by H. P. Blavatsky in *The Theosophist* for November, 1882.

¹ Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in the *Theosophist*, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

² According to the Kabalists, the three Kings or Magi were white, black and brown. The white presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Rituel*, p. 98.

mental work, simple and strong as the architecture of the Pyramids and durable consequently as these; a work that sums up all sciences, and of which the infinite combinations can solve all problems; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions. . . .

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are even inherent in the social hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish. . . .

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperilled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly, they were guilty of a great crime; *they allowed the profane to look into the sanctuary of the ancient initiation*; they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge (*la science*) of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis.

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,¹ epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge

¹ See Plato's History of the Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenian law-giver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the fifth) who are credited in the *Popol-Vuh* (the book of the Gautemalcans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bha-la (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See *Isis*, Vol. I., pp. 589-94). It is a well established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

(science) of good and evil, and its result, when divulged, is death. Moses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the Biblical sphynx, the cherubim of Ezechiel. Here I must pause, I fear that I have already said too much.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, and this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman.

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The philosophers' stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly; they are expressions, which must be understood in their true signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this earth to the other, see, like Apollonius, what passes on the other side of the globe, heal or strike at a distance and give to a word or sentiment, a world-wide echo and influence. This agent of which glimpses are afforded in the manipulations of the disciples of Mesmer is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the Holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars under the hieroglyphic form of Baphomet, or the Hermaphrodite goat of Mendes.¹

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The key to all magical allegories is to be found in the leaves or cards, to which we have referred and which we believe to have been the work of Hermes. Around this work which may be called the key-stone of the arch of every temple of Occult science, innu-

¹ What was in reality that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply Pan or NATURE.

merable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy of Greece, it is that the sanctuaries of Egypt and India overpower us, as it were, with their profusion and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes, that terrible synthesis of all dogma, present, past and future, that, so to speak, infinite fable which, like the god of Orpheus, touches the two ends of the cycle of human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by a Lamb living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Œdipus, found hanging like a bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of Genesis. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, the sphynx, *the* symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the binad and explain itself in the triad? In other words, more emblematic and more popular, what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato?¹ What is the innermost signification (*raison dernière*) of these allegories and numbers, what the key word (*dernier mot*) of all symbolisms? Œdipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance, by a self-inflicted blindness, and disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and

¹ By "the dogma of elementary forces" Eliphas Levi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil"; and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit—the two poles and the "middle nature" of man), the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khordah-Avesta* the Zoroastrian dualism is contradicted:—"Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, and thy God."

transcendental in this gigantic Epic of Human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiräus devoured by the Earth, are equally allegories which by their truth and grandeur fill with astonishment all who realize their triple Hieratic signification.

The sacred book of ancient initiation was not ignored by Homer; who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number loose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Œdipus has borne its fruits of Death, and the science of Good and Evil raises evil to a sacrilegious God-ship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world, as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.¹

Let us return to the fable of Œdipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod (*le fléau*=flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. Œdipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is.² He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Œdipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the

¹ The *Seventh State of matter*—Life. The *Fire and Light* of the "Astral Virgin" may be studied by the Hindus in the *Fire and Light of Akasa*.

² "to avoid seeing what God is"—i. e., seeing that God is but man and *vice versa*—when he is not the "lining" of God—the Devil. We know of many who prefer voluntary and life-long blindness to plain, sober truth and fact.

secret of her ideal Royalty, and if she looks at her husband she loses him.¹ Apuleus here gives a commentary on, and an interpretation of the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell,—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the symbol of time and of evil. Both commit the crime that in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning scepter of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it* is to be Master of the Absolute.²

¹ Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you will understand.

² In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally*, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The *Theosophist*,—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then we will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two*, had to die, since two Adepts of *equal* power must not live, and he, *who is perfect*, has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron, of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis*, Vol. II, p. 132), who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodiaadi's whim, and, in the *secret* Kabbalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (i. e., initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinna* "severed" and *masta* "head"—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (" . . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi inspired* "Authors of the *Perfect Way*" reveal the truth far nearer than any of the Christian commentators.

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot of the gipseys, and the Taro of the Kabalists. This word expressed in so many words *means God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of human science and the key to divine power, but he alone knows how to use it, who realizes the necessity of never revealing it. If Œdipus, instead of causing the sphynx to die, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, because he expresses at the same time an action and a passion, a void and a fulness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much.

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The Bible with all the allegories it contains, expresses only very imperfectly and obscurely the religious science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine, identical in essentials with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the people, says allegorically the sacred book, he put a veil over his face, but he removed this veil when he spoke to God.¹

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These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown or rather uncomprehended by Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance are at one); a monument, say we, in which is collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained; a treasure surrounded by thorns; a diamond concealed in a coarse dull stone;—our readers will have already guessed that we refer to the Talmud.

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One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy

¹ Or his Seventh Principle.

simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one's fingers; an infinity which may be held in the hollow of a baby's hand; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati*, Jacob Boehme, Swedenborg, Saint Martin, &c., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

LOST SOULS*

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in the Light of Asia, which ends with this, be true: "All will reach the sunlit snow"; and also the thought of Nirvana?

W. Q. Judge.—The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of Buddha almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the FORUM notice.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of September, 1895. The title used is our own.—[ED. THEOSOPHY.]

AROUND THE TABLE

IT was a welcome diversion to have Student's teacher friend in to dinner this evening. Big Brother is not yet over the "glooms" from the last election, and really, you know, there are times when even our best friends won't stand for chaffing. Big Brother sees our noble U. S. A. going "straight to the dogs", nor has he yet the philosophy which can contemplate the picture of gathering up the fragments into a simpler and far better mechanism, than that now running with halts and squeaks and moans, until it can run no more. But the little Teacher, who reminds us of nothing more than a merry Robin Red-breast, with her glowing cheeks, bright eyes, and a saucy tilt of her head as she waits for an answer to her busy questionings, very nearly sent him back to the "glooms" again by wishing, *à propos* of a recent novel, that she had lived in the "days of '76".

"Yes," muttered Big Brother, "when there were patriots who fought for a principle!"

Oh, it's quite no use to tell him times weren't so different then—that George Washington and his poor army were miserably supported, that the self-sacrificing patriots were few then as now; then, as now, selfish considerations usurped attention before human freedom! He can see only the now, when politics, not policies, are in the place of power; when we are forced to skulk behind a selfish "Peace", and a still more selfish "Neutrality", instead of taking a bold stand in defense of human rights the world over. The rest of the Family are inclined to be more patient, since Mentor, the other evening, said something like this:

"It may well be that our present forms and methods shall fail to sustain our unity, as a people, and with our present commercial ideas, our civilization be doomed to failure. But I believe the lines already have been traced, and the work begun, which must eventually bring about a truer and more glorious Republic. It may also be that the true patriots at heart are helping to prevent catastrophe, while urging on a new order of the ages in higher and better ideals."

It was Student who established a more peaceful current again. She develops an unlooked-for sprightliness, in Spinster's absence, and knowing that Teacher is inclined to peck around the subject of reincarnation, without really swallowing even the least morsel, she hit at poor Teacher squarely:

"You'd live in the days of '76, would you, Teacher dear? But how do you know you were not living then? How comes it, I wonder, that you so 'adore' Patrick Henry, and that you just as enthusiastically 'hate' Thomas Jefferson! Prove to me instantly that you did not live then!"

"Help, help!" cried Teacher, in mock distress. "But if I did live then, I don't remember now! You will have to show me how

I can remember my past lives,—so as to recognize my friends, and especially my enemies, when I meet them," (Teacher can't have had an enemy for at least three incarnations) "before I shall take the back seat with becoming modesty."

"Far be it from me," said Student, with a twinkle showing through her glasses, "to say, that if you weren't a person of very bad habits, you would have known 'how,' long ago!"

Even Teacher looked startled at that, and turned a little appealingly to Big Brother, despite her highly emancipated sex.

"Oh, but I mean it!" Student went on relentlessly. "I know you can set yourself, as you think, one-pointedly at many tasks, but during the performance, how many times has your mind flown a thousand miles away, lighting first on an unpleasant thing, and then on a pleasant thing, until you have to bring yourself back with a jerk to reality?"

"Guilty! *Peccati*," murmured Teacher.

"So say we all," Mother exclaimed feelingly, "more's the pity!"

"Now that your bad habits are acknowledged," said Student, retiring gracefully where she must soon have floundered, "I'll leave it to Mentor to show you how to substitute good habits for the bad ones, which now keep you from the memory of past lives."

Teacher brightened perceptibly, for even she knows it is only Mentor who can go into the heart of a subject, and make us forget even our ignorance; it's, somehow, as if he really *knows*, and for the time he is speaking, we actually share in his knowledge.

"The substitution of a good quality for a bad one is the greatest miracle there is, an old Sufi once said," began Mentor gently, "and that qualities grow out of habits, we very well know. The habit of letting our minds wander purposelessly from one circumstance to another, from one effect to another, from one condition to another, swayed by personal liking and disliking, is responsible for an absolute inability to get into the current of our own spiritual nature. The habit exists in default of a permanent basis of mind, from which to think and act. We must achieve a permanent basis before the 'one pointedness', which can alone look back over our countless pasts, is possible. But it sounds very simple—the statement that the only permanent basis, from which the mind can properly move in any and all directions, is *a realization of the essential spiritual nature of all beings!* People think it so obvious as to have no real meaning for them; yet were they to try out that basis for only a few days, they would discover it called for constant determination and ceaseless effort; with further persistence, they would begin to sense a 'miracle' at work."

"Are we to infer, Mentor," questioned Teacher eagerly, "that if we were to put our minds one-pointedly on gaining knowledge of past lives, the memory would come?"

"Yes, but remember that this memory is not what is called our brain memory: it is that of the real inner Man whose nature is

spiritual rather than physical. It can be connected with our brain functions only by affirming and assuming our permanent spiritual nature, and acting in waking hours upon that basis. Immediately there arises responsibility for our thoughts, words and deeds, since they affect others for good or evil; then naturally follows gentle, discriminating service in every direction. So the powers and faculties of body and mind are attuned to the powers, faculties, and memories of the inner self."

Little Teacher was serious at last.

"Why, it's so much deeper and bigger than I've ever sensed it, Mentor. And it's logical, too—" she added, reflectively.

"I'll give you this much, for a pointer though, Miss Teacher," grinned Big Brother. "If you are taking that tack in earnest, there's an awful lot of trouble in store for you!"

"Don't let him frighten you, Teacher!" Mother hastened to say. "He is just thinking of his own stock-accounting! Besides, many of his most admired heroes and friends have failed to stand the acid test of this selfless philosophy."

"Oh, then, 'one-pointedness' is 'living the life', as Student often calls it?"

"Yes; and the wrench from the personal to the universal viewpoint is not unaccompanied by moans," added Student with eloquence. "If it were only the Ten Commandments we had to follow, we'd be fine folks! For they don't say anything about self-assertion, fault-finding, petty flashes of temper, condemnations, resentments, vanities, and insincerities!"

"Why, but it seems to me a person would be perfectly stupid without those ordinary human faults! I'd rather a person were *wicked*, than stupid!" said Teacher, tossing her pretty head.

"I almost agree with you there," Mentor unexpectedly answered. "A force turned to wickedness *can* be directed equally to good; but what can be done where there is no force at all? Once obstacles in a forceful nature are removed and rightly directed, untold beneficence flows; but it is not recorded that great wisdom gained on the spiritual basis was ever a concomitant of stupidity. In fact, clear-seeingness is the direct opposite of stupidity."

Student's eyes showed luminous behind her glasses, as she spoke softly:

"No, it couldn't be 'stupid' to be impersonal—like the sunshine, like the breeze from a field of new-mown hay, like the dew, refreshing the gardens—and yet, *knowing* its own beneficence! What bliss could compare with being one like that?"

Then the door clicked, and Doctor and Spinster came in together bringing the world with them.

"Some new music to-night. I command you to adjourn without delay!" said Spinster, crooking arms with Teacher and drawing us all after her with a smile.

THE STREAM OF THOUGHT AND QUERIES*

I.

I HAVE watched the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION?

"In what way are we to understand this word, as it is used, for instance, on p. 35 of May Path? If it is used in a special sense, that should be made clear."

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the *May Path* said, it is the one seldom thought of by students.

IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving

* This article was first printed by Wm. Q. Judge in *The Path* for August, 1889.

in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light . . . a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?"

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT?

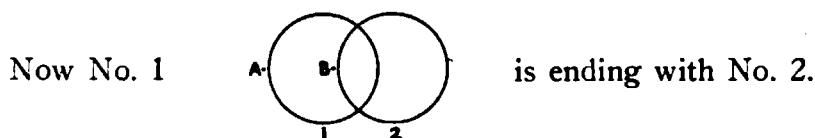
The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES.

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although

I know them not. But are the cycles definite in limit, or are they shadowy?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



Call the beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres, and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS.

"How is one to recognize a black magician, and how to treat such an one?"

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing today, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmuktas (white adepts) come forth intact and conscious."¹ This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to know a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN

¹ A free translation.

CHELAS*

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put upon a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appall many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

QUESTION ABOUT HYPNOTISM*

Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

William Q. Judge.—Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject and hence is said "not to see it." His bodily senses and himself being disjointed, the operator imposes his own mind and inhibits ideas.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own. [ED. THEOSOPHY.]

ANSWERS TO QUESTIONERS

Question—What is the strict meaning of the word “Occultism” as a subject different from Theosophy—does it mean a specialized branch of the Universal Wisdom, such as would refer to the workings of Laws in the “Finer Forces of Nature”—what we would educationally call Natural Law as in geometry, physics, natural philosophy and so forth.

Answer—Perhaps we can best answer you by quoting statements of H. P. Blavatsky in the “Theosophical Glossary”. In regard to Theosophy, she says:

THEOSOPHIA (*Gr.*). Wisdom-religion, or “Divine Wisdom”. The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

THEOSOPHISTS. A name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria were Theosophists; the Alchemists and Kabbalists during the mediæval ages were likewise so called, also the Martinists, the Quietists, and other kinds of mystics, whether acting independently or incorporated in a brotherhood or society. All real lovers of divine Wisdom and Truth had, and have, a right to the name, rather than those who, appropriating the qualification, live lives or perform actions opposed to the principles of Theosophy. As described by Brother Kenneth R. Mackenzie, the Theosophists of the past centuries—“entirely speculative, and founding no schools, have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been among certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree died with the founders, and modern Freemasonry contains few traces of theosophic influence. However accurate and beautiful some of the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society.” This is true of the Theosophists of the last three centuries, but not of the later ones. For the Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern THEOSOPHY.

Now in regard to Occultism, we will quote again from the "Theosophical Glossary" as follows:

OCCULT SCIENCES. The science of the secrets of nature—physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga philosophy, which latter is often referred to by the Chelas in India as the *seventh* "Darshana" (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*. It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah, that their literature is full of "a barbarous and meaningless jargon" unintelligible to the ordinary mind. But do not *exact* Sciences—medicine, physiology, chemistry, and the rest—do the same. Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Græco-Latin terminology? As justly remarked by our late brother, Kenneth Mackenzie—"To juggle thus with words, when the facts are so simple, is the art of the scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not 'agricultural implements'." Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our "jargon" is a *double* necessity—(a) for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and (b) to conceal them from the profane.

OCCULTIST. One who studies the various branches of occult science. The term is used by the French Kabbalists (See Eliphas Levi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occultus* hidden or secret. It therefore applies to the study of the *Kabbalah*, astrology, alchemy, and all arcane sciences.

It is a fact that many people, including Theosophists also, confuse *Occultism* with Occult Sciences in general, "Black Art" included. Occultism is really *Atma-Vidya*, a term which is translated simply, "Knowledge of the Soul", *true Wisdom*, but which means far more. In a strict sense, in fact, Occultism and Theosophy mean the same thing, because *Theo-Sophy* means Divine Wisdom and Knowledge. Let us refer you to an article by H. P. Blavatsky entitled "Occultism vs. the Occult Arts" reprinted in *THEOSOPHY* for January, 1913.

Question—Referring to the article, "Occult Arts," May, 1916, issue of *THEOSOPHY*, page 319, a statement is made: "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." Etc., Etc. In such case where does the flitting soul go to, and what can be its Karma for quitting its job and leaving that poor "corpse" to the mercy of other guidance; and what does that soul wish to do, apart from its duty where placed in a body?

Answer—The "soul"—in this case the entity minus his physical body—goes into *Kama Loka* where it remains until the life term of the physical body which it has left is completed. Furthermore, it continues to remain in *Kama Loka* until the thoughts and impulses engendered during its connection with its physical body in the last life have become exhausted. This may be a very long time, as we think of time. Now, *Kama Loka* is a state and not a "place". There are as many conditions in *Kama Loka* as there are in earth-life (or in *Devachan*, for that matter), and each entity makes its own conditions there, exactly suited to the causes it has set in motion in physical life. *Kama Loka* corresponds to the theological idea of "purgatory", and there are as many different kinds of "purgatories" or "hells" as there are people to make them. It is a *personal* state, just as *Devachan* is a personal state—that is, one goes into and experiences *Kama Loka* as the "Mr. Smith" or "Mrs. Jones" of the last physical life. We refer you to Mr. Judge's *Ocean of Theosophy*—the chapters relative to the after death states. The Karma of the entity who has been "startled out" of the physical frame can be easily understood from the above. Furthermore, the entity is still responsible for the further acts of the physical body it has left, and reaps the results of these when incarnating again in other physical bodies. You see, the unfortunate circumstance of the entity losing its physical instrument is due to Karma, the result of causes set in motion by the entity, in reaping what it has sown.

Question—I have encountered a few people who seemed not to have any soul, any perceptions regarding other souls, any spiritual aspirations, any affectional re-actions or any sensitiveness of any kind beyond nutrition and a little wayward vanity. What is our responsibility to such persons, and our duty towards them?

Answer—Let us be very charitable in our judgment of such—in fact, slow to judge them at all. However, there are "living soulless men and women," as H. P. Blavatsky said in Volume II of *Isis Unveiled*. On page 369 she writes, "We elbow soulless men and women at every step in life". (We refer you to that volume for additional information in this connection). It is our duty to try to understand the nature of these persons and then, through study and application of Theosophy, to do for them what conditions permit. One who possesses some knowledge and under-

standing of his fellows will attempt to aid those whom he contacts in accordance with *their* natures, always trying to aid the progress of any entity, wherever possible. One naturally would not seek out such entities as these any more than one would seek to contact the destructive side of nature. If you can aid such a one, do so; if you find you cannot, then merely leave him alone, for there is no use in wasting energy where it will do no good. In all contacts with our fellows one can remember the old advice of Prajapati to his sons: "Be restrained, be liberal, be merciful."

CORRESPONDENCE*

ASTROLOGICAL.

OVER the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" "Nemo" in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE.

NEW YORK, July 27th, 1888.

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

ON THE LOOKOUT

In *Collier's* for December 2nd there appeared several articles on "The Immediate Future of Electricity." One is an article by Nikola Tesla in which he writes of future wonders to be accomplished by means of electricity, and among them mentions the following probabilities: Speaking through space without wires by a receiving device of such extraordinary sensitiveness that a current of infinitesimal value will suffice; also, the flashing of any image formed in the mind upon a screen and making it visible to a spectator at any place desired. Occult students who know something of the theory, at least, of speaking and hearing at a distance without wires or devices of any kind, would readily admit the possibility of such an invention as mentioned, especially as in such cases both sender and recipient would have but one intent, and would be using audible sound; but when the idea is entertained that it would be possible to construct a screen and by means of any electrical equipment force a projection of a mental image without the co-operation of the man who formed the image, somebody's imagination is working overtime. That which stands in the way of such an accomplishment is the fact that the man who forms any mental image, can destroy it and form another as quick as thought itself; besides, the "screen" and contemplated power do not belong to our plane of matter or to physics as we know them, but to the psychic plane of substance and consciousness, which, while they move the material world, are not necessarily controlled by it. Practical scientists would do well to study the psychology which Theosophy presents.

In the same number, Prof. Wm. S. Franklin, writing on the same subject says, "Even electrical engineering is nine-hundred and ninety-nine parts visible machinery and one part invisible action; and the invisible action, however general our conceptions of it may be, does not lead to easy understandings. It is not 'electricity' (whatever that is) that we use; it is work or energy, and the important thing about an electric generator (dynamo) is the amount of energy which is delivered by the machine in a given time." Quite so; no one generates what we call electricity mechanically; all we do is to provide conditions by means of which that universal force will act in certain ways; just as when we strike a match, we do not create fire, we only provide those conditions by which the element of fire may manifest itself in a limited way. Prof. Franklin says that it is a mistake to call electricity an "entity"; yet if we speak of a nation composed of millions of individuals as an entity, and the power and influence of that nation is recognized as such, why not accord to that "invisible action" known as electricity the same distinction? No force exists of itself, it is always a product of conscious intelligence, there being no action without an actor. It is held in the occult teachings of Theosophy that every being in the universe, high or low, is a generator of dynamic force; we simply tap this general reservoir by providing varying conditions for its manifestation and we give names to the various effects perceived.

There are indications in these articles that scientists are beginning to take account of the moral side of power and achievement. Tesla's contribution remarks that the ability to throw a mental image on a screen could be used by the evilly inclined, as well as the well-intentioned. In the face of this fact, we may well ask whither we are tending with our increased usage of the forces of nature? We cannot provide facilities in this direction for general benefit without opening the doors to an equal amount of evil; in the intensification of powers for beneficent purposes, we enlarge the field

of operation of all those who are evilly disposed, and only succeed in increasing the stress, strain and danger of human existence. It is very evident that the road to human happiness does not lie that way.

Alan Sullivan presents the following quandary: "But what, one asks, will it all lead to? Relieve the modern man and woman of physical effort and exhaustion, give them mental emancipation, make glaciers their slaves and cataracts their handmaidens, and is there not evolved a queer, pulpy person, half colloid, half Martian, a formidable intelligence, drunk with achievement and callous with power? What secrets will the universe hold for him? What wistful wonder will visit his wisdom-hardened eyes?"

There can be no doubt whatever that Man will go on harnessing the elemental forces in ever increasing degree; but for what purpose? What lasting benefit can possibly accrue from even unlimited power during one short human life? And is not humanity a collection of individuals? These questions need serious consideration by our practical scientists if their self-sacrificing efforts are not to be a total failure as a means to true happiness and real wisdom. It is not so much that power is needed, as the wisdom to use it, and the wisdom should be sought first; otherwise, the selfish lust for power and place will increase and we shall produce a humanity of Cains, each having every man's hand against him and his hand against every man, and civilization will finally go down in mutual destruction—as has happened before.

It is good to see signs of an awakening to the moral bearings of our achievements; that it is Humanity first, not its increase of powers; that while we properly increase our powers of creation, preservation and re-construction in this physical world, we must understand what we are, why we are here, and what the purpose of physical existence is, before we can use these powers constructively. With the understanding that Theosophy gives, Man can go forward "harmoniously with the cycle of nature" as Mr. Sullivan says, because being the key to it himself, he alone can produce the harmony.

General Frederick Funston, in command of the American troops on the Mexican border, has been assailed by some Baptist churchmen and clergymen because of the position said to have been taken by him when the Baptists desired to hold revival services for soldiers. The General agreed to permit the services to be held by the applying churchmen, "provided they did not tell the soldiers they were lost, and would not conduct an emotion stirring revival." By his wise and sane decision General Funston seems to have stirred up something of a hornets' nest among the "meek and lowly" followers of the gentle Jesus—of the Baptist persuasion. Why is it that the average denominational "Christian," after vainly attempting to thrust himself into the business of another, begins forthwith to attack that other, in the name of Jesus Christ, Himself the acknowledged Apostle of peace and good will? It is to utter inconsistencies like this that the desertion of the church by so many common-sense people is due.

A New York Baptist preacher, Dr. Frank M. Goodchild, is quoted in *The Sun* as saying: "Even Jesus Christ would not be allowed to preach in a camp where General Frederick Funston was in authority if He preached from the text: 'For the Son of Man is come to seek and to save that which is lost' . . . General Funston was a fine botanist and an intrepid explorer and he is a brave soldier. For his valor we must have the profoundest respect. But he goes beyond his sphere when he attempts to rule the truths of the New Testament out of the army."

Perhaps Baptist clergymen have some special edition of the teachings of Jesus which enables them to speak and act with greater knowledge than that vouchsafed to ordinary mortals; but in a somewhat intimate study of

the teachings attributed to the Nazarene, in sundry available editions of the New Testament, we have failed to discover that the Master advised revival services or authorized the man-made doctrine of eternal damnation. One might think from the increasing *familiarity* with Jesus displayed by other enterprising exponents of the Baptist creed that some special source of information is available to the elect—as, just now, a Los Angeles preacher of the “cold water” persuasion is advertising a series of sermons upon Jesus—in society, in the home, as a friend, and so on. But the Methodists, for instance, would never concede this, nor the Presbyterians, nor the Roman Catholics. Meantime General Funston has warned the Baptists against misquoting him, else their pocketbooks will suffer—which ought to be enough, in all conscience, to turn the average “Christian” of our day into a *silent* martyr.

Professor Garrett P. Serviss, popular scientist, and occasional purveyor of Knowledge to the Great American People through the medium of Mr. Hearst's noisy newspapers, writes as follows in a recent article, thereby well illustrating the illogical position into which men of science often tumble themselves by the pursuance of their remarkable habit of negation: “An atom is matter, not spirit; and the almost infinitesimal components of atoms, electrons, are likewise matter and not spirit, else science could know nothing about them.” Now let us briefly analyze this statement. It assumes that Science knows nothing about spirit and *can* know nothing about it—and, incidentally, this is a tremendous admission. But it says, further, that an atom is matter, not spirit—which implies that the scientist can distinguish matter *from* spirit, so of course, he *must* know spirit, otherwise such distinguishing would be impossible for him. We leave it to any fair-minded person to say if this is not a perfectly just deduction from Professor Serviss' statement. In the course of the same article the learned writer makes this remark: “What is a spiritual force? The forces that we understand and that science defines and deals with act solely upon matter.” If these forces act *on* matter, then obviously they are not matter. If they are not matter, how can the conclusion be avoided that they belong to the spiritual side as distinguished from matter? If, as the good Professor assumes, Science knows nothing, and *can* know nothing about spirit—if Science deals only with facts—how can it rightly claim to “understand” those forces which to it merely establish the facts? Since Science knows nothing about spirit, it can not even know that these very forces are *not* spiritual! By his own statements Professor Garrett makes himself and his “Science” ridiculous, and is quite ponderously unaware of it. And yet it is scientists of this type who are pleased to call the clear-cut, logical statements of the Theosophical Philosophy the “swamps of metaphysical speculation”! Small wonder that H. P. B. once selected as title for an article, “The Negators of Science”!

At the funeral services of Sir Hiram Maxim, who died November twenty-fourth, these words were said: “As for religion, he was convinced that civilization and theology no longer were compatible. He opposed all missionary work among the non-Christian peoples, and believed firmly there would be a great moral and religious upheaval in the world during the twentieth century.” Just another evidence of the tremendous influence that Theosophical teachings have had, and are having, upon the real thinkers of the world—for the ideas expressed within the quotation marks above are purely Theosophical, and nothing else—whatever system of thought, or philosophy, or religion Sir Hiram Maxim may have subscribed to.

Is Venus Inhabited? a pamphlet written by Prof. C. H. Housden of the British Astronomical Society, betrays the usual addiction of the scientific

mind—much speculation proceeding from little knowledge. One never ceases to wonder at the paucity of imagination exhibited in scientific writings, for all their display of speculative tendencies. The scientist of modern days is an impeccable being, for sin, like humor, arises from the imagination, and lacking imagination, your modern scientist can neither sin nor smile. Scientific theories are as iridescent—and as evanescent—as soap-bubbles. Granted an ounce of soap, a little water, a penny pipe and a moderate exertion of the lungs, and a million bubbles can be blown—all to the amazement and delight of the onlooker. The exercise never fails in popularity, however questionable its educational value may be. Mr. Housden, as the fruit of much study and observation of the similarities and differences in the physical constitution of Venus as compared with our war-torn home of earth, reaches the conclusion that "Life is possible and probable on Venus." Atmosphere, water, clouds, light, heat, et caetera, are pondered, argued, considered and discussed to a scientific Q. E. D., all in careful accord with the definitions, axioms and postulates of an astronomical Euclid. The whole superstructure is reared on the observed facts which indicate that physical conditions on the bright evening star are not too discordant and remote from the extremes known on earth to exclude organic existences there as well as here. No more than any other respectable member of the scientific societies, does Prof. Housden venture into the pure ether of true imagination. It cannot occur to the scientific mind, astronomically or otherwise bent, that it ought to be at least conceivable that Life should flourish wherever matter may exist, whatever its state or condition; or that the fineness of the one corresponds to the texture of the other. Yet, in a way, speculations such as these of Prof. Housden, like Camille Flammarion's *Pluralité des Mondes Habités*, afford a mild measure of comfort to students of Theosophy. For they are at least a loosening of the crust of materialism, and a step in advance of that indurated theology which still sees this earth as the only inhabited centre in an otherwise dead universe. It is not to that Science which painstakingly accumulates facts through observation and experience that the Theosophist raises any question or objection. Far from it. His voice is lifted only in opposition to the dense clouds of speculation, of false reasoning and *a priori* deductions that accompany the empirical acquisition of facts, and that are unblushingly put forward, sometimes as fact itself, sometimes as the proved laws and processes of the universe, more often still as the "teachings of Science," to the bewilderment and sophistication of the lay mind, which does not observe for itself, any more than it thinks for itself, but takes everything blindly upon the authority of those who stand in the position of leaders in modern "progress." Theosophists are undyingly opposed to that Materialism which miscalls itself Science, in the same way, and for the same reasons, that they are relentlessly hostile to that dogmatic Theology which is everywhere abroad under the *alias* of Religion. Nevertheless, since scientists are primarily concerned with phenomena, which constantly recur and repeat themselves, their theories and speculations, however dense and befogging, are not fixed and hardened, but on the contrary blown away by every wind of new circumstance. Thus, occasional rifts for true inspiration are always possible to the scientific student. As witness Tyndall's declaration: "The very atoms seem instinct with desire for a higher life." And Huxley's profession: "There must be beings in this universe as much higher than man, as man is higher than a black beetle, and who take an active part in the governance of things." Or Prof. Crookes proclaiming that "the chemical atoms are qualitatively and quantitatively different and show selective affinities, no two alike, even of the same chemical element." All these are *intuitions*. They are not based on inductive reasoning, but proceed from glimpses of that universal perception which constitutes true cognition. Such flashes of genius are really true clairvoyance—direct perception, not the reflected and distorted impressions that come from any amount of empirical classifications of observed phenomena. Some day will live scientific students for

whom those "higher beings who take an active part in the governance of things" will be able to kindle these occasional sparks of intuition into a steady fire. Meantime, we cannot doubt that upon the whole body of students of nature that we collectively mean when we say "Science," there is constantly being exercised the stimulus of those "higher beings." On the day when individual students of science recognize that it is precisely to Occultism—to the directive though unseen pressure of higher beings—that every advance in scientific progress is due; on that day the study and application of the Wisdom Religion as the only true modulus, will open wide the doors and true SCIENCE become an actuality where now it is but a name. All that the science of to-day requires is a change of base; it needs reformation, not destruction. Theology, on the contrary, is hopeless. It has to be destroyed. It has in it no elements of redemption, no particle of atoning merit. Science is in its youth, or science is sick, as we may choose to describe it; but it is alive, it has growing as well as recuperative power. Dogmatic theology, on the other hand, is the foe of experience, the destroyer of mind, the enemy, implacable and unchangeable, of the freedom of the soul. It is never anything but a cerement and its only ally is death.

The December magazines carried their usual quota of fiction with "occult" *motifs*. Indeed, it seems hardly possible in these days to write a good story without turning to the occult for savor. The occult would be a lure even in the essay! In "Some Meditations of the Heart," presented by the *Atlantic* from an anonymous pen, the writer makes the occult seem very near and very natural, as her (of course, it is "her") whimsical fancy unites itself with the *feeling* of the inner life, unburdened by any desire to convince. The most creed-bound will delightedly take this gentle mystic's introspections in their artful literary form; though to the student of the Upanishads they will not seem food, so much as reminiscent flavor.

The sense of realization of the spirit in all forms of life—for, perhaps, lower forms live more in spirit than we do, who strive "to manage things" for ourselves—is the key-note struck in the beginning.

"Last night as I was thinking intently about the spirit of God within each of us, and especially of that spirit as within myself, a curious, quite definite feeling came over me as though I had entered into another, flowered out into something wider—passed, as it were, to another plane. There was nothing strained or unnatural about it, nor was there the slightest mental confusion . . . but the point of consciousness appeared to have slipped from my head to my heart, from thought to emotion perhaps . . . every human being is a gateway into another world, a world which we enter by *walking through* ourselves; that is, by sinking deeper, and deeper into ourselves, pressing open one door of consciousness after another. . . . This world I have chosen to call the Country of the Heart . . . if we might enter in, we should not find ourselves, as here, strangers and wanderers, but spirits returned to our larger selves, in the place where we belong, unutterably and exquisitely at home."

The remembrance of nightly visits to this Country of the Heart are said to be "wiped out by the confusing surface dreams through which we pass on our way back to waking. Perhaps if we could train ourselves to *remember through* this wall of dreams, we might recapture our larger self which is there just on the other side of the wall."



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. V

FEBRUARY, 1917

No. 4

"To be even unconsciously deluded by the influence of another is to have a counterfeit faith."

—WM. Q. JUDGE.

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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.



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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, and the like, and is exempt from birth, vicissitude, death, or decay, who is always and alone, who exists everywhere, and in whom all things exist, and who is thence named Vasudeva?—*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.

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THE BHAGAVAD-GITA CHAPTER XVIII

DEVOTION AS REGARDS RENUNCIATION AND FINAL
LIBERATION.

BY A STUDENT OF W. Q. J.

THE chapter begins with this question from Arjuna: "I wish to learn, O great-armed one, the nature of abstaining from action and of giving up of the results of action, and also the difference between these two." . . .

The whole of the chapter is devoted to the answer. Not only are the nature of abstaining from action and the giving up of the results of action involved in the reply, but an understanding of the very nature of action itself and the causes and bases of action. Relating to the "agents of action", Krishna says: "Learn, O great-armed one, that for the accomplishment of every work five agents are necessary, as is declared. These are, the substratum, the agent, the various sorts of organs, the various and distinct movements, and with these, as fifth, the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind". Again, that "whoever, because of the imperfection of his mind, beholdeth the real self as the agent, thinketh wrongly and seeth not aright." It is thus evident that it is not the "real self" that acts, a statement that has been reiterated throughout the previous chapters, and one that it is necessary to understand before the nature of action is comprehended.

Prakriti or nature, is the cause of all action throughout the universe, as it is the basis by which action may take place; this is true on every plane of being. In the thirteenth chapter are these words: "Know that prakriti or nature 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; individual spirit or purusha is said to be the *cause of experiencing* pain and pleasure. For spirit when invested with matter or prakriti experienceth the qualities which proceed from prakriti." This passage throws some light on the meaning of "the substratum": it is substance in its primordial state from which all differentiations proceed, and within which all differentiations are contained, and therefore forms the basic agent of all action; the word "agent" in the classification may be understood as the power which prompts to action; for instance, the personal self with its concrete and limited ideas, impels the organs of the body and the necessary movements to carry out the prevailing idea. The fifth "agent" is called "the presiding deities"; this latter term may be explained in this way: our bodies are composed of small lives of many different kinds, each of those kinds acting only in response to particular impulses; each class acts according to its own nature, and as a class constitutes a hierarchy of being, devas or deities.

It is understood, of course, that That from which all power to perceive or to cause action emanates is the Self of All; that power becomes particularized, so to speak, in the Individual Self, who on higher planes is the impeller of actions on those planes; on the physical plane, the Personal self is but a temporary aspect of the Individual Self, this aspect being sometimes called the "false ego" because of its delusion; it is this personal self which consciously or unconsciously to itself impels the lives in his bodily organs to action.

Now we may understand better this passage from the fifth chapter: "the devotee who knows the divine truth thinketh 'I am doing nothing' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects'." It has been said that the Self neither acts nor is acted upon; this must be true also of the Personal self, for, as the thirteenth chapter says: "the spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul." The self or spirit in the body is deluded by the three qualities perceived in nature, liked or disliked, and identifies itself with the actions it induces. "He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed." There is also this passage, "The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men."

If we reconstruct our ideas in regard to action as above indicated, it will throw a new light on karmic responsibility, connecting us more intimately with all selves, all lives small and great, and assist us to a better realization of acting for and as the Self.

Having determined, to some extent at least, the nature of action, we have aroused to that extent what Krishna calls "the discerning power", which is also called *Buddhi*, direct cognition, the highest intellection, the power of judgment, according to its various degrees of activity. These degrees flow from attraction to one or other of the three qualities found in nature, and are described as follows: "The discerning power that knows how to begin and to renounce, what should and what should not be done, what is to be feared and what not, what holds fast and what sets the soul free, is of the *sattva* quality. That discernment, O son of Pritha, which does not fully know what ought to be done and what not, what should be feared and what not, is of the passion-born *rajas* quality. That discriminating power which is enveloped in obscurity, mistaking wrong for right and all things contrary to their true intent and meaning, is of the dark quality of *tamas*."

With the "discerning power" there must also be the "power of steadfastness", for unless we are constant in devotion to the higher life, and the ideal of a conscious life in spirit, not matter, we will be recreant to the best we know. Having reached the power of discernment and having been shown the path which to us is peculiarly ours, we should set aside all other considerations that tend to draw us from it; we should cultivate and practise "That power of steadfastness holding the man together, which by *devotion* controls every motion of the mind, the breath, the senses and the organs"; this, as the chapter says, "partaketh of the *sattva* quality"; that is, the whole instrument is used for the best and highest purpose only.

The "power of steadfastness" may exist without the highest power of discernment, as in the one who looking for the fruits of action, cherishes duty, pleasure and wealth from the point of view of desire or *rajas*; or in the man of low capacity who *stays fast* in drowsiness, fear, grief, vanity and rashness, bound by the *tamasic* quality.

If we have determined for ourselves the nature of action, the goal of true discernment, and steadfastness which is harmony of thought, will, and feeling, as well as an action on the lines of our determination, we can only have done so through something of that "wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen" and which is of the *sattva* quality. It is the changeless Self within, which, if we follow the lines of our determination, we will come to realize more and more.

There can be no realization of Self in that kind of knowledge "which perceives different and manifold principles as present in the world of created beings", or in "that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence".

All our thoughts give rise to action among the lives which compose our astro-physical instrument, and, as we never cease

thinking, action continually goes on, for, as often said, "thought is the real plane of action". Even though we may not contemplate any immediate bodily act, we may by our thoughts accumulate a tendency in the lives of our instrument which will eventually result in outward action whenever favoring conditions permit, and we will fall victims to our lack of discernment and steadfastness, as well as involve others in our fate.

"Now hear what are the three kinds of pleasure wherein happiness comes from habitude and pain is ended". We may get some understanding of this sentence if we consider that when some ardently desired aim or object is sought and found, there is at first happiness, and the pain of non-attainment is ended. But the happiness does not remain the same; it resolves itself into contentment and habitude, until the latter becomes wearisome, and another aim or object is sought.

"That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the *sattva* quality." The pursuit of desires brings a beginning of sweetness and an ending of bitterness; the pleasure gained from idleness, carelessness and indifference stupefies the soul. To arouse oneself from desiring, or from carelessness and indifference is at first "as poison", but with a purified understanding becomes "the water of life".

The statement that "there is no creature on earth nor among the hosts of heaven who is free from these three qualities which arise from nature", points to the fact that the three qualities exist on every plane of being.

The hard and fast hereditary castes of India of the present day are not meant by the Brahmans, Kshatriyas, Vaisyas, and Sudras of this chapter. In earlier days, before the ancient teachings had become materialized, marriage was a sacred and religious contract; family life was so understood and conducted as to provide proper environment for egos of the same nature as the family on spiritual, psychical and other lines. Then there existed natural castes where all lines of heredity conjoined; in these degenerate days the castes are mixed and there are those born in castes whose nature does not conform to the original caste whose name and privileges they take and abuse. Nevertheless, the castes exist everywhere; but no longer does social position or physical environment distinguish them. In all countries at the present time, there are those in high place and power who by nature are Sudras, and many who are Brahmans by nature are lower in our social scale, for this is Kali Yuga when the powers of darkness are in the ascendancy.

The ancient castes performed duties which were the outcome of their several natures, and were so recognized by all. There was no pride of caste nor jealousy and there existed an ideal community of mutual helpfulness; hence, the duties of the castes were "determined by the qualities which predominated in each".

"Men being contented and devoted to their own proper duties (that for which their nature fits them) attain perfection". "If (in all that he does) a man maketh offering to the Supreme Being *who is the source of the works of all* and by whom this universe was spread abroad, he thus obtaineth perfection." "The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. . . . The highest perfection of freedom from action is attained through renunciation by him who has an unfettered mind and subdued heart."

Dharma is the word which in our language is translated as "duty", but it has a much wider range and meaning than that which we accord to the word "duty". There are many who think that duty is something that others think we should do; others again consider "duty" to be irksome, and as actions to be performed under duress, and therefore to be avoided; it is therefore necessary to grasp the meaning of the word "duty" as used in the Gita. *Dharma* means "the sacred Law", the fulfillment of our karmic destiny through many incarnations, the working out and elimination of defects which have brought us into earth life under the conditions in which we find ourselves, which conditions we should feel and know to be the very opportunities needed for our further progress. This is why one of the great Teachers wrote, "Duty is the royal talisman; duty alone will lead us to the goal."

Krishna enumerates the attainments by which "a man is fitted to be the Supreme Being. And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to me. By this devotion to me he knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favor to the eternal and incorruptible abode, if he put his trust in me alone. . . . And if, indulging self-confidence, thou sayest 'I will not fight', such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do."

"There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishvara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

"Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer may be, there with certainty are fortune, victory, wealth, and wise action". Each one

is Krishna and Arjuna; where these two are joined together, all nature makes obeisance.

In closing this series of comments on "The Bhagavad-Gita", which were written at the earnest request of a number of students, we need, perhaps, give no reminder that only the surface of the teachings contained in the ancient book is touched upon. The view-point taken, out of the seven different applications possible, is that of the individual, in accordance with Mr. Judge's early comments, but even from that view-point, the field has been by no means fully covered. It is hoped however, that enough has been said to afford at least a little more light to those who aspire to learn the Science of Devotion.

THEOSOPHY AND SPIRITUALISM*

A Calcutta correspondent asks:—

- (a) Is Occultism a science *akin* to Spiritualism?
- (b) What are the principal points in which the Theosophists and the Spiritualists differ?
- (c) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versa*?
- (d) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society*?

To which we answer:—

(a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(b) The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(c) Yes; many excellent persons are both, and none need alter his faith.

(d) We do believe in the phenomena, but not as to their cause—as above remarked. There being no religious or other test—other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the Venerable Babu Peary Chund Mittra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1882.

THE HISTORY OF A PLANET*

NO star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

“Stars teach as well as shine.”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “a beauty and a mystery,” verily. But “where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,¹ was sacrificed to the ambition of our little globe to show the latter the “chosen” planet of the Lord. She became the scapegoat, the *Azazel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies black at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and “redeemed” from original sin and the Satanic element of heathenism, only after the year I, A.D. Scholastics and scholiasts, the spirit of whom “spurned laborious investigation and slow induc-

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

¹ “Venus is a second Earth,” says Reynaud, the *Terre et Ciel* (p. 74), “so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, like two sisters. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe.”

tion," had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into "divine attributes of the *seven eyes* of the Lord," is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterised by Pythagoras as the *sol alter*, a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre-Hesiodic* theogony as Eosphoros (or Phosphoros) and Hesperos, the children of dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astræos and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog.* 381, *Hyg. Poet. Astron.* II, 42). Preller, quoted by Decharme, shows Phaeton identical with Phosphoros or Lucifer (*Griech. Mythol.* I. 365). And on the authority of Hesiod he also makes Phaeton the son of the latter two divinities—Kephalos and Eos.

Now Phaeton or Phosphoros, the "luminous morning orb," is carried away in his early youth by Aphrodite (Venus), who makes of him the night guardian of her sanctuary (*Theog.* 987-991). He is the "beautiful morning star" (*Vide St. John's Revelation XXII. 16*) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros "issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light." (*Iliad*, XXIII. 226; *Odys.* XXIII. 93; *Virg. Æneid*, VIII. 589; *Mythol. de la Grèce Antique*. 247). He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, "the most splendid of the stars that shine on the celestial vault" (*Iliad*, XXII. 317). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cortège* and delivers the bride into the arms of the bride-

groom. (*Carmen Nuptiale*. See *Mythol: de la Grèce Antique*, Decharme.)

So far, there seems to be no possible *rapprochement*, no analogy to be discovered between this poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of Genesis. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations*, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene*, the foam-born Goddess, the "Divine Mother," and one with the Phœnician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or *Mar* (whence Mary), the great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the "Virgin of the Sea." The accepted patroness of Christian sailors, their star, "*Stella Del Mar*," etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer*, it is the "light bringer," the first radiant beam which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of Day, and the most lovely of all the sights in Nature ("Science of Language") for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, "the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile," (Lucretius). When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one outstretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide* Lucian's *De Dea Syriâ*, and Cicero's *De*

Nat: Deorum, 3 c. 23). Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it*.

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata*, the attribute of Isis (who is Venus, and Aphrodite, Nature, also) ♀ or ♀ the planet; the fact that the Earth has the *crux ansata* reversed, ♂ having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the "dreadful association." The Church believes in the devil, of course, and could not afford to lose him. "*The devil is the chief pillar of the Church*" confesses unblushingly an advocate* of the *Ecclesia Militans*. "All the Alexandrian Gnostics speak to us of the fall of the Æons and their Pleroma, and all attribute that fall to *the desire to know*," writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.¹ And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rector (planets) of Pymander, "commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,² came to admire themselves with such intensity that owing to this proud self-adulation they finally fell."

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sideral catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper . . . and the grand Archangel who conquered him," and whose "palaces" (the "houses" astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the position of these orbs in the Solar system corresponds in their hierarchical order to that of the "heroes" in Chapter xii of *Revelation* "their names and destinies (?) being closely connected in the theological (exoteric) system with these three great metaphysical names." (De Mirville's *Memoir* to the Academy of France, on the rapping Spirits and the Demons).

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostacy. Called upon to reconcile this statement with that other fact, that the metaphor of "the morning star," is applied to both

* Thus saith Des Mousseaux. "Mœurs et Pratiques des Demons." p. X.—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, "is one of the great personages whose life is closely allied to that of the Church; and without him . . . the fall of man could not have taken place. If it were not for him (the Devil), the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross an insult to good sense." And if so, then we should feel thankful to the poor Devil.

¹ De Mirville. "No Devil, no Christ," he exclaims.

² This is only another version of Narcissus, the Greek victim of his own fair looks.

Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped by the Roman Catholics† under new names, the defenders of the Latin dogmas and beliefs answer as follows:—

"Lucifer, the jealous neighbour of the Sun (Christ) said to himself in his great pride: 'I will rise as high as he!' He was thwarted in his design by Mercury, though the brightness of the latter (who is St. Michael) was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun."—(*Ibid.*)

Guards of "dishonour" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends*, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face,"—the terrestrial double, or *ferouer* of Christ. He points them out saying: "like Mercury, the Archangel Michael is the *friend* of the Sun, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons*." This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolson), in which the Zoroastrian Mitra is called the "*grand enemy of the planet Venus*."* (*ibid.* p. 160.)

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It is curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

"Mitra," says Dollinger, "possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus." (*"Judaïsme and Paganisme," Vol. II., p. 109. French transl.*)

"In the Christian tradition," adds the learned Marquis, "St. Michael is *apportioned in Heaven the throne and the palace of the foe he has vanquished*. Moreover, like Mercury, during the palmy days of paganism, which made sacred to this *demon-god* all the prom-

† The famous temple dedicated to the Seven Angels at Rome, and built by Michael Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V. said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. "One cannot exalt too much these *seven rectors of the world, figured by the seven planets*, as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic." (*Les Sept Esprits et l'Histoire de leur Culte*; De Mirville's 2nd memoir addressed to the Academy. Vol. II. p. 358.)

* Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

ontories of the earth, *the Archangel is the patron of the same in our religion.*" This means, if it does mean anything, that *now*, at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir?

The above remarks conclude with this cool reflection :

"It is evident that paganism has *utilised beforehand*, and most marvellously, all the features and characteristics of the *prince of the face of the Lord* (Michael) in applying them to that *Mercury*, to the Egyptian *Hermes Anubis*, and the *Hermes Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus.*"

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches*, pointed out by Rossellini (*Egypte*, Vol. I., p. 289), to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words "*sole*" and "*solis custode, sostegnon dei dominanti, e forte grande dei vigilant*," "watchman of the sun, sustainer of dominions, and the strongest of all the vigilants." All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find "in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space (Michael) ; in his caduceus, the spear, in the two serpents coiled around the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit.*" (*Mem.* p. 162.)

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's *assessors*, or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun*, literally, the other was *Eosphoros*, the most brilliant of the planets, "*qui mane oriebaris*," the early rising, or the Greek *ὀρθρινός*. It was identical with the *Amoon-ra*, the light-bearer of Egypt, and called by all nations "the *second born* of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini*.

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Vir-

gin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon--Conqueror," in Christian legend, why should they when called Apollo-*Abaddon*, the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation*, was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord"* because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbolical aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn is rank nonsense. But to connect this with the horns of "The Mystic Dragon" in *Revelation*—"one of which was broken"¹—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram's horns of Ammon, of Bacchus, and of Moses on ancient medals, and the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter III. that prophet speaks of the 'Holy One from Mount Paran,' of the Lord God who "comes from Teman, and whose brightness was as the light," and who had "horns coming out of his hand."

When one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter XIV., v. 12, but simply *Hillel*, "a bright star," one can hardly refrain from wondering

* "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury (Mitra), and its Lucifer, Venus (or Ahriman), taken away from its ancient master, and now given to its conqueror." (p. 164.) Therefore, Lucifer-Venus is quite *holy* now.

¹ In *Revelation* there is no "horn broken," but it is simply said in Chapter XIII., 3, that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

that *educated people* should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL!²

H. P. B.

THE BIRTH OF LIGHT*

Translated from Eliphas Levi's "Dogme et Rituel de la Haute Magie."

THE "Lucifer" of the Kabalists is not a proscribed and fallen angel, but the spirit which illuminates and regenerates by fire; he is to the angels of peace what the comet is to the peaceful constellations of spring-time.

The fixed star is beautiful, radiant and calm; she drinks in the aromas of Heaven, and looks lovingly on her sisters; clad in her dazzling garments, and her brow adorned with diamonds, she smiles as she sings her morning and her evening hymn; she enjoys an eternal repose which nothing can disturb, and solemnly she treads the path assigned to her among the sentinels of light.

But the wandering comet, all bloodstained, and her tresses unloosed, rushes on from the depths of the sky; she dashes across the track of the peaceful spheres like a chariot of war breaking the ranks of a procession of vestals; she dares to breast the burning sword of the guardians of the sun, and, like a lost spouse who seeks the partner visioned in her lonely night watches, she forces her way even into the tabernacle of the King of Day.

Then she rushes out, breathing forth the fires which consume herself and leaving in her train one long conflagration; the stars pale before her approach, the herded constellations, which browse upon the starry flowers in the vast meadows of the sky, seem to flee from her terrible breath. The grand council of the stars is called, and universal consternation reigns. At last the fairest of the fixed stars is charged to speak in the name of the heavenly concourse, and to propose a truce with the errant messenger.

"My sister," she says, "why troublest thou the harmony of these spheres? What harm have we done thee, and why, instead of wandering at hazard, dost thou not, like us, take up thy settled

² The literal words used, and their translation, are: "*Aik Naphelta Mi-Shamayim Hillel Ben-Shachar Negdangta La-Aretz Cholesch El-Goum*," or, "How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is *לֵּיְלָ*, Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence, by an easy derivation, *hillel* may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his Lexicon, Art. *לֵּיְלָ*, Parkhurst says: "The Syriac translation of this passage renders it *לֵּיְלָ*, 'howl'; and even Jerome observes that it literally means 'to howl.' Michaelis translates it, 'Howl, Son of the Morning.'" But at this rate, Hillel, the great Jewish sage and reformer, might also be called a "howler," and connected with the devil!

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

rank in the Court of the Sun? Why dost thou not join with us in chanting the evening hymn, attired, like us, in a robe of white clasped above the breast by one pure diamond? Why dost thou allow thy tresses, dripping with the sweat of fire, to float across the vapours of the night? If thou wouldst but take thy due place among the daughters of Heaven, how far more lovely thy mien! Thy face no more would be burnt up by the fatigue of thy unheard-of journeys; thy eyes would shine forth clear, and thy features smile with the tints of lily and of rose, like those of thy happy sisters; all the stars would recognise in thee a friend, and far from fearing thy transit, they would rejoice at thy approach. For thou wouldst be united to us by the indissoluble ties of universal harmony, and thy peaceable existence would be but one voice the more in the anthem of Infinite Love."

But the comet replies:

"Deem not, my sister, that I could stray at chance and disturb the harmony of the spheres. God has traced for me my path, as thine for thee, and if my course appears to thee uncertain and erratic, it is because thy rays cannot reach so far as to embrace the outlines of the great ellipse which has been given me for my career. My burning tresses are the banner of God; I am the messenger of the Suns, and I bathe me in their fires that I may distribute them on my path to those young worlds which have not yet sufficient heat, and to the declining stars that shiver in their solitude. If I court fatigue in my long journeyings, if my beauty is less mild than thine, if my attire less virginal, I am no less than thee a worthy daughter of the sky. Leave in my hands the awful secret of my destiny, leave to me the horror which encompasses me, and slander me not if thou canst not understand me. None the less, shall I fulfill my appointed task. Happy the stars that take their rest and shine like young queens in the stately concourse of the Universe; for me, I am cast out, a wanderer, and claim the Infinite as my only fatherland. They accuse me of setting on fire the planets which I warm, and of terrifying the stars which I illumine. I am reproached with disturbing the harmony of the worlds, because I do not revolve round their own fixed points, and because I bind them one to the other, setting my face alone toward the only centre of all the Suns. So rest assured, thou fairest star, I will not deprive thee of one ray of thy so peaceful light; the rather, I will squander on thee my warmth and my own life. Who knows, but I may vanish from the sky when I have consumed myself? My lot will still have been a noble one! For know that in the Temple of God the fires that burn are not all one. Ye are the light of the golden torches, but I, the flame of sacrifice. Let each accomplish her own destiny!"

Her words scarce uttered, the comet shakes her tresses loose, covers herself with her burning shield, and plunges once more into infinite space, where she appears to vanish for evermore.

It is thus that Lucifer appears and disappears in the allegories of the Bible.

One day, so says the book of Job, the sons of God had assembled in the presence of their Lord, and among them came Lucifer.

To him the Lord said: "Whence comest thou?"

And he replied:

"I have journeyed round the world and travelled throughout it."

This is how a Gnostic gospel, re-discovered in the East by a learned traveller, explains, in treating of the symbolical Lucifer, the genesis of Light.

"Truth which is conscious of itself is living Thought. Truth is the Thought which is contained within itself; and formulated Thought is Speech. When the Eternal Thought sought for a *form* it said: 'Let there be Light.' Therefore this Thought that speaks is the *Word*, and this Word says: 'Let there be Light, because the word itself is the light of the *spirit*.'"

The uncreated light, which is the divine Word, sends forth its rays because it wishes to be manifest, and when it says, "Let there be light," it commands the eyes to open; it creates the *Intelligences*.

And, when God said: "Let there be light," Intelligence was made and light appeared.

Then, the Intelligence which God had breathed forth, like a planet detached from the Sun, took the form of a splendid Angel and the heavens saluted him with the name of Lucifer.

Intelligence awoke and it fathomed its own depths as it heard this apostrophe of the divine Word, "Let there be Light." It felt itself to be free, for God had commanded it so to be, and it answered, raising its head and spreading its wings, "I will not be Slavery."

"Wilt thou be then Sorrow?" said the uncreated voice.

"I will be Liberty," answered the Light.

"Pride will seduce thee," replied the supreme voice, "and thou wilt give birth to Death."

"I must needs combat with Death to conquer Life," said once again the light created.

God then unloosed from his bosom the thread of splendour which held back the superb spirit, and as he watched him dive into the night, cutting in it a path of glory, he loved the child of his thought, and smiling with a smile ineffable, he murmured to himself: "How fair a thing was this Light!"

And Sorrow was the condition imposed upon the free being. If the chief of the angels had not dared confront the depths of night, the travail of God had not been complete, and the created light could not have separated itself from the light unrevealed.

Perhaps Lucifer, in plunging into the night, drew with him a shower of Stars and Suns *by the attraction of his glory?* * * *

FROM THE BOOK OF IMAGES

IN Turyavarsha, where all things can be seen, and the soul is fully aware, Guru and Chela are one in their knowledge.

In Bharatavarsha, which is the land of works, the soul is servant to the blind. On this earth the gods become men, weighting themselves with ignorance that they may sink in the sea of matter, as a diver weights himself with a stone.

A son of wisdom, refulgent, glorious, put aside the garment of light, and came down, ready for re-birth. That day, in the house of a brahman, a son was born where before there had been only daughters.

The family priest recited mantra. The new-born, with grave eyes and hands touching so that they formed the upward triangle, appeared to listen gravely.

"Out of Svarga has one of old time returned into the family line," said the father, rejoicing. The mother looked at the child and inwardly gave gratitude to the gods and the pitris. But the priest touched reverently the child between the eye-brows.

"This one comes not back from the region of Indra," he said. "Siva has marked him for his own. Let nadigranthams be read, and let a Holy One cast his horoscope. This is a Nativity."

This was the seventh day of the second month and the moon, like the child, was new-born.

The sacred scrolls were turned and the sentence being read gave this formula: "That which hath been, shall be. That which was clean has taken on of defilement, that that which is defiled may be cleansed."

The horoscope being cast, the Holy Man spoke in locked words, nor gave he any key. These are his words: "Every star has its nadir. This one is under Shukra and Shukra is at the zenith. The gods have lost one and man has not gained. The cycle is forty and four years, and the course is unmarked."

The child was named Shukram, the rites were performed, and the thread received.

When he was seven he was entered in the temple that the priests might impart learning. He grew undefiled and breathed wisdom. At the time when men are said to be householders, Shukram was versed in the holy books and could answer all questions. The chief priest blessed him, saying, "I am satisfied of thee, my son. Great is thy wisdom. Thou hast been faithful to the teachings of the gods and the rishis. In the name of Siva, of Vishnu, of Brahma, speak and the gods will requite."

Shukram said, "Naked came I in, and was nourished. My mother bore me. My father clothed me. The temple has sheltered

and fed me. Let me requite the gods for that which has been given to me already. The Self is in all forms. Naked again would I go forth and seek the Self in all forms, doing service to the Self."

Then the chief priest exorcised him, saying: "Great is my error. This is a sacrilege. Thou hast practised sins in secret, following strange gods. Kansa, avatar of evil, possesses thee, defiler of the rules of the temple."

After many days Shukram went out from the temple naked indeed, for the priests scourged him, calling him unholy and accursed. His body was bruised, but Shukram was without pain, for resentment was not in him. He remembered only that he had been fed and sheltered, thinking only, "This, too, is the Self. The Lord of life is the Lord of death. Brahma and Yama are one. When I was weak, I was nourished. Now that I am strong, I can bear pain. The Self fed; the Self strikes. This is birth."

His family stoned him and received him not. His name was erased, and the tokens he had touched were put upon the ghat like a corpse and burned.

The earth bore him. The plants fed him. He went naked, but the warm air clothed him. At night as he slept he dreamed he was in the Self. By day, as he walked, he communed with the Self, listening in silence to the three notes of the earth, of the air, of the water. They are Sa, Si, Ri. They made a song. Shukram stored in his heart the melodies that he heard. His breath was in unison.

From the fire of this his head was filled with raptures. Suddenly the sacred texts began to come forth from his memory and take on form and substance. A new life stirred in them. Their hidden meanings began to chant, addressing themselves to his understanding. Shukram was no more on earth. He forgot his body. The memory of his acquired learning melted, dissolved, disappeared. He was no more solitary, no more alone.

He was in the midst of a great congregation of beings and they traveled together. There was no earth. There was no air. There was no water. Everywhere was the Self in a crore of forms, and their speech was a song. As they sang their forms changed. There was no sun. There was no moon, but there was light, and by that light he saw all things according to the notes of the Song of Life.

The forms appeared, vanished, reappeared, the notes varying in pitch and intensity. Shukram saw in the light that as the notes vibrated many forms receded; as the tones varied many forms drew nigh; and knew that thus are the varshas created and the harmony maintained. At middle distance the song of the forms was the note Ma. Those that rose above this note seemed to draw

near. The forms from which came the lower notes took on deeper and yet deeper colorings till space was one.

When the higher notes predominated the light became golden inlaid with blue, like the flame from a lamp fed with pure oil and well sheltered from all winds. In this light a perfume appeared, as the oil and the flame shed an odour like the spirit of fine sandal wood. Shukram felt all beings within himself and himself he felt not at all.

There was neither morning, nor noon, nor night. There all things are, so that there is no memory, which is the stair of time.

In that varsha where the forms of the Self are called men, and space seems empty, this harmony is not perceived, and memory hardens the forms, so that they cannot see, cannot hear, cannot smell, cannot feel all beings within themselves. Thus they ascend and descend the stair of time.

Now men came to speak of Shukram as this Holy One. Those who were hungered spoke to Shukram. Shukram answered them not at all. He felt only the Self. But they went away fed and rejoicing, saying, "This Holy One hath fed me and I am no more faint." They did likewise by those who sought them, and this varsha became a path of good works where Shukram walked; he doing nothing at all.

Thus men who were naked came near him, and spoke of their need. Shukram answered them not at all, for he heard only the Self. Yet they went away clothed and told boldly to all, "This Holy One hath given me wherewithal to be clothed," and did like where any sought them for aid. Thus, in the path of Shukram, who knew naught of these sayings, the plants which give work for the looms grew in great plenty and all were clothed.

And in time men burdened with memory and bent from treading the stair, followed Shukram. But Shukram knew only the Self, not seeing that he was followed. Yet these men spoke without shame and affirmed, "This Master has taught us the way. We are the Self. That thou art. In the heart is this Self that all seek." And in the path of Shukram the bodies of men became temples, and there was no more going to the interpreter's house.

After forty and four years, in Bharatavarsha there began to be heard the three notes of the earth, of the air, of the water. And wherever these notes were heard storms ceased, plants grew abundantly, and the forms of men ceased from resentments, feeling no pain. Out of the eyes of men shone the light of the Self and the speech of men became gentle, so that it was no more speech, but a song.

When sons of wisdom came down, ready for re-birth, they did not cease to be gods when they became men, for no weights were needed. A path had been opened between the varshas, and men walked up this path as the gods came down. And this path is the path of the Self. Shukram found it. And thus was his Nativity.

OLD PHILOSOPHERS AND MODERN CRITICS*

(Concluded.)

THIS doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindû religion and early Christianity. The purifying process of reincarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally*. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbolical element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a *human being*; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation," *i. e.*, the laws of Matter, and those of Karma and Reincarnation.

Plato acknowledges man to be the toy of the element of necessity—which is Karma under another name—in appearing in this world of matter. Man is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man phys-

* This article by H. P. Blavatsky was first printed in *Lucifer* for August, 1892.

ically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second soul (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

If they conquered these they would live righteously, and if they were conquered by them, unrighteously.¹

The dual man—*i. e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher mortal soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,² hence, he becomes a docile tool in the hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato "genius."³ According to this great Philosopher and Initiate, one

Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i. e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.⁴

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans,

¹ *Timæus*. See Prof. Jowett's work.

² This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled*. With Plato the triple man alone is perfect, *i. e.*, one whose Body, Soul, and Spirit are in close affinity.

³ And by Theosophists the Higher Ego or Buddhi-Manas.

⁴ Plato's *Timæus*.

Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,¹ were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or “double”; the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit—Atmâ-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the “two souls” is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal “Spiritual Soul,” that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all It could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no “fresh development,” as some of our opponents have tried to prove; and even in *Isis Unveiled*, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen

¹ See Gibbons' *Decline and Fall of the Roman Empire*.

monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reägregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kâma Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i. e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely*, as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i. e.*, Mâyâ.¹ His *Being* was noumenal, not phenomenal. If Heracletitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being*, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt

¹ *Sophistes*, p. 240.

to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming*, which latter cannot, therefore, be regarded as *existing*, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the "Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues*;

Not even the passages brought forward out of the insidious Platonic letters (VII, p. 341e, II, p. 314c) containing any evidence.*

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself *immortal*—i. e., the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.¹ Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates

* Vide Hermann, I, pp. 544, 744, note 755.

¹ *Theo. Arith.*, p. 62; on *Pythag. Numbers*.

after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.¹ The original One did not *exist*, as we understand the term. Not till he had united with the many—emanated existence (the Monad and Duad)—was a Being produced. The *τίμον*, honoured—the something manifested—dwells in the center as in the circumference, but it is only the reflection of the Deity, the World-Soul.² In this doctrine we find all the spirit of Esoteric *Bodhism*, or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."³

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindû *Mânava Dharma Shâstra*, speaking of the formation (creation, in vulgar parlance) of man. Brahmâ—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being*, while to the (lower) soul of that being, Brahmâ gives the Ahankara, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities*."

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in

¹ Plato: *Parmid.*, 141 E.

² See Stobæus' *Ecl.*, i. 862.

³ Sextus: *Math.*, vii. 145.

the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.¹ This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.² Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas. *δόξα*, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.³ Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.⁴ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Exist-

¹ *Metaph.*, 407, a. 3.

² Appendix to *Timaus*.

³ *Aristot.*, *De Interp.*, p. 297.

⁴ *Stob.*, *Ecl.*, i. 62.

ence, ruling in Heaven as "Father Spirit" and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.¹ But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world² (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.³ This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,⁴ and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the *ψυχή*, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas "Father-Mother,"⁵ Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men,

¹ Stob: *Ibid.*

² Krische: *Forsch.*, p. 322, etc.

³ Clem.: *Stro. Alex.*, v. 590.

⁴ Plutarch: *De Isid.*, ch. 25, p. 360.

⁵ See *The Secret Doctrine*, Stanzas, Vol. I.

being related to them "as the isosceles triangle is to the equilateral and the scalene."¹

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.²

But we believe that it was rather because, like Pythagoras, he had had the Hindû Sages for his Masters and Models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;³ and describes the stainlessness and severe austerity of his character.

To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.⁴

Zeller makes him say:

Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.⁵

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Heracleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,⁶ taught the same ethics. Zeller presents him to us as imparting, like Hicetas and Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.⁷ But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i. e.*, for divulging this sacred knowledge. Heracleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it

¹ Cicero, *De Natura Deorum*, i. 13. Strob., or Plut., *De Orac. Defect.*, p. 416, c.

² *Plato und die Alte Akademie.*

³ *Tusc.*, v. 18, 51.

⁴ *Ibid.* Cf. p. 559.

⁵ *Plato und die Alte Akademie.*

⁶ Ed. Zeller: *Philos. der Griechen.*

⁷ *Plato und die Alte Akademie.*

as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vapourous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible, *i. e.*, we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.

The idea that "numbers" possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindû Initiates and Hermetists taught before and after him, viz., that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis*, along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist.

The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic, the *non-existent*, and the objective and the sensuous—one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of “scientific Agnosticism”; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense.

H. P. B.

THE STREAM OF THOUGHT AND QUERIES*

II.

PRACTISING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

* This article was first printed by Wm. Q. Judge in *The Path* for September, 1889.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTISE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practise Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practise altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Hu-

manity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

INCLUSIVE VISION*

It is said that at the time of death everyone reviews all the actions of his past life and even knows the object for which he took upon him the now fading personality. Is this knowledge or vision possible at any other time during life?

William Q. Judge.—It is said to be possible for one who knows all the secret laws of nature and of his own being. Certainly it would appear that no other sort of person could possibly do it. And such individuals must be almost as rare as the horns upon a hare.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own. [ED. THEOSOPHY.]

SOME TEACHINGS OF A GERMAN MYSTIC

II.

THE TRUE DESTINY OF MAN.*

[From the German of J. Kernning.]

THERE are two poles at the extremes of man's nature.¹ Man can live in the most perfect light, in complete certainty and wholly according to the law of the spirit. It is also possible for him to make darkness his element, and to pass his earthly existence in complete obscurity. At each of these two poles he is, in a certain sense, perfect, forming there a complete unity in himself. Now when a person, either through impulse from within, or in consequence of some unusual chance, is violently taken out of the darkness into the light, it is inevitable that his entire nature should be thrown out of gear, as it were. In consequence, spiritual as well as physical conditions are brought about which the average psychologist can only account for by classifying them as maladies of some kind. If we could accompany the physicians into their sick-chambers we should be brought face to face with cases originating solely in such transitions, and which are not to be relieved except by bringing about an equilibrium between soul and body.

All that is violent causes an extreme agitation, and therefore such consequences attend the violent transition from night to the light of truth. There are, however, many childlike and gentle souls whom we know in ordinary life, and who possess only a calm faith, but if they are observed closely they will be found to perceive and value their higher life in its entire comprehensiveness. Everything in nature has its correspondence, and therefore we should not be frightened on encountering unusual phenomena.

Man has strayed from the Path and must retrace his steps in order to go aright.² That which he has amassed while upon the wrong road has united itself with his being, and may not be so easily expelled or rendered inactive.³ Spiritual functions are uninterruptedly operative; they create and construct words, ideas, forms and figures which, as we see in dreams, torment, love, and follow us against our wills. If we withdraw from our outer life a

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

¹ "In man, taken individually or as a whole, there clearly exists a double constitution. Two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god."—*Through the Gates of Gold*.

² "Turn round, and instead of standing against the forces, join them; become one with nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and to spare, to use in the great battle which it is inevitable every man must fight, that in himself, that which leads to his own conquest."—*Gates of Gold*.

³ The Karma of the individual. To retrace one's steps is to live in the eternal; to become one with nature, and lift one's self "out of the region in which Karma operates."

part of its influence upon us, it can easily come to pass that the powers ever existing behind that influence may cause us to behold pictures and to hear words which lead us astray and, for a time, bring us into conflict with ourselves.¹ Whoever does not lose courage because of this trial, and steadfastly pursues his higher aim, will gain the mastery of these hostile powers and at last hear words of life and behold heavenly visions.

The path to the Life leads through labyrinths. Blessed be he who finds a thread laid by a loving hand to lead him more certainly to the exit; he advances with calm step, and in his loving trust in the thread that he follows he thereby gains the victory over all adversity.

A star of heaven guides us out of the darkness if our inner eye is awakened to life. Whoever may behold this star, let him follow it confidently² and not permit himself to be led astray by the theories of the day which ascribe such phenomena simply to the state of the blood, and often even to the weather. Man possesses within himself an infallible guide which conducts him safely through all mist, and it can be banished only by himself.

Reference to the Greek mythology affords us a significant example of how all the various powers of Nature interpenetrate and work in each other. We see, as with our eyes, how God excludes no creature from His heaven, if it takes the pains, in some degree, to seek and recognize Him. Attention is called to the three primeval powers of the universe, each of which exists independently only in the mind of the student, but in Nature these powers are never wholly separated from each other. The Earth (or matter) is a primeval and eternal power; Life likewise is; so also is God, who, as generator, stands over all things, containing them and reigning over them. Though our body may pass away, the divine element, which never separates itself either from life or from matter, will unite itself with other materials in order to lead us to eternal life.³

Matter, life and divinity, or, according to our conception, the power of mind, are essential to the perfected life. We may see how natural this union is, and we have therefore nothing more to do than to live according to the highest law, and subordinate thereto, body and soul (life) in the most complete agreement. Then we are in heaven, and we continually draw from the other two primeval powers new nourishment to maintain an eternal existence.⁴

¹ The activity of elementals. Their appearance generates fear, the Dweller on the Threshold. The effort to lift one's self above the plane of Karma concentrates karmic action.

² "Look for the warrior, and let him fight in thee.—*Light on the Path*."

³ This passage is particularly significant. The Western Mystics, in their writings, have been reticent concerning the great teaching of reincarnation, probably because misconceptions concerning it so easily arise among the uninitiated. Kernning, however, frequently gives marked hints, and to whomsoever hath ears to hear, nothing could be plainer than these words referring to the conscious reincarnation of those who have united the lower self with their higher.

⁴ Artificial reincarnation. "This state is possible to man while yet he lives in the physical; for men have attained it while living."—*Gates of Gold*. "He can learn also to hold within him the glory of that highest self, and yet to retain life upon this planet so long as it shall last, if need be."—*Idyll of the White Lotus*.

Man must possess himself wholly; this is the end of all teaching. Not alone in the heart or in the head; but throughout the entire body man must learn to perceive and recognize.¹ Otherwise he mutilates himself and becomes worthless for a perfected life.

Herein lies the mistake of persons who ascribe more holiness to one part of the body than to another part, though their daily experience teaches them that no member is without use and that each must necessarily exist in order to fulfill the intention of the Creator.²

Seek to receive that which thou hast and consider where thy life most plainly manifests itself; there thou art nearest to God. But be not partisan with thy functions, and hold to the conviction that perfection must possess all powers.³

In the deepest tones of music the higher tones are contained. Therefore descend into the lowest chambers of the body and bear in mind that Christ also descended into hell in order to arouse all souls and powers into life.

Rest not until thou hast in all parts formed in thyself a lense through which thou canst look into eternity. Do not be led astray when the world takes only thy head into account and endeavors to fill it with all possible facts until it threatens to set up for itself and to secede from thy emotions. Remain steadfast and contain thyself wholly; else thou art like to one crucified, whose bones have been broken on the cross, and therefore must not be taken down.⁴

Trust to time and rule the moment! This lesson appears in these teachings very plainly; for years are demanded before man attains the ripeness which enables him to discover the kernel of his life and to use it as his guide.

Many will say that this teaching is not practical, because it demands retirement from the world, and even from business callings. Whoever, while in the world and attending to the demands of his calling, can gain his inner life, has no necessity for going into retirement; he who, however, in spite of his desire and his efforts, remains in darkness, must withdraw from the obstacles standing in his way, if he will not renounce the future and his own self.

But it is well for us that there are but few earthly circumstances that have a disturbing effect upon the development of our new life, and therefore we will stand by our calling with strict attention to duty,⁵ giving our fellow men an example of fidelity and love, and regarding all that we do as done in God.

¹ While his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him."—*Gates of Gold*.

² "Courage to search the recesses of one's own nature without fear and without shame."—*Gates of Gold*.

³ "The chief point of importance is to explore no more persistently on one line than another; else the result must be deformity."—*Gates of Gold*.

⁴ "Forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures."—*Gates of Gold*. The garden is the personality; the plants are the attributes that compose it, and whose potentialities must be developed.

⁵ "He neglects no duty or office however homely or however difficult."—*Gates of Gold*.

The conditions of life where our ambition, our acuteness—or rather slyness—are called into play, are those which are most difficult to unite with a striving towards spiritual truth, because they usually command the entire attention of the man, making idols of his personal traits, in the presence of which he stands in a glamour and to which alone he pays his devotions.

Those forms of business which can be carried on with earnest industry, with calm deliberation and thought, are not only not hindering in their effect, but often beneficial, because they counteract any violent revolutions of our nature, and draw all things into the silent way of our patience.

Therefore let no one lose heart because of any given example, but after his own way seek the good that is offered in these teachings. The inner and the outer life are always in the most exact accord with each other. A tender body will never long for the club of Hercules; neither will a giant ever desire to sport with violets, but with great tree-trunks and mighty cliffs. So it is in the realm of mind; ideas adjust themselves according to their possessor, and their representations change on their transference to another individual.

This is the aim of all life: Seek the spirit within thee; then thou art sure. But seek thine own spirit; not that of another. Herein lies a fundamental error of mankind; ever shaping their course according to other persons, and never paying sufficient attention to themselves. The spirit of another will never be mine; it can do no more than light the way to my temple for me. But no more than I can take the arm of another, set it in the place of my own, and use it, may the power of the spirit be enclosed in other forms. Glasses may with water be tuned into harmony; but pour the water into other glasses and then thou hast no harmony and, indeed, none of the former tones remaining. All that thou desirest must come forth from thyself; if thou canst not accomplish this, then thou must learn it; cut loose from all that belongs not to thee; seek thine own Self, never the Self of another.¹ Then only is it possible to attain the certainty of knowledge.

Harmony of tones, and mathematical forms, rest upon infallible principles and therefore cannot deceive us; even so clear must the harmony of life manifest itself unto thee. This harmony also is founded upon inalterable laws, and contains infallibility within itself.²

Infallibility is our aim; all men strive for infallibility, from the laborer in the field up to the highest scientist; each seeks to know his task completely.

Many succeed in accomplishing it; many others but partially; it is in nature, however, to endeavor. Well, then seek infallibility there where Life itself is concerned, where the prize is imperishable and in ever renewed beauty becomes thine own!

¹ "Listen to the song life. Look for it, and listen to it, first in your own heart."—*Light on the Path*.

² "Learn from it the lesson of harmony."—*Light on the Path*.

Exchange not thy life for the shimmer thereof! What wouldst thou say of a mathematician who only took pleasure in the peculiar geometrical figures, and troubled not himself about their inherent necessity and their truth? Wouldst thou not call such an one a fool? Is it not even like folly to revel in the phenomena of life, but not to seek the laws governing those phenomena, finding in these laws the true and highest joy?

Where we behold eternal Truth, there we shall thank God who has given us the faculty wherewith we may recognize it. It is not truth which should rejoice us, but the gift that enables us to receive it, by which we may lift ourselves to the eternal law, and through that to immortality.

God is the eternal Truth. He has given us of His light that we may depart out of the darkness and live in His glory.

God is everywhere, Truth is everywhere, and man is created to the knowledge of God and the recognition of Truth. Let us believe these principles and unite ourselves with the Everlasting and All-Powerful, that we may flourish under their protection and enter in upon immortality¹

PROVERBS—TURKISH AND PERSIAN*

"Oh square thyself for use: a stone that may
Fit in the wall, is left not in the way."

"Each man has more of four things than he knows;
What four are these?—sins, debts, and years, and foes."

"Be bold to bring forth fruit, though stick and stone
At the fruit-bearing trees are flung alone."

"The lily with ten tongues can hold its peace;
Wilt thou with one from babbling never cease?"

"Thy word unspoken thou canst any day
Speak, but thy spoken ne'er again unsay."

"Oh, babbler, could'st thou but the cause divine,
Why one tongue only, but two ears, are thine!"

"The sandal tree, most sacred tree of all,
Perfumes the very axe which bids it fall."

¹ These notes show clearly the agreement of the teachings recently given out with those of earlier mystics, who may seem to be on a different line, but who receive their light from the identical source. Whoever may desire to learn is advised to consider these notes earnestly in the works from which they are quoted, together with their contexts, as well as the above teachings. The one will help an understanding of the other, and throw light on meanings that have been obscure. Consider and reflect thereupon earnestly and repeatedly. If this injunction be followed, some degree of illumination concerning their interior meanings will surely result.

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

AROUND THE TABLE

IT was one of those quiet evenings "around the table"—the reading table this time—when the family circle is complete, and in good spirits, but when each member seems to luxuriate in the silence of well being, and in that real companionship which requires no outward expression to explain itself. The smothered beating of the storm outside intensified the comfort of the bright, warm living room, with its glowing fire-place.

Mother had a magazine, but turned no page—and if you watched her closely you could see her looking now and then at all the Family, and feeling all their comfort—and the peace which comes to Mothers in having around them those whom they hold most dear. Big Brother worked at a chess problem. Student was at her books. Spinster wrote busily at a letter—to somebody; and the scratching of her pen was almost like a purr, as she crossed her "t's" in vigorous fashion. Mentor looked into the fire with his "past, present and future" look, as Big Brother calls it—Mentor seems to be the only one who can just sit still, and yet seem occupied. The Doctor, lucky to be at home on such a stormy night, and well aware of the fact, browsed over the file of medical journals which accumulate until he has time to read them.

It was his peculiar little grunt of incredulity at something he was reading that broke the spell and set the Family to its usual diversion of good-natured "give and take" this quiet evening.

"Let's have it, Dad," said Big Brother, sweeping his chess-men into the box.

"Huh," said Doctor, seemingly aware of companionship for the first time in an hour—"have what? Can't a man grunt unquestioned in the bosom of his own family?" He laid his paper down.

"That boy knows your ways almost as well as I do," said Mother, laughing. "Now tell us what displeased you, Doctor; for that kind of noise from you never means agreement or commendation."

The Doctor's eyes twinkled with fun. "Here's something that will 'start,' and startle the Family too, I guess." He indicated the paper he had dropped. "Here's a man, good man professionally too, I've always thought, who seriously claims that Napoleon's greatness and final ruin was due to abnormal functioning of the Thyroid Gland."

"I'll bet he is a vivisectionist," said Big Brother aggressively.

"Or, more likely, a Eugenist," added Student.

"Oh maybe he is brother to the founder of the 'Joy Cult'," spoke Spinster, daintily sealing up her letter. "They think if we will pursue joy hard enough, we shall get a joy-reward of perfect bodily health! But whichever name he answers to, I'll tell you one thing," Spinster added emphatically, "he is only a reasoner from one effect to another worse one. A 'cause to effect' mind, such

as Mentor admires, could never have worked out that stupid deduction, could it, Mentor?"

"Right you are, Child, just as usual," answered Mentor with the nod of approval that Spinster's declarations often get from him. "But tell us more about it, Doctor; what does your colleague base his reasoning upon?"

"Don't say 'colleague,' Mentor," said Doctor ruefully. "I'm not hand in glove with all these medicos. Fact is, more than one physician of my acquaintance is beginning to feel that I'm not altogether 'regular'—and I certainly am not. Well, the man reasons this way: that Napoleon's tremendous energy in early life was due to excessive thyroid production; that his later mental and physical peculiarities confirm this supposition; that to this fact, and the growth of the diseased condition caused by it, was due Napoleon's 'obsession' in regard to 'his star'—and later, the decline and final failure of the great Corsican. Oh! the writer makes out a very good case—quite reasonable, and very interesting."

"That's all right," said Big Brother, "but if Napoleon *was* diseased, what caused *that*? It's just as Spinster suggests, the disease was itself an effect."

"Of course it was," answered Doctor. "Napoleon was a genius, and to attribute genius and its manifestations to disease, is to say that Man, the thinking, spiritual entity, is a product of body, instead of the body, with its characteristics, being a product of the man. It's just 'upside down reasoning,' wouldn't you say, Mentor?"

Mentor smiled, as he drew back from the fire. "Yes, Doctor, it's *just* 'upside down reasoning'—just the kind of thinking that a man gets into when he looks at life from a physical point of view only. I suppose that writer would attribute Napoleon's idea that he was a reincarnation of Charlemagne to 'pernicious anemia,' or some other strangely named bodily ill, wouldn't he?"

"Reincarnation!" Doctor threw up his hands. "Why, if I should seriously use that word to the average practitioner he'd say I had 'excessive thyroid production' myself, or something worse!"

"But supposing Napoleon *did* have that awful thyroid trouble," questioned Mother, interested in whatever interests the Family, "that would be *Karma*, wouldn't it?"

"Certainly," said Doctor. "Here's an entity of great power who has specialized along certain lines through many physical lives—military lines, government, and the like. Dazzled by success, he begins to misuse his attainments, and abuse the position he has gained, relaxing perhaps at times into unlawful sensuous and sensual bodily gratifications. He comes into incarnation again, as Napoleon this time, with tremendous nervous energy and great mental power. But his body, with its heredity and tendencies is just what his actions in other bodies had earned, in this Universe of Law; and his control of it is what one might expect—weakened by the relaxations and compromises of other lives."

"Then he brought forward his tendencies, as well as his Genius," said Big Brother soberly, "and that's why so many great men seem such contradictions to their familiars—so inconsistent." Big Brother has been something of a hero worshipper and his discoveries of the "feet of clay" of some of his idols have hurt him more than once.

"And that's why the 'Genius' is so often erratic," added Student, "isn't it, Mentor?"

"Yes," answered the latter. "Genius is the result of specialization in one line of human effort through many, many lives. Some time we will have an 'all around Genius' in this race, as have developed in races before this one—a fully conscious man, conscious of and completely expressing in every direction, through a 'perfect' body, his own inner divine nature. That would be real genius, for there would be no secrets in life for him, nothing that he could not easily understand, and express if he so desired."

"But the eugenists expect to develop that perfect body," queried Doctor.

"Yes, they believe they *are* bodies, and *physical* bodies at that," agreed Mentor. "But it's a significant fact that fine bodies have never made fine minds; nor beautiful bodies beautiful souls! What finer bodies are there than those of savages? Some of the poorest bodies have been wonderful instruments for the soul. The real ideal, and an ideal that can be made an actuality, is a body that will respond perfectly to the Soul's needs and uses; and a mind tuned like an instrument to the Soul's use. If we worked here in the world from the Soul basis, in the light of the larger basis of life, both mind and body would in time respond and become fitting vehicles for the Soul, the real entity within."

"Then Napoleon's diseased condition truly was an effect of wrong thinking, of a wrong basis, and not the *cause* of his wrong acts," said Spinster firmly.

"Now don't be too elated, Miss Intuition," laughed Mentor, "even if you *were* right."

"Well, I just *knew* his treatment of Josephine, for instance, had no 'thyroid' excuse, but was in the man himself"—Spinster waxed fairly eloquent. "If my husband—"

But Spinster's conclusion was lost in a shout of Family laughter—the effect of a cause set in motion by her own pretty self!

SIMILITUDES OF DEMOPHILUS*

It is the business of a musician to harmonize every instrument, but of a well educated man to adapt himself harmoniously to every fortune.

It is necessary that a well educated man should depart from life elegantly, as from a banquet.

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

MEDIUMS AND YOGEES*

WHAT IS THE DIFFERENCE BETWEEN THE TWO?

BY * * *

A YOGEE is a man who has prepared himself by a long discipline of body and spirit, and is thereby rendered capable of dealing with phenomena, and receiving occult communications at will, the theory being that he, so to say, paralyzes his physical brain and reduces his mind to complete passivity by one of the numerous modes at his command, one of which is the magnetization of the second set of faculties pertaining to and exercised by the spiritual or inner man. The soul is inducted by the body, and, in its turn, is used to liberate the spirit, which is thus placed into direct rapport with the object desired. For example:—A telegraph line at stations A, B, C, D, E, in ordinary cases, sends messages from A to B, B to C, and so on; but, when the several stations are connected, the message may be received direct at E from A without the intermediate stations being made aware of it. In the same manner, the nerves becoming passive, the "Yog" power controls the other faculties, and finally enables the spirit to receive a communication, which, in the other case, it cannot, because it must act through several mediums.

As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit,¹ which, receiving the impressions, conveys them back to the physical body.²

The spirit cannot grasp at the communications it desires to receive, unassisted by the physical organization, just as, in the case of a lunatic, the spirit is present, but the faculty of reason is lost, and, therefore, the spirit cannot make the man sane; or, as in the case of a blind man, the spirit and reasoning powers are sound, but the faculty of sight is destroyed; hence the soul of the blind man cannot realize the impressions which would be conveyed to it by the optic nerves and retina.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1882.

¹ Sixth principle—*spiritual soul*.

² In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i. e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versa*—direct.—*Ed. Theosophist*.

The spirit is an immortal ether (principle?) which cannot be impaired in any way, and, although it is, to a certain extent, subservient to the body and its faculties during the life-time of the body it is attached to, it can, through their agency, be so liberated in a higher or lesser degree as to be made to act independently of the other principles. This can be achieved by magnetic power or nerve power, if preferred, and thus the spiritual man be enabled to receive communications from other spirits, to traverse space and produce various phenomena, to assume any shape and appear in any form it desires.

The secret of the theory is this, that the Yogee, possessing the power of self-mesmerisation and having a perfect control over all his inner principles, sees whatever he desires to see, rejecting all elementary influences which tend to contaminate his purity.

The medium receives his communications differently. He *wishes* for "spirits;" they are attracted towards him, their magnetic influences controlling his faculties in proportion to the strength of their respective magnetic powers and the passivity of the subject; the nervous fluid conveys their impressions to the soul or spirit in the same manner, and often the same results are produced as in the case of the Yogee, with this important difference that they are not what the medium or spiritist wishes, but what the spirits (elementary influences) will produce; hence it is that sometimes (in spiritism) a question on one subject is asked, and a reply of a different nature received, irrelevant to the point and more or less after the "Elementary's" disposition. The spiritist cannot at desire produce a fixed result,—the Yogee can. The spiritist runs the risk of evil influences, which impair the faculties the soul has to command, and these faculties—being more prone to evil than good (as everything having a great percentage of impure matter in it)—are rapidly influenced. The Yogee overcomes this, and his faculties are entirely within his control, the soul acquiring a greater scope for working them and keeping them in check; for, although the soul is their ruler, yet it is subservient to them. I will give a familiar illustration:—A battery generates electricity, the wires convey the current, and the mechanism is put in motion. Just so, the soul is the generator or battery, the nerves the wires, and the faculties the mechanism made to work. The Yogee forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.¹

If the Yogee desires to see a vision, his optic nerves receive the magnetic fluid; if an answer to a question is wanted, the faculties of thought and perception are charged by him; and so on. If he desires to traverse space in spirit, this is easily done by him by

¹ Or—direct, which is oftener the case, we believe.—Ed. *Theosophist*.

transferring the faculty of *will*,¹ and, as he may have acquired more or less power, so will he be able to produce greater or minor results.

The soul of the medium does not become the generator. It is not the battery. It is a Leyden jar, charged from the magnetic influence of the "spirits." The faculties are put in action just as the spirits so-called, make them work from the jar they have charged with their own currents. These currents, being magnetic, take after the invisibles' own good or evil disposition. The influence of a really good spirit is not left upon the earth after death, so that, in reality, there are *no* good spirits, although some may not be mischievous, while others may be full of real devilry. The question arises, how the influences of the bad ones are left behind, when the soul exists no more on earth after death? Well, just as light from the sun illumines an object, which reflects certain invisible active rays, and these, concentrated in a camera, produce a latent image on a photographic plate; in like manner the evil propensities of man are developed and form an atmosphere around him, which is so impregnated with his magnetic influence that this outer shell (as it were) retains the latent impressions of good or evil deeds. These, after death, are attached to certain localities, and travel as quick as thought wherever an attractive influence is exercised the stronger, they being less dangerous as less attracted to men in general, but more to spiritists who attract them by the erratic power of their will, *i. e.*, their own ill-governed magnetic power. Have not many experienced coming across a man unknown to them, whose very appearance has been repulsive, and, at the sight of whom, feelings of distrust and dislike spring up in them spontaneously, although they knew nothing of or against him? On the other hand, how often do we meet a man who, at first sight, seems to attract us to him, and we feel as if we could make a friend of him, and if, by chance, we become acquainted with that person, how much we appreciate his company. We seem lost in hearing him speak, and a certain sympathy is established between us for which we cannot account. What is this, but our own outer shell coming in contact with his and partaking of the magnetic influences of that shell or establishing a communication between each other.

The medium is also influenced by his own spirit sometimes, the reaction of his nerves magnetizing some faculties accidentally, while the elementary spirits are magnetizing the other senses; or a stray current reaches some faculty which their magnetism has not reached, and this leads to some of those incomprehensible messages, which are quite irrelevant to what is expected, and a frequent occurrence which has always been the great stumbling block at all sésances.

¹ From the physical to the Spiritual body and concentrating it there, as we understand it.—*Ed. Theosophist.*

ON THE LOOKOUT

In view of the fact known to occult students that the true divisions of time are calculated by lunar years of thirteen months each, it is interesting to note that an Episcopalian clergyman, the Rev. Herbert P. Hames, proposes a "Perpetual Calendar" with thirteen months of twenty-eight days each. In order to do this he introduces a new month between June and July, and takes care of the 365th day by calling it "New Year Day" with no month or date assigned to it, but standing as a day between the last day of the year and the first of the succeeding one. He is desirous of beginning the proposed change in 1922, because January 1st of that year falls on Sunday, thus making Sunday the first day of each week, month and year. There is no doubt that such a calendar would simplify date calculations, besides being more in accord with the natural divisions of time; but if such a change is to be made, why not rectify the date of the beginning of the year? Its proper place is December 21st, when "the birth of the Sun" occurs, since this is the true New Year, and Christ-mass as well. And while we are about it, let us put September, October, November and December in their proper places as seventh, eighth, ninth and tenth months, as these names signify, and give the eleventh, twelfth and thirteenth months names that signify their places. And if we really wish to make a still more complete change, and the one most nearly in accord with astronomical and evolutionary order, let us find out which in reality should be taken as the first day of the week. But perhaps this is asking too much at present from the Reverend gentleman as well as the Western world; in such case we wish to commend the suggested changes as a step in the right direction.

The field of scientific research continues to be the world of matter. Not so many years ago the atom was adjudged to be the ultimate constituent of all forms; and it was considered, as Maxwell said, that "the atom is incapable of growth or decay, of generation or destruction." Later it was found that an "inelastic atom" was incompatible with motion and transmutation, and further discoveries pointed to the fact that the so-called atom is not a homogeneous body, but is composed of forms of energy which have been generically called "electrons." The name "atom" is retained as signifying a congeries of rotating electrons.

Dr. Willett L. Hardin in an address before the Southern California section of the American Chemical Society said, "The interior of the atom is the common ground where chemistry and physics meet, and there is probably no problem before the scientific world today that offers greater difficulty or promises greater reward than that of determining the nature and arrangement of the constituents of the atom, and the laws which govern their motion." He further says, "In the disintegration of the radio-elements we have definite evidence of the changes of various elements into other elements . . . and the problem of *transmutation* again becomes a legitimate problem for the chemist to investigate."

The problem of "transmutation" is indeed a legitimate one to follow, for it will bring science finally to the conclusion that transmutations are endless, for what is called by science "energy" in any given form or relation, will when said form or relation is broken up, immediately express itself in another form or relation. It may take many years, perhaps centuries, before science will be forced to the conclusion that matter does not generate force, and that force does not exist of itself, but that intelligence lies behind every degree of force and every visible and invisible form in nature. When that time comes, not only will "chemistry and physics meet," but religion, science

and philosophy in exact agreement will present the three aspects of the one great verity, that the Universe exists for no other purpose than the evolution of Soul.

"We are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness, and is dimly conscious that he is working with great and constant efforts, and without any idea towards what end those efforts are directed, then descends on him the misery of thought. He is lost and bewildered, and without hope. He becomes sceptical, disillusioned, weary. When it seems as if the end was reached, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and scepticism which is death—then it is that in fact, if he will but look, the Golden Gates are before him."

These sentences from *The Gates of Gold* rise in the mind on reading Booth Tarkington's "Nipskillions" in *The American Magazine* for January. The fine flower of genius whose perfume ensouled "Monsieur Beaucaire," wilted under the adulations of success till its petals were but slackly held together. Ambition achieved turned to dust and ashes in the mouth. Sensuous indulgences became the mirage that oppressed the soul of this fine writer, and poisoned his powers. He has to look back at his early words to remember his greatness. "Nipskillions" is a confessional autobiography, and to our view greatly more moving than Jack London's "John Barleycorn." It recites the story of drinking and the reason for it—the desire of men to get away from themselves, from thought, from egoism—to find even a passing surcease, which appears happiness, at no matter what price. It is the shadow side of that struggle of the soul of which *The Gates of Gold* is the illumination—and is a brief of human nature at its highest and the soul nature at its lowest ebb. "He has rolled the stone up the Hill of Difficulty only to watch it roll back again when the summit is reached—as in Egypt, in Rome, in Greece. The climax of sensual perfection is reached, where there is a great and brilliant efflorescence of all the intellectual, mental, and material part of his nature, and then his hold weakens, his powers grow less, and he falls back, through despondency and satiety, to barbarism."

Mr. Tarkington's article is not merely a judgment on drinking, it is an indictment of the times and of the ideas which are the decaying fulcrum of church and state. Such articles as his—and the books and periodicals of the day are laden with them—ought to be, to the thoughtful student of Theosophy, a profound stimulus to work without ceasing to spread broadcast the fundamental ideas of the Wisdom-Religion. For without another and a true basis for thought, the genius of the present civilization must grow increasingly sordid, self-indulgent, and destructive, till its memory only will survive in that cenotaph to "the glory that was Greece, the grandeur that was Rome." Theosophists—and Theosophists alone—are the Antaskarana, the bridge, by which those fundamental ideas must find their way to the hearts of men. Are they alive and quick to their responsibility?

The National Geographic Magazine for November, 1916, is devoted to the larger North American mammals, both of land and sea. At the time of the discovery of America, and down to the period of men still living, this continent teemed with wild life, carnivorous and herbivorous. The numbers of the larger varieties greatly exceeded the totals of domesticated animals now in existence. Many of these are now entirely extinct, while of others only occasional types survive in haunts still practically inaccessible. Of great interest to students of Theosophy are the occasional by-references in the text of the magazine to fauna of former epochs, remains of which have been

discovered in various geological strata, and in the asphalt pits near Los Angeles, California. Here, in remote ages, tropical birds and beasts of prey found a congenial climate and home. Reference is made to traditions among the native Eskimos and Indians of birds and animals which flourished at a period when the continent is supposed to have been devoid of human life—creatures identified with fossil remains—and the question is suggested, "Did man live then?" Attention is called to the repeated subsidences and emergence of land from the sea, and to changes in temperature, which speedily or gradually destroyed the then existing ranges of animal life, and to the interchanges of species between Asia, Europe and North America. The great difference between the fauna of North and South America is mentioned, both as to types and numbers, and it is shown that where now the polar region supports but limited animal life, it once sustained as great a variety and abundance as the temperate regions, and deduces that there must have been a vegetation of equal abundance to support the corresponding herbivorous family.

Students of H. P. B. will find in the magazine many unconscious confirmations of her teachings, and will be able to read from it a larger measure of appreciation of that "accumulated wisdom of the ages" to which she has afforded them some access. They will recall her statement that in the not distant future the evidences will be unearthed that demonstrate the existence of *civilized* man on this globe millions of years prior to the date assigned by the boldest of the scientific writers.

That the children of the present generation are far inferior morally to those of the past generations is the interesting conclusion reached in a recently filed report of a grand jury in Brooklyn. Says one account:

In their recommendation as to the best means to overcome this moral inferiority, the grand jury suggested that stricter supervision be exercised over the youth of the city by the police, other municipal authorities and by the parents. The parents are to be taught the best means of curbing their children by a city-wide campaign to be carried on in the newspapers. Lack of proper guardianship of the children on the part of both parents, the grand jury declared in its report, was to a large extent responsible for present-day conditions. They announced themselves as surprised by the exceedingly large number of criminal cases brought to their attention during the time of their sitting, in which minors were the accused.

Would not the training of the parents be a true method of bringing into proper courses these "children of their generation"? The fault lies more in the parents than the children—in the fathers and mothers ignorant of the true meaning of life and its purpose, and not realizing in the least what these "children" really are. For the childish bodies are merely the housings of *Egos*, coming into incarnation again to take up physical life with the ideas and on the basis gained in previous lives on earth. As "like attracts like," these *Egos* come, as children, to parents—themselves *Egos*—of similar nature; and they come at those times when conditions afford an opportunity for the exhibition of "degenerate" tendencies. Who makes the times and conditions what they are but those *Egos* then in incarnation?

Let parents be warned that it is *they*, by their own thinking and living, who provide the channels for the incarnation of *Egos of their own kind*. H. P. B. once wrote that men and women ought to know that "Buddha-like" children might be brought into the world. But most parents believe that all the sacred sex-functioning is "for enjoyment only," as the *Bhagavad-Gita* puts it, and then they wonder why it is that "the children act so"! By all means let us have more grand juries and more courts and more police; and let us turn our progeny over to them for true impulses and proper enlighten-

ment! Let us keep right on working from effect to effect in attempting to solve our social problems, and continue to depute to others the duties we ourselves should perform! Then we will not have to do any thinking; we will have more time to enjoy—and likewise will we have ample opportunity to read the illuminated signs of Belshazzar, and others, along our various "Great White Ways"!

At the meeting of the American Association for the Advancement of Science, held in New York at the end of December, Prof. Dayton C. Miller of the Case School of applied science at Cleveland, Ohio, exhibited an instrument called the "phonodeik," by means of which sounds were photographed, so to say, and reproduced upon a screen in the form of light. This excited sufficient attention in the daily press to be honored with display headlines. Not so long ago, the same attention was given to the first samples of platens impressed by sounds, now familiar to us in the phonograph and the dictagraph. Still earlier, and yet within the life of this generation, the first telephones were heralded as marvels. A good many hints have been thrown out in *Isis Unveiled*, the *Secret Doctrine*, and the other writings of Madame Blavatsky, that the telephone, the phonograph, both of which were known at the time, and the dictagraph and the "phonodeik," which have since been developed, confirm and illustrate. The same may be said of recent chemical and scientific research in many directions. Yet it remains that science, being purely empirical, proceeds laboriously and slowly, knowing no other method of advance than by its own experimentation, because it believes in no other knowledge than its own. Some day, not perhaps so far distant, some scientific students will take the writings of Madame Blavatsky seriously, and begin to approach the problems presented in nature from the already ascertained accumulations of ancient sages, who were scientists of the highest order. Thus H. P. B. taught the incessant correlation of forces and that the cornerstone of real progress is the recognition of the trinity in all nature, and that the key is the trinity in man. The transmutation of forces is proclaimed over and over in her writings. Sound and color stand in the same relation as spirit and matter. Matter of any grade is the recording material. The action of spirit upon matter gives rise to all the phenomena of nature. Wherever there is sound there must also be color, and for the matter of that, smell, taste, sensation and thought. They are all convertible characteristics, for they are all rates of vibration, and from any one of them all the others can be derived. What is the real transforming agent? Consciousness, with or without intelligence, says the *Secret Doctrine*. What the scientists are really contacting at every instant, without being aware of it, is the *sixth characteristic of matter*: permeability. Some day there will be an awakening, for by the very force of higher intelligences, scientific students are every day being driven nearer to the borderland of practical occultism.

At the same meeting Dr. O. R. Hay, of the Carnegie institute at Washington submitted reasons for the belief that men have lived in North America for 300,000 years. This is a bold leap from the biblical 6,000 years, but the good Doctor may rather be said to have gotten 295,000 years away from the Bible than closer to the period when man first lived on this continent, for he would doubtless exhibit the same stupefaction or incredulity toward the statement that man has lived in physical bodies on this earth for 18,000,000 years that a divinity student would manifest at his 300,000. The bursting of swaddling clothes does not change the infant into the man, but it does betoken growth, and the bolder, which is to say the less fettered, of scientific students are each year learning more and more to cast off, not merely theological, but scientific dicta of what is possible and what impossible in nature. For materialism and superstition both rest upon the same

basis—ignorance. Each sees something happen that is beyond its ken, and the one says "miracle," and the other, "coincidence." He is a true student who throws both these ideas out of his head and recognizing the reign of law in everything and everywhere, seeks the source of law, recognizing any and all phenomena as effects. It is then not a far cry to recognize in "law" but a name for the action of conscious intelligence. "Life precedes form, and life shall survive the last atom of form."

At the same meeting Prof. James H. McGregor of the department of zoology of Columbia University displayed the "500,000-year-old *hithcanthropus erectus*, the original ape-man, our Darwinian ancestor." The phrasing of the press dispatches is in itself a token of advance of the so-called "Darwinian theory,"—which, by the way, is not Darwin's at all, but that of the scientific speculators who "improved" upon the material supplied by his researches and studies. It is exactly in an ape-like form that man once dwelt, till he could fashion a better. Metaphysically, many scientific students are still dwelling in the "ape-like forms" of crude speculations. It is rather a curious illustration of how near one may be to the truth and yet how far from it, to reflect that the "ape," both the physical and the metaphysical one, is descended from man, both alike the product of his misapplied and misused creative power. Still more curious and interesting is it, as it happens, that it should be Prof. McGregor who is the sponsor for the restored *hithcanthropus*, for he comes from Columbia University, the head of whose department of mathematics is Prof. H. P. Mitchell, a well-known theosophical student. Mathematics is rather a more exact science than zoology can yet boast of being, and were Prof. McGregor to apply to Prof. Mitchell he might be put in the way of a wider and truer knowledge of "man's ape-like ancestors." For doubtless Prof. Mitchell would take pleasure in referring him to the second volume of the *Secret Doctrine*, and be glad to answer his questions thereupon.

A student of the Theosophical philosophy must have followed with intelligence and appreciation the subtle turnings of Basil King's story, "The Spreading Dawn," in the *Saturday Evening Post* of December 30th; yet it would seem as if anyone with the slightest spark of intuition, whatever his "beliefs" or theories, could not fail of a realizing sense of its essential truth. It is, perhaps, one of the most wonderful occult stories ever written—absolutely free of all *glamour*, no straining any point from nature, no forcing for "effect." There is not a false note struck anywhere, from the review of the dying woman's life, when one stray thought of gratitude sets in motion everything that follows, to the final emancipation from *Kamaloka*, wrought through restitution of wrongs done, by means of the one living being attached to her by love.

Possibly we shall hear someone say: "Is that what will happen to me in *Kamaloka*?" We should venture to predict not. We make our own *Kamalokas* and our own *Devachans* out of our thoughts now and always. Certainly no two people in the world are living on the same earth, and no more can there be two *Kamalokas* alike. "The Spreading Dawn" is a true story of a particular *Kamaloka*, and a hint of coming *Devachan*—logically, tenderly and inspiredly following the philosophical line, as laid down in the Theosophy of H. P. Blavatsky and Wm. Q. Judge. They never made "water-tight compartments" of *Kamaloka* and *Devachan*—but always regarded first the man passing through those states.



THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND

PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

MARCH, 1917

No. 5

"Experience we must have, and if we accept it at our own hands we are wise."

—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.



ਅਮਰ

Yes, the right act
Is less, far less than the right-thinking mind.
Seek refuge in thy soul: have there thy heaven!
Scorn them that follow virtue for her gifts
The mind of pure devotion—even here—
Casts equally aside good deeds and bad,
Passing above them. Unto pure devotion
Devote thyself: with perfect meditation
Comes perfect act, and the righted-hearted rise—
More certainly because they seek no gain—
Forth from the bands of body, step by step,
To highest seats of bliss.

—Arnold's *Bhagavad-Gita*.

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STUDIES IN ISIS UNVEILED

I.

INTRODUCTORY.

In *Isis Unveiled* the explanations of a hundred mysteries lie but half buried, only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day.

—H. P. BLAVATSKY.

I SIS UNVEILED is the first published work of H. P. Blavatsky. It was issued at New York by the publishing house of J. W. Bouton in the fall of 1877.

The plates were stereotyped and in all six numbered editions have been issued with the Bouton imprint at varying dates down to 1895. All these editions are identical except that after the fourth edition a new portrait of Madame Blavatsky was used for the frontispiece of the first volume.

Subsequently, the Bouton plates came into the possession of Madam Katherine Tingley and were used for the "Point Loma Edition" of *Isis Unveiled*, with such inserts and changes as that edition contains.

Another edition of *Isis Unveiled* was issued in London in 1911, by the Theosophical Publishing Society, affiliated with the Theosophical society of which Mrs. Annie Besant is President. This

edition has the same pagings as the original Bouton editions, but, being reset throughout, is authentic and accurate only to the extent that it faithfully reproduces the original text.

The Bouton editions of *Isis Unveiled* are now, of course, out of print, but can still be obtained with a little effort, through the medium of the dealers in second-hand and rare books.

Isis Unveiled is H. P. B.'s first gift to Humanity. In many respects it is her greatest. It is the first direct communication from the Masters of Wisdom to the world of men in many, many centuries. It constitutes Their invitation to all who will listen, to enter upon the study of the Spirit and Nature with Those who know how to teach. It is intended to convey information and do a work of clearance for the individual student, without which he cannot make true progress, and without which Their subsequent Teachings cannot be properly availed of.

Nature's modes and actions do not obey the whims or the mandates of the individual. The student succeeds only as he waits upon and studies nature in her operations. The laws and processes of the higher nature are the same. They can only be successfully studied in their manifestation, and these do not conform to the prejudices or the preconceptions of the would-be neophyte in their mysteries.

More than once, in later years, H. P. B. threw out hints about *Isis*. These hints, like the book itself, were addressed to the intuition and not to the curiosity of the reader. Thus, writing in *The Theosophist* in November, 1882, five years after the publication of *Isis*, she said, in the form of a mere *obiter dictum*:

In *Isis* the explanations of a hundred mysteries lie but half buried . . . only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day.

This was written and published in India—on the other side of the world from New York. Nearly eight years later, in May, 1891—and again on the other side of the world from India—she gave a final statement in regard to *Isis* in her article, "My Books," printed in *Lucifer* at London. This was written a few days before her death, when she knew she was going, and was not printed till after her departure from the body. It ought, therefore, to bear an especial significance to all who believe in her sincerity and good faith. This is what she said:

I maintain that *Isis* contains a mass of original and never hitherto divulged information on occult subjects. . . . I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. . . .

Every word of information found in this work or in my later writings, comes from the teachings of our Eastern Mas-

ters, and . . . many a passage in these works has been written by me *under their dictation*.

Almost numberless are the false charges that have been made against H. P. B. and against *Isis Unveiled*. These are constantly being revived by new generations of writers, theosophical and otherwise. They rest upon malice, conceit or ignorance. Few indeed, even among earnest and sincere students, have taken the trouble to get the facts, and fewer still have made diligent study of the work itself.

It is human nature to desire to reap where we have not sown. It is so much easier to take things at second-hand. Yet the very first lesson in Occultism is accuracy as to the facts. And again, students often begin with the *Secret Doctrine*, which they read upside down, without aim or direction, because they have neither undergone the necessary preliminary study and training, nor *established a connection*. Making no headway, they fall easily prey to the thousand and one claims as to teachers and teachings. Seeking something easy and promising, they go far astray in blind paths—or worse.

Not for naught nor in lightness did H. P. B. write on the title page of *Isis* that it is a *Master Key* to the mysteries that encompass the two greatest problems with which the human mind has wrestled in all ages—Science and Theology.

We propose, therefore, in perseverance of a most solemn and sacred self-imposed obligation to our fellow students of all organizations and of none, to take up for consideration some of the teachings in *Isis Unveiled*. If our fellow students everywhere will join with us in the work, and foster it with their study, their thought, their questions and their contributions, we do not doubt that we will all make discoveries of great value, and be doubly enriched—enriched in what we achieve for others, and enriched in what we achieve for ourselves.

For the differences that separate us, weakening each, and dividing the power of all to help on the progress of the race, are due to our ignorance and misconceptions. And these, in turn, are due to our neglect to study and apply what the Masters have recorded for our instruction and guidance.

If H. P. B. was the Agent of Masters, and did Their work, what She has left of record must be a true guide for every student in any and every difficulty, and must have been recorded for that very purpose. That she *was* Their Agent is shown by the Message she brought, by her life, by her word, and by Theirs. To suppose that anything she wrote can be neglected, cast aside, explained away, or rejected, is to affirm that the Masters are as weak, as impotent and as unreliable as human nature.

We believe that the more we study *Isis Unveiled*, the more will our conviction be strengthened in Theosophy, in Masters, and

in H. P. B., Their Messenger. We believe that only by such study will our present differences be dissolved, and that *unity of aim, purpose and teaching* obtain among all students of Theosophy that assuredly obtains among the Masters of Wisdom.

In that profound conviction we undertake our present task; one more link in the chain of effort to "teach, preach, and above all, practise Theosophy." May Ishwara be near!

TOPICS FOR MEETINGS*

How far should branches go in permitting the discussions at their meetings to be led into questions concerning topics not directly bearing on the theosophical philosophy or in permitting members or outsiders to detail their views on socialism, spiritualism, single tax, or the like, unless they have a direct bearing on Universal Brotherhood?

William Q. Judge.—While branches have the right to have any sort of discussion they please, it has been found that those which import into the meetings subjects not such as we call theosophical, have a quarrelsome or precarious existence. Special topics, such as Socialism or Single Tax, always lead to friction and away from Theosophy, because they create partisan strife. And again, members should not attempt to make special applications of Theosophy to such topics unless they know both so well as to be able to instruct their hearers. And do members in general know Theosophy, even, so well as to be qualified to apply it to anything but daily life and conduct? I do not think so. If a Socialist or Single Taxer, or rabid Spiritualist is asked to speak on any one of those subjects, he will be found to be a partizan or extremist, and most likely, if well up in his particular topic, he will not be versed in Theosophy.

Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed.

I think the time to settle this question is later, because as yet the mass of members in general are not versed in Theosophy. They are unwilling to go to school though they need schooling in Theosophy. When they can thoroughly and at the word explain the doctrines we promulgate they will then be competent to touch other matters.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own.—[ED. THEOSOPHY.]

THE SUBSTANTIAL NATURE OF MAGNETISM*

MATERIALISTS who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyān Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U. S. of America whose members call themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity, *i. e.*, the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thralldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent. of undeniable axiomatic truths and facts, and of 95 per

* This article first appeared in *Lucifer* for September, 1891.

cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be flooded. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on Procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in *some respects only*—like the occult doctrines, our intention is to utilize their arguments—on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e. g.*, “If its principles be true, then every force or form of Energy known to science *must be a substantial Entity*.” For although Dr. Hall’s proofs with regard to magnetic fluid being something more than “a

mode of motion" are *irrefutable*, still there are other "forces" which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the *Scientific Arena* (July, 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

"To admit for one moment that a single force of nature, such as *sound*, *light*, or *heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone forever. . . .

"Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

"We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touchstone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

"Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it,

admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have, unfortunately, never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the 'quality of matter' or the 'rotation of the molecules' of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

"It is passing strange that men so intelligent as Sir William Thomson and Professor Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

"Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion,

and for no reason except that sound had been mistaken as a mode of motion by previous scientists. And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognised by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

"Let us scrutinize this matter a little further before leaving it. If the mere 'rotation of molecules' in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance, of 'enormous rigidity,' to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading 'material,' 'rigid,' and 'inert' ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere 'rotation of molecules' in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun's molecules just as easily produce light at a distance?

"Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether* filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating 'jelly' such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not

claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically shewed in his recent masterly paper on *Force*. (See *Microcosm*, Vol V., p. 98).

"It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in the *Microcosm* (Vol. III., pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead?

"He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He then assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plates and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in his atheistic philosophy.

"Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance,* thus justifying our original classification of the entities of the universe into material and immaterial substances.

"1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would

* This is a very wrong word to use. See text.—H. P. B.

be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

"2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured."

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which *it is* (Helmholtz, "Faraday Lecture"). And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—*e. g.*, with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression "immaterial Substance" used above in connection with *magnetism* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that "magnetism is not only a real substantial *entity* but an *absolutely immaterial substance*," the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective "supersensuous" would

have been more applicable to any force than the "immaterial."* But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic* emanations—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be "immaterial," and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by "immaterial" is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya*. It is in short—*real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being still *matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of a Dhyan Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti*, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the Logos "as material as any object is material to us" (*Notes on Bhag. Gita.*). Hence—no Occultist would describe Substance as "immaterial" in *esse*.

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—"substantial." Therefore, we call "Essence" rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a "personal" god and the angels of the Christians, as they would our Dhyan Chohans, or the Devas, "Planetary Men," Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc.—"*Entities*," as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without*, of substantial and *essential* CAUSES—within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element† it belongs to. (See "Monads, Gods, and Atoms" of Volume I "Secret Doctrine," Book II.) Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks,

* The use of the terms "matter, or substance existing in *supersensuous* conditions" or, "supersensuous states of matter" would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well educated man who knows the value of terms.

† Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist present to our terrestrial and sensuous perceptions that are meant—but the *noumenal* Elements of the ancients.

therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—“laid the foundation of our argument in the clearly defined analogies of Nature,” the editor of the *Scientific Arcana*, in an article called “The Scientific Evidence of a Future Life,” proceeds as follows:—

“If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency, not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature’s laws, all the other forces or phenomena-producing causes, whether physical, vital, mental or spiritual, must come within the same category as non-entitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.”

SPIRIT—a “substantial Entity”!! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion!

“From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light and heat as but *modes of molecular motion*, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism, which so consistently maintains that the soul, life, mind and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

“This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature’s laws and

forces, forms the bulwark of the Substantial Philosophy, and must in the nature of things for ever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of Materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, Materialism has gained the day, and death is the eternal annihilation of the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery

"How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed Substantialists, giving them argument upon argument in order to prove to them that they are no Substantialists at all, in the true sense of that term, so long as they leave one single force of nature or one single phenomenon-producing cause in nature, out of the category of substantial entities!

"One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a Substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another 'Substantialist' who would insist upon the beauty and truth of Substantialism, but who could not include *Light*? And then another who could not include *heat*, or *electricity*, or *magnetism*, or *gravity*? Yet all of them good 'Substantialists' on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox Substantialist! Why should they not leave life-force and mind-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good Substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

"The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of 'Hamlet,' with the Prince of Denmark left out. Such would be the scientific

play of Substantialism with the sound question ignored, and the theory of acoustics handed over to Materialism. (See our editorial on 'The Meaning of the Sound Discussion,' *The Microcosm*, Vol. V., p. 197.)"

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial Entities." We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as "Entities," though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or Light-Entities of the "Substantial Philosophy" (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of *Spirit*, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, "a monistic ANNIHILATIONIST," as he is called, confesses that "mental and bodily states are utterly contrasted."*

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all "the *phenomena-producing causes*," (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—"must come within the same category as *non-entitative* (?) *modes of motion* of material particles."

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* "unworthy of the name of 'philosophy'."

* The Substantialists call, moreover, *Spirit* that which we call Mind—(*Manas*), and thus it is Soul which takes with them the place of *ATMA*; in short they confuse the vehicle with the *Driver* inside.

Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewis, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—"Thought IS a motion of molecules." Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are "the subjective and objective sides of the same thing."

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of the *nerve-vibrations* to the brain which are the physical side of the *light* perception), "at the end of all these motions, there is something which is *not motion*—there is a *feeling or sensation of colour*" . . . he says. Hence, it is quite true to say, that "the *subjective feeling* here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion." For the latter is based on a *physical speculation* and the former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless Forces*, as for their denying the existence of any "Force-bearer," the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION "are at the opposite poles of existence." That which remains to be settled between us and the *materialistic IDEALISTS*—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric," but only that it is "the *mind-principle*"—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall's confessions in his *Fragments of Science*, for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylō-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness

infuse itself into the problem?" And he thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable."

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—"Spiritualistic and Atomistic."

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone*—i. e., in that matter which is known to it—the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of

the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultra-poetical language. Hear him (as quoted by Sterling “Concerning Protoplasm”) speak of “the wonderful noonday silence of a tropical forest,” which “*is after all due only to the dullness of our hearing*, and could our ears only catch the murmurs of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city.”

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists “to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics,” cannot be successful. If they shew that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in, by and through* matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL *vibrations*.

H. P. B.

WHAT IS MEANT BY “SOUL”?*

What is precisely meant by Soul in Theosophical literature? We say the “Soul of man,” the “Soul of the world,” the “Soul of things.”

W. Q. Judge.—Theosophical literature has not as yet come to a *precise* meaning for “soul,” nor can it until the English language has been so altered as to remove the confusion now existing among such terms as “soul” and “spirit,” and in the uses to which both are put. So long as we have in fact but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of May, 1895. The title used is our own.—[ED. THEOSOPHY.]

SOME TEACHINGS OF A GERMAN MYSTIC*

III.

THE CAPTAIN'S DOUBLE

[*From the German of J. Kernning.*]

A CERTAIN Captain von Hårdteck, of the sixth regiment of the line, at P * * rch * had a remarkable experience. His parents sent him to the military academy, although he had shown no special inclination for an army career. Nevertheless he adapted himself very well to his calling. He was diligent, was scrupulously attentive to his duties, and on entering active service he was particularly favored, so that his promotion was hastened. He soon became a captain, and then for the first time he began to reflect upon the conditions of his profession. "It is difficult," he once said to himself, "to unite the true man with the soldier, inasmuch as the latter, too severely bound to forms, very easily loses himself in them and holds them for the essential. But even when the forms are strict, the heart must be yielding and humane if one is not to oppose himself to the first law of human nature."

Amid such reflections, and with the most scrupulous attention to his duties, he had passed three years as captain, when he began to feel a strange sensation internally and upon his head.

"What is that?" he thought; "are my broodings injuring my health or confusing my understanding?" He examined himself closely, but found nothing that could cause concern. One evening when alone in his room he seemed to feel a presence at his side. He looked, but that which he thought to see turned backwards as he turned. He looked straight forward again and behold, at his side there stood a figure which, with some exertion, by turning only his eyes and not his head, he recognized as the image of himself!

He could not repress an involuntary shudder and he fled from the chamber to rid himself of his strange companion. Outside the house, he saw the figure no more but he continually seemed to feel its presence. "What shall come of this?" he thought; "I am not a Sunday child that sees ghosts!"

The next day, at the same hour, the apparition came again, but this time much plainer than before. When he sat down, it sat beside him; when he paced the room it accompanied him; and when he stood still it stood still also.

"This is no illusion!" he cried, "for I am conscious of everything else. What shall I do? In whom confide? nobody will believe me; they would even ridicule me. I must keep my own counsel and, though the case is a strange one, can do nothing more than meet it with manly courage."

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

Captain von Hårdteck had long been betrothed to Fräulein von Blum but could not obtain permission to marry. He had sent a third petition to the ministry of war and was daily looking for an answer. Three days afterwards the colonel of his regiment came to him at dress parade and congratulated him on his speedy marriage. "The permission of the King," said he, "has arrived! in an hour, at the furthest, you will receive it and all the hindrances that stood in your way will be removed."

In his strange situation this news did not cause him such joy as it formerly would have done, for it was his duty to inform his betrothed of his peculiar condition, and he was doubtful how it would be received. "Heretofore," he thought, "my happiness has been delayed by earthly circumstances; and now heaven, or at least a spiritual being, comes in my way." With faint heart he set out to see his beloved one. What he feared, happened; she was horrified to learn of his ghostly companion and begged for time to reflect and consult her parents. Hårdteck parted from her in sorrow and said, "My heart loves sincerely and were you in my place I would not hesitate; I will not complain, however, but will hope that your heart will conquer fear."

He passed two anxious days in uncertainty. On the third he received from the father of his beloved a letter which said that under the circumstances the proposed marriage could not take place. He was sorry to give an honorable man such an answer, but his love for his daughter compelled him to; he would count upon the uprightness of the captain and hoped their friendly relations would not be broken off.

Hårdteck read the letter with silent resignation and said at last: "It is not my destiny to be happy; I must bear this loss, heavy though it be."

The King's permission and the intended marriage were generally known and everybody wondered that the affair should come to an end at the moment of fulfillment. The officers of the regiment took it as an insult to their comrade and demanded satisfaction of the young lady's father. The colonel himself summoned the captain and questioned him about the matter. Hårdteck declared that he alone was to blame; something had happened to him which he could not disclose. The colonel begged him to give him some kind of a reason in order to pacify the other officers. After a struggle with himself the captain confessed that for some time a ghost had been at his side and refused to leave him. The young lady, when informed of this extraordinary circumstance, could not master her fear and therefore the engagement had been broken off.

The colonel gazed in astonishment. "Ghost? nonsense!" he exclaimed. "That is a notion which you have hatched out in your lonesome life, and it will disappear of itself as soon as you have a wife. The young lady is a fool and her head will have to be set right."

Hårdteck defended her and begged the colonel to attempt nothing that might offend or compromise her. The colonel consented at last, but said, "You must be helped. Ask the doctor for advice; perhaps he knows some way to banish your unbidden companion."

The captain, although he felt convinced that medical skill would avail nothing in this case, followed the colonel's advice and spent half a year in trying useless medicines. Then he refused further physical remedies and declared that he regarded his condition as fated; he would have to bear it until it changed of itself.

The colonel said, "Well, do as you wish; but I will make one more attempt myself. When I lived in the capital," he continued, "I once met a man who, without the least boastfulness and in all seriousness stated that he had attained the gift of knowing all things; he therefore asked all those who found that human wisdom would not avail in unusual matters to turn to him for the advice or help which he could give. I will write to him, and if his words were not mere nothings perhaps he can help us."

He wrote the same day. Shortly he received this answer:

"The condition of your friend, which you have described, is a peculiar one. It originates in a too great conscientiousness, in that the captain doubts that the better nature of man can be joined to the life of a soldier. In consequence of this conflict two beings have been developed within him; one a soldier and the other an ordinary human being; these two would like to become one, but the indecision of the person prevents them. Greet your friend in my name and tell him he should befriend himself more with his ghostly companion and endeavor to become one with him in order that the latter may become absorbed in and make a completed man of him. Then he will see that true human worth excludes no calling and confines itself to no garb, but manifests itself where the inner life releases itself from the external and gives to the latter the laws of thought and action. If your friend takes the contents of this letter to heart and carries them into practice, it will be well for him from time to time to give me news of how it stands with him, so that in case he should go astray I can set him right again."

This letter made a great impression upon the captain and he exclaimed: "He speaks of an inner life! Is not the apparition which has come to me perhaps the beginning of that? I will follow his advice and see what comes of it."

Hårdteck kept his promise. The figure which for a long time had kept at his side at last changed its position and appeared before him, turned itself around with the circle of his thoughts and gradually began to think and to speak within him.

"Man is a wondrous creature," he said to himself; "spiritual and divine is his nature when his inner life awakens; but dead without this, however much of acquired theories he may have taken up. I perceive that now I am on the way to truth, and my first duty is to thank my friend and the teacher whom I found through him."

AROUND THE TABLE

IT is seldom that the Family meets as a whole before dinner time. In fact it is considered a lucky night indeed when at least one chair is not vacant at that sacred evening meal. But this particular afternoon was unusual in many ways. Spinster's tea table, in service at a little function earlier in the afternoon, was still working at five o'clock, after her guests had left; Doctor was unaccountably present and had brought Student home with him in his car; Mother and Mentor were quietly discussing some matter of their own, over their fragrant cups—and who should stalk in about five-thirty but Big Brother, throwing down his coat in the hall as he swung into the quiet living room.

"Storm signals set," remarked Student, nudging the Doctor, as Big Brother strode into the room.

"Just in time for a cup of tea," exclaimed Spinster. "Now be careful as you can, Cyclone dear, or you'll break the pretty cup."

"Don't *want* any tea," growled Big Brother, taking the cup nevertheless and stirring its none too warm contents absently with his forefinger, "never drink it—just as soon drink soapy water. What's all the fuss over, Spinster, been having the Ladies' Aid Society?"

"Nonsense, you old growler," answered Spinster, with that ingratiating little smile of hers that would cause Jove himself to relax, and to which Big Brother responded with a sigh of relaxation, as he sank into a chair. "What's Dick been doing now to make you cross?" Spinster continued. Dick is Big Brother's law partner and quite often they seem to clash.

Big Brother's relaxation was gone in an instant. "I won't stand it—imposing on that youngster! Dick's got to stop!" Tea-cup and saucer came down with a bang that threatened their safety.

"Whoa Emma!" said Student slangily.

"Easy there, Boy," said the Doctor. "If there's going to be an explosion in *this* house, I'll attend to it myself."

Mother looked at Doctor in grieved surprise, just as she always does if he seems to criticise her son, and then turned to Big Brother with her soothing, "What's the trouble, Son?" That always brings out the story, and incidentally restores peace to troubled household waters.

"Well, I'll leave it to Mentor to judge," said Big Brother, aggrievedly. "Dick is studying some new psychological or will-power stuff, and practising 'suggestion' on the office-boy. I told him just exactly what I thought about it tonight," Big Brother's voice rose aggressively, "and he said he'd do just as *he* thought best, slammed down his desk and left—just like that!"

"Well, I hope you didn't use *that* tone of voice to Dick," said Mentor quietly. "Opposition merely begets opposition, you know."

Why not talk with Dick *quietly* about it? But just what has he been doing, and what does 'suggestion' mean?"

Big Brother had the grace to look ashamed, and the decency to say he felt so. "I'm sorry for the explosion, and I apologize, Doctor," he said, looking at his Father, and then to Mentor.

"Why, I got thinking madder and madder all the way home—that's the way explosions come, isn't it? But about this 'suggestion' business," he continued, "it's sort of an experimental 'efficiency' idea Dick is carried away with—to make somebody do something for you without your speaking to him at all. And Dick is calling the office boy without even looking at him. Somehow I don't think it is right to the youngster. Why, first thing you know Dick will be trying it out on me! He already has attempted to use it in Court, and nearly got into a fight with opposing counsel. The fellow said Dick was trying to hypnotize a witness. Perhaps he was right," added Big Brother thoughtfully.

"Well it *was* something like that," agreed Mentor. "And for Dick, with his superficial information, to be trying it is something like a child playing with dynamite. We'll have to talk with *that* young man. So they call it 'Suggestion' nowadays," he continued musingly. "A few centuries ago it had another name—one we'd laugh at now: they used to call it 'Black Magic'!"

Doctor suddenly showed deep interest. "But what does the Boy do, Son? How does it affect *him*?" he asked.

Big Brother thought for a moment. "Why he just *wriggled* at first, Doctor; but now he comes when Dick wants him. Looked kind of scared at first, it seems to me—and as if he'd been crying. I didn't notice much; thought he had a cold, I guess."

It was Doctor's turn to explode this time, and he did so with a vengeance. "Silly donkey! I'll drop in tomorrow, see the boy, and give your fine Dick a piece of my mind!"

Big Brother started to defend his Partner with a "Dick *means* all right," but Doctor was off and going strong, and Mentor motioned to the Big One to say no more.

"Case just like it I'm treating now," declared the Doctor. "Fine young girl, delicate and well-bred, stenographer in lawyer's office—he's a great big beefy fellow, fine animal, lots of force. Her mother sent for me without the daughter's knowing it; seemed that the girl cried a good deal and was afraid to go to work. She thought people in the street cars were trying to 'influence' her, and acted more and more strangely all the time. This had been going on for some time when I first saw her. I gave her a tonic; got her to coming to the office. It was weeks before I really gained her confidence and, Mentor," the Doctor turned to him, "that girl was getting weaker and whiter and *coarser*, all the time!"

Doctor paused, picked up his cup and looked at it disinterestedly for a moment, and then set it down again. "Well, I got her

story," he continued. "This big, clever, animalistic fellow was interested in 'Psycho-Analysis', or some similar stuff—never mind the name. He began just as Dick is beginning with his office boy—to call this young stenographer without speaking to her. Then it went on to silent dictation, and then to actual hypnosis—well, it was just about as bad as it could be. But do you know, I don't think that lawyer had any bad intentions at all in the first place? It was just an interesting experiment with him; but it got so 'easy,' as he himself confessed to me, that it was just like sliding down hill."

There was an uncomfortable silence in the room. Mother broke it at last. "What became of her, Doctor?"

"She's in a private asylum," he answered soberly. "He is paying the bills—Oh, I saw to that, you may be sure. He will marry her, if she ever gets well, he thinks. But, between us, if she ever *does* get well, I think she'll never *have* him, because *then* she'll fully understand. And that will add another tragedy, because now he has 'spoiled' her, the man himself loves her."

Student was openly wiping her eyes, when the Doctor finished speaking. Spinster, deep in thought, crumbled a bit of cake in her dainty fingers. "I wonder what Friend Dick would think of *that* story," she said at last, breaking her train of thought with a little shudder.

"Well, you were right, my Son," remarked Mother fondly, looking at Big Brother, "when you scolded Dick."

"Right in substance, but wrong in method," said Mentor. "Tell me, Boy, what made you think Dick was wrong; what was your own idea in the matter—can you formulate it?"

Big Brother turned to Mentor thoughtfully, and a puzzled frown came over his frank, kind face. "Why I don't know, Mentor," he said at last. "Dick talked about his theories, but I didn't pay any particular attention. When I got to noticing what he was really doing, I guess I pitied the boy—just as you pity anyone who is being overpowered by a stronger person. But there was something further," he added musingly, "it was a feeling, perhaps—I just *felt* that something wrong was going on."

"Exactly what I thought," said Mentor, smiling. "And feeling is often a true guide to right conduct. *True* feeling is really the highest intellection. We call it 'intuition', you know. It's actually the acquired knowledge of the Soul, through the long experience of many incarnations. Now Dick might have got something *real* from you, if your manner had been different when you talked with him about the matter. But there was some excuse for the violence of your protest—or rather some *reason* for it," Mentor hastened to add warningly. "You see we have all been through many conditions and many civilizations in our great past, and you have doubtless actually seen and felt the workings of 'suggestion', or rather, 'Black Magic' in other lives. Your *feeling*

that 'something wrong was going on', as you phrase it, was in fact the memory from within of the past experiences of yourself."

"A kind of *conscience*, wasn't it!" interrupted Big Brother.

"Well, some people call it that," answered Mentor, "and that's a good enough name, if we know what it means. What have you got, Doctor?" Mentor added, for the Doctor had gone into a brown study as he finished his story, and apparently had not heard any of the talk that had followed it.

"Why, I was thinking," said the Doctor slowly, "what a tremendous field for the exercise of right and wrong influence this 'suggestion' idea opens up. It's hypnotism, you say? Well, I guess that's the name for it."

"Yes, it's a greater or less, a partial or more full hypnosis, as the case may be," answered Mentor. "The fascination that a snake exercises over its prey is an aspect of it. The curious ascendancy of one being over another, a sort of obsession that is sometimes evident, is another. The concurrent action of a crowd of people, sometimes called 'mob-consciousness', is another aspect of the same influence, a species of self-hypnosis this time. Whenever the integrity of an individual is broken down, or overborne, there the action of undue influence of some kind or another may be seen."

"But an individual might exercise this power for good," suggested the Doctor.

"Yes," answered Mentor, "he *might*; but in the present civilization, with our present individualistic and selfish ideas, it is very questionable if the conscious exercise of such power is safe in anybody's hands. Complete unselfishness, pure motive, and accurate knowledge form the basis of its right practice. Be honest with yourself and you will realize how few, if any, there are who could be trusted at all times with the exercise of such power."

"Does the hypnotizer transfer something of his own nature to the subject then?" asked Big Brother, thoughtfully.

"Certainly," said Mentor. "Whatever there is in him of good and evil enters into the influence, and affects his subject. And as we all have the seeds of *all* good and evil in us, ready to germinate if effective conditions are provided, you can make your own deductions as to the responsibilities the one who practises hypnotism, or 'suggestion', assumes.

"It comes to this," Mentor added, "the integrity of the being cannot be violated with impunity. Now think what it means when a person causes others to think, feel or act as he would have them, *without their will*—without their even *knowing* it, as is sometimes the case! Think, too, of the incalculable harm engendered by the various 'schools of thought' which purport to teach men and women to exercise power, under one name or another, over their fellows; and think of the awful consequences that may follow the action of people who subject themselves knowingly to the influence of the many 'Healers' who try to cure diseases, physical and psychical, by the supposed 'power of mind'—or any name you will!"

"How about the 'suggestive salesmanship', with its schools?" asked Big Brother.

"It's the same sort of thing, on its own plane," answered Mentor positively. "Its object is to try to sell a man or woman something, regardless of whether that something is really needed or wanted. The result is usually brought about by arousing the victim's desire or cupidity. Of course, this would not be admitted by the 'schools', but it's a fact, nevertheless."

"Nice, sweet, brotherly idea, isn't it?" said the Doctor dryly. "Well, what's the basis of it all, Mentor; and what's the cure? Can you give us some idea of that?"

Mentor smiled and was silent a moment. Then he said: "It's not so easy, Doctor, as all that—to give your 'basis' and your 'cure'. People will take the one rather gradually, and the other will then come naturally. It's all going to require time, but the right result will surely come. The study of Theosophy will alone give the right basis," he added, looking about at the faces of the Family, all alight with interest. "And the *practice* of Theosophy will alone effect the right understanding and 'cure'.

"We are all the children of the past, as well as the present, and the many powers and tendencies gained in that past are beginning to express themselves in strange ways, as our race moves forward into new places in its evolution. In a strongly material civilization like ours where no real understanding of the purpose of life is widely held, men think of themselves as separate and so exercise these rising powers as against each other. But some men and women will step out of the ranks and move another way. Then understanding themselves, and thus understanding life itself—and all the other 'lives'—they will exercise their powers for the good of all, and add themselves to that 'Sacred Band of Heroes', from whose number have come, and will come, the 'Saviours of Humanity'. The old saying that 'a little leaven leaveneth the whole lump' is a true one. And some men will consciously choose to add their own 'leaven' to the 'little leaven', one by one, as their time comes.

"Meantime we can spread, as opportunity presents, the ideas of 'true philosophy and right conduct' which Theosophy presents; and the influence of our example—which is the only 'influence' we should seek to develop—will do its own work, a more and more perfect and powerful work as its unselfishness becomes apparent."

Spinster broke in, "Then *you'll* talk with poor Dick, won't you, Mentor? *You* go with Doctor when he makes the call."

"I'll think of it, Spinster," he answered. And then as he saw the trouble in her face, he added, "Yes, my Dear, of course, I will."

Came the soft chime of the dinner gong, unexpectedly—floating into the living room; and tea things were pushed aside, as the Family moved toward the dining room, to gather "around the table" for the evening meal.

THE MORAL LAW OF COMPENSATION*

BY AN EX-ASIATIC.¹

"For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." Job, Chap. V, v. 23, Christian Bible.

AS a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must—it is, of course, necessary to believe in re-incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in

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¹ W. Q. Judge, F. T. S.

the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these

beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetise a person, the elementals will project themselves from his hands and eyes upon the subject magnetised and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the *Theosophist* to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

CASTES IN INDIA*

BY DAMODAR K. MAVALANKAR, F. T. S.

NO man of sincerity and moral courage can read Mr. G. C. Whitworth's *Profession of Faith*, as reviewed in the April *Theosophist*, without feeling himself challenged to be worthy of the respect of one who professes such honourable sentiments. I, too, am called upon to make my statement of personal belief. It is due to my family and caste-fellows that they should know why I have deliberately abandoned my caste and other worldly considerations. If, henceforth, there is to be a chasm between them and myself, I owe it to myself to declare that this alienation is of my own choosing, and I am not cut off for bad conduct. I would be glad to take with me, if possible, into my new career, the affectionate good wishes of my kinsmen. But, if this cannot be done, I must bear their displeasure, as I may, for I am obeying a paramount conviction of duty.

I was born in the family of the Karháda Maháráshtra caste of Brahmins, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardour to our orthodox religious practices. Then my ritualistic observances were crowded aside by my scholastic studies, but, until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had the inestimable good fortune to read "Isis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science," and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are—the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day's routine; at best the horizon before me extended only to the rounding of a busy life with the burning of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more Zamindáries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his

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slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

In making this profession, let it be understood that I have taken this step, not because I am a Theosophist, but because in studying Theosophy I have learnt and heard of the ancient splendour and glory of my country—the highly esteemed land of Aryāvarta. Joining the Theosophical Society does not interfere with the social, political, or religious relations of any person. All have an equal right in the Society to hold their opinions. So far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have strongly urged me to wait until some future time, when I might have had ampler time to reflect. But the glimpse I have got into the former greatness of my country makes me feel sadly for her degeneration. I feel it, therefore, my bounden duty to devote all my humble powers to her restoration. Besides, histories of various nations furnish to us many examples of young persons having given up everything for the sake of their country and having ultimately succeeded in gaining their aims. Without patriots, no country can rise. This feeling of patriotism by degrees grew so strong in me that it has now prepared my mind to stamp every personal consideration under my feet for the sake of my motherland. In this, I am neither a revolutionist nor a politician, but simply an advocate of good morals and principles as practised in ancient times. The study of Theosophy has thrown a light over me in regard to my country, my religion, my duty. I have become a better Aryan than I ever was. I have similarly heard my Parsi brothers say that they have been better Zoroastrians since they joined the Theosophical Society. I have also seen the Buddhists write often to the Society that the study of Theosophy has enabled them to appreciate their religion the more. And thus this study makes every man respect his religion the more. It furnishes to him a sight that can pierce through the dead letter and see clearly the spirit. He can read all his religious books between the lines. If we view all the religions in their popular sense, they appear strongly antagonistic to each other in various details. None agrees with the other. And yet the representatives of those faiths say that the study of Theosophy explains to them all that has been said in their religion and makes them feel a greater respect for it. There must, therefore, be one common ground on which all the religious systems are built. And this ground, which lies at the bottom of all, is truth. There can be but one absolute truth, but different persons have different perceptions of that truth. And this truth is morality. If we separate the dogmas that cling to the principles set forth in any religion, we shall find that morality is preached in every one of them. By religion I do not mean all the minor sects that prevail to an innumerable extent all over the world, but the principal ones from which have sprung up these different

sects. It is, therefore, proper for every person to abide by the principles of morality. And, according to them, I consider it every man's duty to do what he can to make the world better and happier. This can proceed from a love for humanity. But how can a man love the whole of humanity if he has no love for his countrymen? Can he love the whole, who does not love a part? If I, therefore, wish to place my humble services at the disposal of the world, I must first begin by working for my country. And this I could not do by remaining in my caste. I found that, instead of a love for his countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of any one that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose *inner* man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments, that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that, if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached now so low a point that, unless this mischief is stopped, the tottering pillars of India will soon give way. I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Mâhârs and Châmbhârs, who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case, why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that, if I were to observe outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of

conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

I would at the same time ask my fellow countrymen, who are of my opinion, to come out boldly for their country. I understand the apparent sacrifices one is required to make in adopting such a course, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard for this world of matter. When a man has once extricated himself from this regard and when the sense of the duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors. I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse and even risk losing the decent disposal of my body by those upon whom our customs impose that duty; and that none but a visionary would imagine that he, even though chiefest among Brahmins, could restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set even by the most insignificant. Certain it is that, without examples and self-sacrifices, there can be no reform. The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty.

I wish it understood—in case what has preceded has not made this perfectly clear—that I have neither become a Materialist nor a Christian. I am an Aryan in religion as all else, follow the Ved, and believe it to be the parent of all religions among men. As Theosophy explains the secondary human religions, so does it make plain the meaning of the Ved. The teachings of the Rishis acquire a new splendour and majesty, and I revere them a hundred times more than ever before.

FROM THE BOOK OF IMAGES

“UPON entering the state, he sees ; upon leaving the state, he sees ; while in the state, he is the state.”

“Master, how is this ? Is the sight different in different conditions of being ?”

“The perceiving Power does not change. It is the same in all beings. Whether his sight is cast forward upon the state he is entering ; or whether the sight is cast backward upon the state he is leaving ; whether on this state, or that, or another, it is the same Power.”

Having pondered these sayings, Ghadr Singh returned again to the Guru with further questions, for the modifications of the mind are many. As is well known, Ghadr means rebellion, and Singh was troubled with the insurrection of the mind, being unaware that the mind of man is not self-illuminative, is not all-inclusive, and is colored both from without and from within.

“Master, when I am with you, my mind is clear seeing, and the path is smooth. There are no difficulties and it seems certain that I will never again fall into error. When I am gone from you upon my own duties, there is once more division, and my faculties are confused. Some duties seem clear, but distasteful. Even as I consider the road to be followed, it disappears. I am alone and overborne.”

“This is the witness within thyself that that which was said is true. Upon entering the state, the path is swallowed up in the state. Upon entering the form, the Soul loses its identity and becomes one with the form.”

“But does not the identity of the Soul depend upon the form assumed ?”

“Were this true, there could be no immortality for the Soul. With the destruction of the form, the Soul would cease. Therefore men say, He was born ; he lives ; he grows old ; he is dead.”

“Master, upon what does the Soul depend for its immortality ?”

“Upon no thing at all. The Soul of man is Self-existent. It is one with the One. The Soul goes from state to state. There is no end to the states, for the Soul makes its own states. The Soul goes from form to form. There is no end to the forms into which the Soul enters, for the Soul is the creator of all forms. The mind of man is the sum of the states, both of the states which have been, and the states which are to be. The body of man is the modification within the state, both the bodies which have been and the bodies which are yet to be.”

“Master, who or what, is the destroyer of forms ?”

“The Soul of man is creator. The Soul of man is also the destroyer. This is to be learned by the Soul. His identity proceeds

from the One. The Universe is the image of the Self, and proceeds from the Self. The Soul imagines, I am this form; I am this state; I am this mind. These are temporal things. The Soul, being in its own nature immortal and free, wearies of its creations and imagines new and fair beauties, saying, there will I be happy forever. It casts its old bonds and enters into others which are new. This is Swarga for the Soul, to imagine new delights and to enter into them. It is Life to the Soul, while it identifies itself with its creations. The hells of the Soul are its efforts to free itself from old forms and conditionings."

"Is there then, no rest for the Soul, nor any freedom to be had? Cannot the gods give aid, nor the rites of religion provide benefits?"

"These also are the Soul's creations. These also are forms and states imagined by the Soul. In them the Soul delights until wearied. Then the Soul creates other gods, and enters into other ceremonies. If the own nature of the Soul is freedom, all states are limitations and bondage. They are animated by the Soul. When the Soul withdraws, where is the state? It is indrawn. It becomes an abstraction. There is this difference: the unemancipated live in the form and the state, like a spider caught in its own web. The emancipated rest in their own nature. This is knowledge, power, and bliss. They are like a spider which spins forth its web and indraws its web. They are not entangled in the web of creation. They put forth forms as a man puts forth speech, for another's hearing and instruction. They indraw forms, as a man becomes silent after giving direction. The power of speech resides in man, not in anything that he utters. The power of creation resides in the Soul, and not in its creations. As a man is intoxicated by his own power of speech and the words which he utters, the unwary Soul is intoxicated with the power of creation and the forms into which it enters. This is the road of unwisdom. It is the path of the descent of the Soul into the bondage of matter."

Ghadr Singh, giving gratitude to the Instructor, left the terrace of enlightenment, and returned toward his dwelling place filled with the illumination received, and determined to spin his web like a mother-spider, who spins that her young may be sheltered and nourished. He walked swiftly, pondering words of wisdom to be uttered for the guidance of men.

A stone rose up and bruised his heel. As the life in his member made out-cry, Ghadr Singh forgot the words of his wisdom, and spoke words of reproof to the road-mender, warning him against neglecting his duties.

At the field of the medlar trees a Vaisha waited, and made an offering for the fruit. Ghadr Singh, seeing that the price was insufficient for his needs, reviled the merchant, who went his way, silent but filled with bitterness, hating all Brahmans for their pride and conceit, which consider not the needs of another.

At the gate of the compound two children were playing at games. At sight of Ghadr Singh they shouted boisterously, making pretense, as is the way of Souls in small bodies. Ghadr Singh whipped them with harsh words for their trespass and unseemly conduct. The children went away crying and in fear.

Ghadr Singh sought his wife. In the women's quarter he found her, weeping. The sight distressed Ghadr Singh, who asked her the cause of her sorrow. After much urging she confessed that she had sat listening to the play of the children, taking delight in their mirth, and was grieving because they had been driven away unkindly.

Ghadr Singh reproved his wife with measured citations from Manu, pointing out the duties of wives and of children. His wife, being a religious minded woman and loving her husband, received his correction with meekness.

Ghadr Singh went to the prayer-room and meditated long and earnestly. His meditation was disturbed by the pain in his heel, by thoughts of the advantage sought to be taken of him by the merchant, by visions of the two frightened children, and by the memories of his wife's tears. Nevertheless, he forgave them all, both the animate and the inanimate, for the wrongs he had endured, and in this act of forgiveness found the satisfaction which he sought.

On his return to the Master next day, Ghadr Singh recounted to the preceptor the events that had befallen, and as the Master remained silent Ghadr Singh was moved to inquiries.

"Master, thou who have patience with my ignorance, and charity for my misunderstandings, and compassion when I err, tell me for my enlightenment how I may help all these beings so that they sin no more."

The Master's eye rested upon Ghadr Singh, but the Master spoke not at all. But Ghadr Singh, because he was under the eye of the Master, saw his own nakedness and was ashamed. He saw that he had had no patience with ignorance, no charity for misunderstanding, no compassion for errors, and that therefore the sins of all the others were his own sins, and that his meditation was but a potion he had taken to gain forgetfulness from his own wrongdoing.

Then the Master spoke kindly to Ghadr Singh.

"The doctrine of the head gives correction. The doctrine of the heart gives consideration. The doctrine of the heart sees Souls. The doctrine of the head sees sins. The head sees the state. The heart sees the Soul. The way of emancipation is the heart doctrine."

Ghadr Singh began to study the doctrine of the heart.

THE EIGHTH WONDER*

BY AN "UNPOPULAR PHILOSOPHER."

(Written in 1889.)

JUST back from under the far-reaching shadow of the eighth wonder of the World—the gigantic iron carrot that goes by the name of the Eiffel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York statue of Liberty, that would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies—in the shape of tourists from the four points of the world—which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an "unpopular philosopher" to exclaim "*vanitas vanitatum; omnia vanitas*". Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island statue of Liberty.

* * *

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur to-morrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. *A terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? "*Non Deus præ videt tantum sed et divini ingenii viri*" saith sly Cicero in his *De Divinatione*, treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own

* This article first appeared in *Lucifer* for October, 1891.

British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—“Hast thou not poured (modern) wisdom out as milk and curdled it like cheese”, enough to show us what it is?

* * *

Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella-sticks named the Crystal Palace building? Avaunt such insulting thoughts. The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it “unparalleled”. The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only “to the gods of the Stock-Exchange, the Destroyers of mutual capital”.

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippos of Thessalonica address the words spoken to the divine Greek artist: “O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!”

“No doubt but we are (not) the people, and Wisdom was (not) born with us”, nor shall it die with us, let us add.

* * *

Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the “unpopular philosopher” would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A. D., and that of the XXVIth B. C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth

dynasty 2,600 years B. C., if we have to believe archæological calculations, *i. e.*, they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and Founder of Masonry, Enoch, when "God took him", must fill the heart of every Masonic believer in Genesis with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in "godly Enoch, the first born of Cain-Seth-Jared", Khamoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

* * *

But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The Pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the "Father of History" examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents* spent only in radishes, onions and garlic for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *Quien sabe?* The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess his dislike to speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many "*solar* myths" and—blush for our ignorance.

* * *

But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef d'œuvre* of the disciple of Lysippus, who passed twelve years in making it, was *partially* destroyed by an earthquake 224 B. C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the re-

* £444,000 in English money.

mains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its Porcelain Tower of Nankin,* now, as says a writer, only “found piece-meal in walls of peasants’ huts”. Yet it is rumoured in some old chronicles that the poor Colossus was sold to a Jew.

* * *

Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick infoglio in the Slavonian language called, “The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791”. In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A. D. 683, on page 706, the following:—

“The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.† Their leader Maguvius, strong and terrible, returneth to Rhodos the Island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-and-one-hundred feet (*stopa*).‡ Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew*. Sad was the end of that world wonder.”

And elsewhere the chronographer adds that the Jew’s name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 900 camels with them. The value of the brass material reached £36,000 English money in the Eastern markets. *Sic transit gloria mundi*.

* * *

Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic Oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or shall we say a prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground

* Gutzlaff, *Hist. China*, Vol. I, p. 372.

† The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

‡ Some classics give it only 105 feet or 70 cubits.

speculation and geological zeal, this "best of the worlds possible"—in Dr. Pangloss' estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless heap, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

* * *

Se non e vero é ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones "by the Grace of God" and are "God's anointed"—he will be meekly told that as "the Lord giveth, so the Lord taketh" and that he is "no respecter of persons". Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the "Lord", by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shadai, the omnipotent, the mighty Jehovah-Izabaoth, the god whom they, or their fathers—which is all one to him "to whom a thousand years are as one day"—have unlawfully carried off from his "Holy of Holies" and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his "chosen people". Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H. P. B.

IS CREATION POSSIBLE FOR MAN?*

The Editor of the Theosophist.

MADAME,

Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers, that even *crea-*

* This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1881.

tion was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his "Occult World," which phenomenon appeared to me to be something more than the mere *reproduction, transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life, (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years) when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry your own "Isis Unveiled," have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now some time since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation is possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible." Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe,—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science,—and the tone of the letter before us conveys the impression that he is not—our friend's friend when he makes his dogmatic statement, seems to be proceeding on the method

but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and ex-communicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs, shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions,—seems to us an attitude of mind which is very much better entitled to respect than that of his over-confident friend. And we are the more anxious to recognise its superiority in the most emphatic language, because when we approach the actual question to be discussed the bearing of what we have to say will be rather in favour of the view which the “friend” takes of “creations,” if indeed we are all attaching the same significance to that somewhat over-driven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by masters who are in a position to make positive statements on the subjects and the credibility of which will never be in danger from any of those apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said in answer to the question before us, by *those who know*.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was “created,” the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was “created” (we say fashioned)—out of

CHAOS. Perhaps, they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing", creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.* Theosophists-Occultists do not, however, use the word "creation," at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation that the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

INDIAN PROVERBS†

TRANSLATED FROM THE SANSKRIT

Like moonbeams trembling on water, truly such is the life of mortals. Knowing this, let duty be performed.

The soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion; bathe there, oh, son of Pandu, for not with water is the soul washed pure.

The mind of a king being severed, like a bracelet of crystal, who is the master to unite it?

Of a gift to be received or given, of an act to be done, time drinks up the flavour, unless it be quickly performed.

When the weak-minded is deprived of wealth, his actions are destroyed, like rivulets dried up in the hot season.

* It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument's sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that being "eternal" and imperishable it had no need of being "created," then our answer will be that in such a case there are two "Eternals" and two "Omnipotents"; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children "and who created God!"—Ed.

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

ON THE LOOKOUT

President Wilson's efforts for peace have found many sincere tenders of co-operation in this country, as well as from other neutral and belligerent nations. The desirability of peace is not questioned anywhere, but there is a wide difference of opinion as to how peace may be achieved and maintained. Practically every country is feeling the effects of this fearful bloodshed and destruction, but the cry for peace, while general, is not uttered from similar motives. The Teutonic Alliance, seeing no prospect of accomplishing its aims, is willing to accept peace—at a price. The Allied nations consider that they have been forced into war, and will not accept a peace which does not place their opponents in such a position that aggression is made impossible. Leaving out of consideration those in our own country who are benefiting by the war, and who on that account are not anxious for a cessation of hostilities, there are found among the pacifists many different motives for their action, too many of these savoring of self-interest rather than of a desire to benefit humanity as a whole. There are those whose industries are suffering because of war restrictions; those who find a personal pressure in the high cost of living; those whose foreign travel is interfered with, and those who abhor war on general principles. It is the latter alone who can properly be called pacifists; yet among these there is found a lamentable ignorance of the causes that led to the present war, as well as an unreasoning sentiment that the cessation of hostilities will bring peace. They forget that the war broke out in the midst of what was considered peace, when peace conferences were quite the fashion, and treaties and alliances had been consummated in order to maintain the *status quo*. There is nothing in the published utterances of our President to show that he understands the cause of war, nor does there appear to be any sure peace foundation in the measures proposed to follow a declaration of peace. An International army and navy, to be generally accepted, would have to be composed of men and officers from all the nations concerned by agreement. The selection of such a personnel would provide occasion for much controversy, and even if tentatively settled, would contain the seeds of quarrels innumerable. The direction and control of such an army and navy could never by any possibility be free from national predilection in some way or another, and wherever forcible action was taken, hostility would be aroused. It would not, and could not be a peacemaker; on the contrary, it would afford more causes for differences between nations than would ordinarily exist. An International police force, keeping watch and ward over a lot of selfish and aggressive nations, would occupy no different position than does the police of a city towards selfish and aggressive members of a community; there is no love lost between them. But this is hardly a fair comparison: the police of a community have to deal particularly with but a small proportion of a city, for the majority of citizens are law-abiding, whereas it is notorious that nations will lie, steal and murder in a manner to be compared only with the worst of their elements, and all in the name of patriotism. A close examination of the facts of either war or peace shows that individuals will deal with each other generally in a more humane way than nations with each other, which would indicate that the *national idea* is a bar to real humanitarianism, a predisposing tendency to hostility. Nations express the worst elements of the pride, prejudice and aggression of their constituents; nor is it to be wondered at that this is so, for the individual knows and feels his responsibility, while the nation panders to the pride, prejudice and self-interest of its people, is in fact a cat's-paw for them and an evasion of responsibility. From all of which it appears that the only true and lasting basis of peace is a recognition that humanity comes from one common divine source; that all are proceeding towards the same goal of human perfection; that all differ in a

greater or less degree in point of progress; that it is the privilege and duty of those who know the most, to teach those who know less, those who have, to help those who have not. It is only by such a recognition that self-interest will give place to common interest, an interest as wide as humanity itself—a sure and permanent foundation for peace and happiness; nothing less will abolish war. In the words of a great world Teacher, H. P. B., it is “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; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.”

In a recent issue of a Chicago newspaper, there is an article by Mr. Garrett P. Serviss, well known as a writer on scientific subjects, which is remarkable in its deductions when considered as a contribution from a votary of modern science. The title of the article is “When This Universe Dies, Eternal Energy Will Create Another One.” The writer says in part “. . . the property of atomic disintegration (going to pieces), which radium conspicuously possesses, furnishes fresh evidence of the correctness of the astronomical judgment that the sun is mortal. It is true that the presence of a sufficient quantity of radium in the sun might possibly increase the length of time during which the sun will continue to be a sun from the twelve million years calculated by Lord Kelvin to six thousand million years. But that is not immortality . . . the great lesson that radium teaches is the perishableness of all things, with the single exception of that to which the word ‘thing’ hardly applies—energy. . . . The life of the atom being limited—although it is very, very long—the life of everything made up of atoms must necessarily be limited also. When the scientist stumbled upon the phenomenon of radio-activity, less than twenty years ago, he was like Adam beholding for the first time a dying man. What he had believed to be immortal turned out to be mortal. The atom appeared, of its own record, as a witness against its supposed eternity. For centuries the old alchemists had been smiled at as crazy though fascinating mystics, whose lives were passed in a waking dream. But now the atoms of one substance were seen in scientific laboratories, changing into the atoms of another substance, so that one assumption of the alchemists was proven to be true—viz, that if you can get down to the final elements of matter you may be able to handle them like building blocks, tearing down one edifice and constructing out of its bricks an entirely different one. The bricks are not the atoms as had been supposed, but the electrons of which the atoms are made up. And the electrons are not matter but energy! This apparent reasoning in a circle brings us around to the conclusion that fundamentally, there is nothing in the universe but energy; that everything that we see and touch, including ourselves, is simply a phase, or form of energy, while in regard to energy itself, about all that we can say is that it is that power which does and makes things. . . . The starry universe is like a shower of glittering sparks struck off from a blacksmith’s anvil. The constellations that seem to us to glow with unending splendor, will be lost in the blackness of space, only to be replaced by another burst of sparks when the hammer falls again. . . . It is not the things that it creates, but it is creation itself that is eternal.”

Not so long ago there prevailed a conception of the Universe which reduced the beginnings of all to *matter*, and considered all things and beings in their last analysis to consist of atoms and vacuity, and many were the scientific declarations made upon this conclusion, a conclusion which it now appears was erroneous. Now, it appears that science is forced to admit what the ancient wisdom has always declared “the constant dissociation of

the elements of matter or substance." This constant dissociation is now called "eternal energy" and is assumed to be "that power which does and makes things." This is certainly a step forward in the right direction, but it is only a step, for there remains yet to be determined the *cause* of energy, for the latter is a perceived *effect* and as such must have its predisposing cause; for energy does not exist of itself, that which produces it has yet to be discerned (not discovered, for it was known from time immemorial). Our painstaking scientists have concentrated their attention upon matter and its supposed ultimate constitution so exclusively, that they seem to have become incapable of considering anything else. The question as to whether the intelligence which discerns and learns in order to apply is not greater than anything known, or to be known, never appears to have occurred to them; yet there can be nothing more true than that the power to know is superior to any knowledge gained, for without that "power" there could be no knowledge. In order to have any perception there must be the "perceiver" and the thing perceived; for any action to occur there must be the "actor" and the thing acted upon. How much more rapid would be the advance of science, and how much more comprehensive the meaning of existence, did our best minds understand that there does exist an accurate, scientific and all-inclusive body of knowledge awaiting the hour of their attention. Every scientific discovery (?) made, only brings the hour nearer when it will be understood that the universe is embodied consciousness, and that the only reason for the existence of any universe is the evolution of Soul.

The *Saturday Evening Post*, of Philadelphia, is undoubtedly the most widely circulated journal in America. Every week some *two million* copies of this publication are printed, and it is safe to assume that at least *six million* readers are reached week after week. It is of great interest to Theosophists to note the growing tendency of the *Post* to admit to its columns stories of a distinctly Theosophical turn—not that the word "Theosophy" itself appears, or is even remotely suggested, but the stories often cannot be understood and appreciated except by reference to Theosophical teachings, and their application. Mention was made in "The Lookout" of last month of one such story, and a few weeks prior to the publication of "The Spreading Dawn," a powerful story of reincarnation and karma had appeared in the *Post*. In the issue of January 20th, under the title "Doubloon Gold," another "reincarnation and karma" story is published, written by Mr. John Russell. The fact that the characters in "Doubloon Gold" reincarnate in the same family line, and bear the same names as in their previous incarnation together, need not militate against its theosophical influence, despite the technical improbability of such an eventuality. The significance to Theosophists of these stories lies in the fact of the great number of people who will read and wonder about them—in some of whom, such pondering will "wake up" the old knowledge of the basic facts of life, which has been so long overlaid with the stifling integument of our present day modes and assumptions. "Doubloon Gold," aside from its theosophic implications, is a good story. Your friend to whom you are quite unable to "talk Theosophy," because he doesn't "like" the ideas, will enjoy it; and get perhaps that which he will not take from you—a "seed" idea that will sprout in due course and cause doors to open that have seemed quite hermetically closed.

Mention was made in the February "Lookout" of the report of a Grand Jury in Brooklyn, N. Y., which directed attention to the increasing criminal tendency of American youth and suggested a remedial campaign for the aid of parents. In this connection some comments in the biennial report recently

filed with the Governor of California by the State Board of Prison Directors are interesting. In attempting to account for the increasing population of the state prisons, the report declares that there appears to be an increasing disposition among parents to place pleasure above duty and to place much of the responsibility of parenthood on the state itself. The cosmopolitan population of California, comprising every race, color and creed, is another reason given for the large number of felons.

In discussing the responsibility of the home, the report says:

"It should be made the imperative legal as well as moral duty of parents to rear children properly. If the moral training of children is neglected, if they are not taught self-control, if no rules of home conduct are promulgated, or being promulgated, children are permitted to disregard or evade them, it may be expected that such children, as children or when grown, will not give due attention to rules of organized society."

This is all very well, as far as it goes. But how can parents who themselves have no knowledge of the basic facts of life give to their children sufficient reasons for right conduct—and every active thinking child asks for "reasons"? What the West most needs is an understanding of Reincarnation and Karma, as H. P. B. remarked so many years ago. But the cycle must run its course, we suppose, though all signs must urge the Theosophist to *promulgate*—ever to practise and promulgate—that any and all who have ears to hear *may* hear!

The Rev. William A. (Billy) Sunday closed in January a ten weeks' revival in Boston, leaving that city with a check for \$50,826.64 as a "free-will offering" from his audiences. The "trail-hitters" numbered 60,510, according to a report, and 1,327,500 persons attended the services at the "\$50,000 tabernacle." Among the "souls won" were "hundreds of Roman Catholics, Jews and Christian Scientists," says the New York *Sun*, though "Cardinal O'Connell's official publication had warned Roman Catholics that it would be a sin to hear Sunday." Readers of THEOSOPHY who are inclined to wonder how such "results" are obtained are invited to consider the article "Around the Table" in the present issue of this magazine, and make the needed applications for themselves. Mr. Sunday's "appreciation" of his treatment in Boston is quoted below:

"Boston's batting average for God is .900. She's not behind in history or culture (sic) or hospitality, baseball or religion. She trails nobody in anything. God be with you, old Scouts."

Billy's particular God probably will be—except that portion included in his check.



THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

APRIL, 1917

No. 6

*"As we use the moment so we shift the future up or
down for good or ill."*

—WM. Q. JUDGE.

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THE UNITED LODGE of THEOSOPHISTS
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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.



Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.—*Bhagavad-Gita*, II.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.—*Voice of the Silence*, 14.

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.

STUDIES IN ISIS UNVEILED

II.

ADEPTS AND THE SECRET DOCTRINE.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

FROM the first ages of man the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuaries. These guardians of the primitive divine revelation were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.

The difference in creeds and religious practice was only external. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of the old Mystical writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediaeval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar.

Almost without exception ancient and mediaeval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later Platonic philosophers and theurgists, the Indian Gymnosophists and the Chaldean astrologers.

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guard-

ed in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs scattered from one pole to the other?

The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth?

Even the so-called fabulous narratives of certain Buddhistical books, when stripped of their allegorical meanings, are found to be the secret doctrines taught by Pythagoras. What Buddha taught in the sixth century, B. C., in India, Pythagoras taught in the fifth, in Greece and Italy.

There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problem of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtains of the past;—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. We must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact.

The keys to the Biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists, are all in the hands of secret fraternities.

No wonder that the Northern seer, Swedenborg, advises people to search for the *LOST WORD* among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

The grandiose poetry of the four Vedas; the Books of Hermes; the Chaldean Book of Numbers; the Nazarene Codex; the Kabala of the Tanaim; the Sepher Jezira; the Book of Wisdom of Schlomah (Solomon); the secret treatise on Muhta and

Badha, attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the Brahmanas; the Stan-Gyour of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST WORD. Our scientists do not—nay, cannot understand correctly the old Hindu literature. They have a perfect right to the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external “twaddle” far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth’s day, if they are not to the profane reader. No people in the world have ever attained to such grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians.

Verily the Christs of the pre-Christian ages were many. But they died unknown to the world, and disappeared silently and mysteriously. There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought.

Who, of those who ever studied the ancient philosophies, who understand intuitionally the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that has ever read Plato and fathomed his *To On*, “whom no person has seen except the son,” can doubt that Jesus was a disciple of the same secret doctrine which had instructed the great philosopher? For Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy.

The mass of cumulative evidence has been reinforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included.

And when we say, indiscriminately, “India,” we do not mean the India of our modern days, but that of the archaic period. In those ancient times, countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The

countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. There was an identity of vows, formulas, rites, and doctrines, between the ancient faiths. Not only is their memory still preserved in India, but also the Secret Association is still alive and as active as ever. The chief pontiff and hierophant, the *Brahmatma*, is still accessible to those "who know," though perhaps recognized by another name; and the ramifications of his influence extend throughout the world.

The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean Kabalists and the Jewish *nazars*, were *identical* from the beginning. When we use the term *Buddhists* we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhist religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; this is the "Temple" which can be reared without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders—for they build the temple of knowledge, of secret science.

The "wisdom" of the archaic ages did not die out, and the *Gnosis* still lingers on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned by more

than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" communities. Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation. The present writer states a few facts concerning them, by the special permission of one who has a right to give it. The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

Our work, then, is a plea for the recognition of the Hermetic Philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts. *No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.*

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 37-8; i, 205; i, 247; i, 122; i, 291; i, 347; i, 557; i, 558; i, 559; i, 573; i, 580; i, 581; i, 583; ii, 43; ii, 84; ii, 38; ii, 39; ii, 30; i, 589; ii, 98-9; ii, 100; ii, 142; ii, 143; ii, 391-2; ii, 402-3-4; ii, 307; i, v; i, vii; i, 613; i, 42.

SOLIDARITY*

We are all members of one body, and the man who endeavors to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

ELIPHAS LEVI.

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

THE UNIVERSE IN A NUT-SHELL*

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:—

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chamber's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our antenatal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F. T. S.

Bombay, November 10, 1881.

Editor's Answer.

To put our correspondent's request more exactly, he desires the *Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints, who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case,—if not altogether a literary fiction:—

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1882.

DREAM-LAND AND SOMNAMBULISM.

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: 'Don't you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.'

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—"This is all a dream of yours, for there is no ante-natal state of existence." The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptance of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*."

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of psychology who, like W. A. Hammond, M. D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord*. It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

“That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds.”—

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or “conscious something” within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach “the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*” [Beal's *Catena*, &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violinist, composed his “Devil's Sonata” under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private

* See *Editor's Note*, on the letter that follows this one “Are Dreams but Idle Visions?”

violin, brought by him from the infernal regions, which challenge Tartinia accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awakening. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in sooth-saying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divin-ations, visions and prophetic dreams.*

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i. e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c. &c., fantastic forms having their existence but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of

* *Rituel de la Haute Magie*. Vol. I, p. 356-7.

divination are those of a nervous temperament whose sight is meek and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts. . . . "

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division,) at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Ber-

hampore, where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the *Theosophist* and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMAN BANERJEE, F. T. S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences"—so much in favor with sceptics—then prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use,

well aware that if once the door of the adytum be flung open, they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses,—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the spiritual Ego or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,† or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it

* This tone is held by the specialists to be the middle F of the Piano.—*Ed. Theosophist.*
 † The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See "Fragments of Occult Truth," October number *Theosophist*, 1881). [Reprinted in *THEOSOPHY* for January, 1914.—*ED. THEOSOPHY.*]

feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher “Spiritual Soul;” as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul,—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all “visions that come to pass”. In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly *immaterial* Absolute*—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral Ego. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed “spiritual mediums,” there being no distinction made between a sub-

* To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be “ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “Fragments of Occult Truth” of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “Absolute” merely as the aggregate or all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and *non-existent* outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.—Ed. Theosophist.

jective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul"—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego* in him, this Ego "the real" man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i. e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything,—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a

* Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i. e.*, composed of seven principles, as Eastern esoteric teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.—*Ed. Theosophist.*

substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

WILL-POWER*

NOTHING can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

ELIPHAS LEVI.

* This article was first printed by H. B. Blavatsky in *Lucifer* for July, 1890.

FROM THE BOOK OF IMAGES

IMRI, following the path, entered the fog of bewilderment. This is always a place where two roads meet. One road seemed the most inviting. It stretched away, smooth and fair, mounting evenly to brilliant skies, and at the summit line he could see Imri jeweled with light, the beacon of guidance for the multitude of men.

This was the reflection of the Imri of dreams cast upon the screen of time, and is caused by the light of the Soul being broken and scattered by the myriads of desires in the heart. Imri did not know this. Full of zeal to be of service to all souls his gaze was turned outward, thinking other souls separate from himself. The traitors of delusion that ensnare the steps of men were known to him. He had seen them in others and was constantly warning against them, pointing all men to the path of the One Self. But since there is no separateness at all, these traitors of delusion were in the heart of Imri also, making merry in the fire of Imri's devotion. This Imri did not dream. Only those who are awake in the midst of dreams know this. To those who are not awake the dream path is the real. Fair and full is the dream path, and the path of the real seems like a troubled dream.

Imri spoke to his preceptor, whose steps were moderated to his own.

"This is the path;" and Imri turned to the left.

When Imri had chosen and entered the path the Guru walked behind him. After a time this was observed by Imri.

"Master, how is this? In the beginning, when first I found you, it was you who walked before. Then, I remember, for a time we walked side by side. Now, though the way is fair and broad, your steps lag and it is I who lead."

"This path is of thy choosing, not mine. I but go with thee a little way."

"Is not this the path of the Self?"

"All paths are the Path of the Self," replied the preceptor; "the Self in each chooses its own path. There is no other way."

Imri was troubled, and reproved his preceptor.

"I do not understand you. These are dark sayings. You, who are my preceptor, should enlighten me. I desire only to learn."

"This is the path of learning," answered the Guru, not answering Imri's reproach.

Imri was vexed in his heart, thinking the Guru was devoid of sympathy, or weary of journeying, or perhaps had misunderstood him. He knew that those who are devoid of sympathy grow

weary, and that weariness and lack of sympathy make one misunderstand. He felt compassion for the preceptor. His vexation left his heart and he turned in sympathy to the Guru to speak friendly words. But the preceptor seemed a great way off, so Imri waited till his preceptor should draw near again. But though he waited a space the Guru seemed no nearer. Vexation rose again in the heart of Imri, calling attention to the delay in the journey, and suggesting that it would be better to proceed, so as to prepare shelter at the day's end for the preceptor. Imri felt a glow of satisfaction in this thought, and resumed his march.

When night came, Imri looked once more at the summit of the dream self. It stood crowned and radiant, but higher in the heavens than at starting, and while he gazed, farther than ever away. He had marched all day with full vigor and this seemed strange, for the way had been level and fair.

He made haste to prepare shelter for the night, thinking kindly of his preceptor, and pondering the questions to be asked in the evening's repose. But when darkness spread the curtains of the night, the preceptor was not yet come.

Imri feared that misfortune had come upon his preceptor. He remembered their past wanderings together and his memory sped him over the days of their acquaintance, even to the beginning. His heart warmed in the immediate memorial presence of benefactions received. From the fire of his gratitude the traitors of delusion fled in haste.

Imri rose and retraced his steps out of gratitude to the preceptor, to find him and aid him to shelter. In all this Imri had no thought other than gratitude, for desires still lay hid in his heart. Imri did not know this, and therefore did not dream that he had strayed from the Path through wrong choosing. In dreams the path of the dream is the true path. The real is the path of waking. Nevertheless the path of waking lies through dream. How could it be other than this, if the life of men is a dream? Imri did not know that the ladder to waking from dreams lies in gratitude. He felt only his gratitude, not knowing where it leads and not thinking.

Shukra, the star of evening, lighted his path. Before this star set Imri found the preceptor. Imri thought that the Guru had hastened his steps, finding him quickly. This was not true, for the preceptor had not moved. Only Imri had marched long and returned. Without moving is the journey on the path for those who have found the Path. Long is the journey of those who search for the Path. Desire had taken Imri on the day's march. Gratitude had cut with a sword the return. Imri found the Guru again through gratitude.

"I thought I had lost you, my Master. Where have you been in the day? We must hasten our steps to the shelter I have prepared for you and for me. Let me help you the rest of the way."

"Look," said the preceptor, smiling tenderly.

Imri felt a great lassitude, from relief at finding the preceptor, and from his long march. He looked where the Guru was looking, over the path he had followed and from which he had returned. Beneath the gaze of the preceptor all things were clear in the darkness of the night, and clear in the languor of Imri.

Imri saw that the path he had followed was the myriad path of the desires hid in the heart, made golden by the light of the soul. The far summit of his dreams was the egotism of the head, desiring eminence. The multitudes for whom he had seemed as a beacon of guidance were other men following dreams like himself. Each one of the multitude saw himself as Imri had seen himself. Each aspired to the path, and each saw himself leader of men.

Then humility was in the heart of Imri, and the sorrow of all souls was his, for he saw that the path he had followed led ever downward and that most men walk that way, following their dreams, thinking their dreams the path.

"Look further," said the Guru, speaking kindly.

Imri saw a strange thing.

Constantly, at each step that they took, there sprang up before each man of the multitude two paths, one broad and full and fair seeming, pointing straight ahead in the line of their desire; the other, mounting steep and abrupt, seemed to end, or be swallowed in darkness. Few gave even one glance at the steep path. Most entered at once the fair way, which seemed straight, but which turned to the left.

"Master, teach me the meaning of this symbol. Why do all choose the smooth road, and none try the rugged path?"

"Dreams are born of the desires which are hid in the heart. All seek to enter the path, but they follow the voice of desire which is golden and sweet and enticing, luring men on. The path is the service of soul. When men aspire to enter the path, desire dreams an easy path."

"Why do not the Masters and Gurus restrain them, and show them the path of duty?"

"It is the Master in the heart of each, which offers at each step that men take, the steep path you have seen."

"Can not men see the true path?"

"They see, but they do not consider because of the desires hid in the heart."

"Why do not the Masters speak, showing the true path?"

"In their dreams, desire, clothed in the light of their souls, seems to them the Master, and the voice of the Guru seems but a dream, hard and unfeeling."

"Can nothing be done to awaken these souls wrapped in the images of desire?"

"In their dreams they choose always the road that seems fair and smooth. But the myriad desires bruise their feet. Then they consider and listen."

"Ah," said Imri, "even as I was bruised and came to thee, my Preceptor, in the beginning."

"I was with you always," answered the Guru, "for whatever the path taken by mankind, that path is mine."

PYTHAGORIC SENTENCES FROM THE PROTREPTICS OF IAMBLICUS*

AS we live through Soul, it must be said that by the Virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.

It must not be thought that gold can be injured by rust, or virtue by baseness.

We should betake ourselves to virtue as to an inviolable temple, in order that we may not be exposed to any ignoble insolence of soul with respect to our communion with, and continuance in, life.

We should confide in Virtue as in a chaste wife: but trust to Fortune as to an inconstant mistress.

It is better that virtue should be received accompanied with poverty, than wealth with violence; and frugality with health, than voracity with disease.

An abundance of nutriment is noxious to the body; but the body is preserved when the soul is disposed in a becoming manner.

It is equally dangerous to give a sword to a madman and power to a depraved man.

As it is better for a part of the body which contains purulent matter to be burnt than to continue in the state in which it is, thus also it is better for a depraved man to die than to live.

We shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice as from a certain stain.

A temple indeed should be adorned with gifts, but the soul with discipline.

As the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.

The fruits of the earth indeed are annually imparted, but the fruits of philosophy at every part of the year.

As land is especially to be attended to by him who wishes to obtain from it the most excellent fruits, thus also the greatest attention should be paid to the soul in order that it may produce fruit worthy of its nature.

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

SOME TEACHINGS OF A GERMAN MYSTIC*

IV.

A SAILOR AND HIS LOVE.

[From the German of J. Kernning.]

Translated for The Path.

FROM Holland we have the following story: A mariner named Wipner had a sweetheart, and when, in the year 1760, he was pressed into the navy, he was obliged to leave her. At first he was like one stunned, and he heedlessly gave himself up to the ways of his rough associates. It soon, however, became evident that this would not assuage the anguish of his heart; on the contrary, in the midst of such rude diversions the picture of his loved one only came up the more vividly in the mirror of his memory.

His ship received orders to proceed to sea, sail round Cape Horn and cruise in the Pacific to discover new islands and routes of navigation. With the resignation of despair he saw the European coast fade away. "There is a shore where there is no parting; not until then shall I be happy," he sighed.

In this mood he lived for three years on ship-board without setting foot on shore. He was quiet in conduct and he attended to his duties with the greatest scrupulousness, so that he became a favorite with his superiors. He gave no thought to this; outside of his duties¹ his heart was possessed by but one feeling, the thought of his love and the hope soon to meet her in another world.

In the fourth year—it was the sixth of March—the ship lay at anchor. Wipner was sitting quietly at the bow; suddenly his eyes closed, but not in sleep, and he saw his sweetheart before him. He sprang to his feet and reached out his hand, but she had disappeared. He resumed his place, reflected over the apparition, and said to himself: "She is dead, and comes to tell me that she has entered the realm of love and happiness."

The following day the same experience was repeated, and now he ventured to speak to the apparition. His love seemed to beckon to him, but he could distinguish no words.

Things went this way for several months. Now, however, the vision appeared to him so perfectly that it was difficult for him not to take it for a living person; it also no longer vanished when he attempted to approach, but only withdrew to a certain distance.

At last, at the end of six months, during which the apparition visited him daily, he heard her voice. She spoke to him about the

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

¹The law of spiritual development demands the strictest attention to all duties; the smallest as well as those which seem the greatest. See *Through the Gates of Gold*.

joys of heaven, about the happiness of those who had loved each other, in that realm of bliss, and this filled his heart with such a longing for the other world that he would have cut short his days on earth had he not feared the sin. He even discussed this idea with her, but she counselled him against such a step as it would separate them for a long time. So he gradually became reconciled to his condition, and lived in the company of his love from the other world more happily than do many with their hearts' companions in this world.¹

His strange conduct puzzled his shipmates, and the officers feared his reason might have been affected. The captain said: "Perhaps he is troubled by ambition; I have known such cases before. I will make him a sergeant and that will bring him to his senses."

This decision was communicated to Wipner, together with instructions for his new post. He, however, unconditionally declined the honor. "I cannot be severe," he said, "and I would become responsible for too much; I now confide in the consideration of my superiors and endeavor to do their will as best I can."

Later the captain, on account of his trustworthiness, expressed a desire to take him into his personal service. Wipner did not straightway decline this offer, but he remarked that in such a capacity he feared he might lose favor, for during several hours daily he was accustomed to live alone with his thoughts, during which contact with all external things affected him unpleasantly.

The captain did not insist, but he gave orders to have Wipner closely watched, that the cause of his strange conduct might be ascertained. Pains were taken to gain his confidence, and a portion of his secret was learned. "He sees spirits," the captain was informed, "and he holds intercourse with them several hours each day." The captain laughed and said that if that was all, he might be left to follow his fancy.

Wipner's spirit-love foretold all things to him that concerned himself, and several times it was his fortune to be, if not the saviour, at least a great benefactor of the entire ship's company, by giving a timely warning of impending misfortune. One evening he told the steersman that a great storm would break the next day, and that if precautions were not taken the ship would be lost. The officer felt a little offended at being cautioned, but he asked a few questions, one of which was an inquiry as to when the storm would gather. "In the second hour after mid-day," was the answer.

"From what direction?"

"From the south. If you allow yourself to be influenced by preliminary gusts from the westward we shall be lost; if we are prepared for what comes from the south nothing can harm us."

"Who has told you all this?" he asked.

¹An instance of how the devachanic state may be experienced while living in the physical.

"That is of no concern; it is enough that I know it and feel it to be my duty to tell you."

"I will take the precautions called for," said the steersman, "and may God be with us!"

The captain was informed of this remarkable warning, and although he had no belief in such prophecies, he nevertheless gave orders to be prepared, since Wipner was a peculiar man. The next day, at one o'clock in the afternoon, the sky began to darken. At two, the storm came with such sudden violence, that at first they could not tell from which quarter the wind blew. It came from this direction and that, and the sea was torn by its fury so that the waves were given a whirling motion. All at once, however, the wind began to blow a gale from the southward, and had the steersman not given the ship its course beforehand in accordance with the anticipation of such a wind, the danger would have been extreme, as he himself confessed. The gale was weathered safely, and the captain declared that they were indebted to Wipner for much, if not for the very salvation of the ship.

One day Wipner said to one of the subordinate officers: "Tell the captain that day after to-morrow we shall have an exciting time. Three double-deckers will overhaul us, but courage and sagacity will save us. The first ship, if we offer no resistance but pretend that our crew is too small to fight, will board us; we can thus capture that one and make the others uncertain in their attack. They will approach, but our guns will damage one of them so badly that the third ship will lose courage, take flight and leave us the other two as good prizes. Tell the captain that I have said this, and it will turn out as predicted."

"A wonderful fellow, that Wipner," said the captain on hearing this: "If all this turns out to be true I shall hardly know what to think of him; we will make our preparations; foresight is better than regret."

It all happened just as Wipner said. At ten o'clock of the second day three ships appeared, flying the Portuguese flag, that nation laying claim to that part of the ocean and regarding all craft belonging to other countries as fair game. The captain concealed the greater part of his ship's company below, full armed, and kept but a few of the weak-looking men on deck. Since there appeared no sign of resistance, the first ship sailed swiftly up to the Dutchman, and grappled her and took prisoners the few men on deck. Then the armed crowd below came pouring up, took the enemy by surprise, and in a few minutes had captured them with their ship. The other ships saw the turn of the fight and were staggered with astonishment; at last they came up to the attack, but the Dutchman's cannon were so well aimed that one ship began to leak so badly it was obliged to desist from attack; the third took to flight and left the victors in possession of two well-manned and valuable double-deckers.

After this victory the captain called his ship's company together and said: "It would be wrong for me or for any one of us, to claim the honor of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ago, and at the same time outlined the plan of defence. To him we owe this victory over an enemy of more than double our strength. I shall announce his service to the government, that it may be fitly rewarded. But in immediate recognition of our debt I hereby make him shipmaster; in this post he is independent, his only duty being to provide for our needs, so that he can give free range to his desire to be of service to us."

"Hurrah for the captain! Hurrah for Wipner our shipmaster!" they all shouted.

It would be too much to attempt to describe all the experiences and prophecies of Wipner here; it is enough to say that he proved the ship's greatest benefactor, and the fortunate combats and the discoveries which it made upon its long voyage, were mainly owing to him. Fifteen years passed before the ship returned to Holland. Wipner secured an honorable discharge from the service and returned to his native village to pass the rest of his days. It was with sad heart that he recognized the scenes of his childhood, where he had parted from the girl he loved with no hope of seeing her again. He came to his old home. His father and mother were still living, and they could with difficulty comprehend how it was that their son whom they had long mourned as dead should return home. The affecting greeting over, the mother said: "Ah, how Else will rejoice when she hears the news; she has refused all suitors and always declared that only to you would she give her hand."

He looked at his mother astonished and said: "Else is dead and awaits me in Heaven; that I know."

"No," spoke his mother, "Else lives! I will send and let her know you are here."

"Wait a moment!" he interposed. "How can that be? For twelve years Else's spirit has been with me, and she tells me every day about the bliss of loving souls in the other life! How can it be possible that she still lives?"¹

"It is even so," said the father; "she lives and has always been a good maid; she was kind to her old parents and cared for them all their lives, and when they died, she buried them with filial devotion. She has often come to us to help us like a daughter, and to console us when age, and our mourning for you, made our burden too heavy."

Wipner could not make this clear to his mind for some time. At last he decided to see Else, unbeknown to her, before speaking

¹A common mistake for mystics and seers, mediums and clairvoyants. Crystallizations of thoughts into apparitional forms, as well as the vivid pictures often assumed by ideas, are over and over again taken to be realities. It is seldom that the ordinary, natural clairvoyant is in fact "*behind the picture*" so as to be able to see from what it really proceeds.

with her. He soon found opportunity, and he noted with sorrow the difference between the original and his spirit-love. The former had grown older by fifteen years; the latter, however, still preserved the looks of life's springtime, where all the magic of youth concentrates itself upon the cheeks to draw the heart of the lover closer to its own. He returned in sadness to his parents and said: "I hardly know what to do; the fair image that came to me daily so far surpasses the real Else that I fear that, on meeting her, I should not show such love as her genuine worth deserves. A heavy trial is before me and I know not how I shall pass the ordeal."

In the evening he sat sadly by himself, thinking of his strange fate when there appeared before him his spirit-love as before. He gazed enraptured on the lovely sight and his heart seemed dissolved in bliss. Determined to remain true to her, he perceived the words: "Hesitate not to fulfil thy promise!" He attempted to speak, but the apparition had vanished.

"What shall I do?" he asked himself.

"Keep thy promise!" said an inner voice in reply.

"Then I shall obey," he spoke aloud; "that which she says is infallible, and I may not disregard it."

The next day he sought Else, and after a long talk with her he offered his hand, married her, and hoped that the future would bring an explanation of the wonderful experience.

The story became known to many persons. Three years afterwards a stranger came to the village and asked Wipner about it. After hearing the full account, he said: "The Else who appeared to you is the image of your dear one which arose in your heart, and became manifest to you as a token of your love. Be true to it, for it is a witness to your restored inner life; follow its guidance as before, and it will serve yourself and your wife as a defence against misfortune, and make ready eternal bliss for you in the other life."

RISHEES, MASTERS AND MAHATMAS¹

DEAR BROTHER:—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than an "accident of birth", as they say, but of course due to law and order, as we never admit any accidents in reality, and look

¹ This letter is published as a contribution on the question of the existence of the "Masters" so often spoken of in the literature of the T. S. and especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—*Ed. Path.*

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

on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind. And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations, but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now

carry on so-called orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journeys of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishees being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race.

LAKSHMAN.

Punjab.

AN INTERESTING LETTER

(Written to an Indian Brother.)

The letter which is reprinted below was first published by Mrs. Annie Besant in *Lucifer* of London for April, 1893, of which magazine Mrs. Besant was at the time the editor. It is there stated that the letter was written by Mr. Judge "to an Indian Brother," as indicated in the sub-title above, which is reproduced from the original publication. The actual recipient of the letter was Col. H. S. Olcott, at that time and for many years previously President of the Theosophical Society.

Col. Olcott had written to Mr. Judge, charging him with "dogmatically asserting the existence of Masters," and with "violating the neutrality of the T. S." in so doing. The "letter" is Mr. Judge's reply. The letter is of great value for many reasons.

First and foremost, it is a clear exposition of the attitude and position of both H. P. B. and Mr. Judge in relation to the Masters, the line of work laid down by Them, and to the T. S.; a position consistently adhered to from the commencement of the Theosophical Movement and the foundation of the T. S. in 1875.

Secondly, and not less important to the individual student of to-day, the letter shows what attitude should be adopted and applied by the student if he is ever to come into direct knowledge for himself.

It may be well, also, to say that at the time of the publication of "an interesting letter," that is, in April, 1893, Mrs. Besant, then an ardent and devoted student of four years' standing, had just returned from a lecturing tour in the United States, where she had seen and received a copy of the "letter." Interesting and valuable also, for all who are able to see and who desire to observe the workings of consciousness, is Mrs. Besant's editorial acknowledgment and appreciation of the status of Mr. Judge in the work of the Theosophical Movement, which is printed in the same number of *Lucifer*:

"I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spir-

itual forces springs the activity seen in the outer world, and our Brother's unshakable faith in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him."

144, MADISON AVENUE,
NEW YORK.

DEAR BROTHER,—I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then,

if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahâtmâ has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August* is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose

* Reprinted in THEOSOPHY for March, 1914, p. 232. [ED. THEOSOPHY.]

now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far

away, are not exempt from Masters' care and help. Knowing this, we are content to "wait, to work, and to hope."

Faternally,

WILLIAM Q. JUDGE.

P. S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

AROUND THE TABLE

"IT is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger."

Mentor's voice, as he quoted this famous passage from the *Bhagavad-Gita*, had that final, determining quality which carries conviction. But his eyes were so kindly and sympathetic as they rested on Spinster's troubled face that the sunshine began to break through where clouds had threatened before.

The Family was having what Big Brother facetiously calls an "experience meeting." But as only one "experience", that of warm-hearted, impulsive Spinster had been placed on the dissecting table, she insisted that the meeting was really an "autopsy". For Spinster had let her sympathies run away with her discrimination, "for the forty-leventh time", as she expressed it; and the result had been humiliating to herself, though, fortunately enough, no particular harm had been brought about.

The whole affair had been brought up by implication, rather than directly, through a chance remark from Big Brother, as the Family sat at dinner. The name of a famous actor was mentioned by some one, and as it is the same as that borne by an acquaintance of the Family, Big Brother was seemingly reminded of an incident of his day, remarking, "By the way, Spinster, what have you been doing to John ———," naming the family acquaintance, who is a neighborhood resident as well.

"Why nothing," answered Spinster, with a sudden heightening of color. "Why do you ask?"

"Why, I met him on the car this morning, and he asked how you were. It wasn't what he said so much, though it seemed funny to me that he singled you out." Big Brother paused and wrinkled his forehead in a puzzled frown. "There *was* something queer about it—made me feel a wee bit hostile. It was as if John was laughing at you or about you—or rather, *wanted* to laugh, but didn't quite know how I would take it."

"A somewhat involved statement, my Son," remarked the Doctor, "and rather weak for a lawyer."

"I can feel just what he means, Doctor, if *you* can't," said Mother, rushing, as usual, to her big boy's defence.

"What *have* you been doing now, my Dear," asked Mentor, as Spinster blushing and protesting, pushed her chair back from the table as if about to run away from her prying Family.

"I'll wager you've been 'worked' again, Spinster dear," shouted Student, as she jumped up and laughingly put her hands on the pretty shoulders of her older sister, forcing her back into her chair again. "Let's have it—every dire word of the distressing details!"

"There, there, Student," warned Mother, "not so loud. Can't you see the poor child feels badly about something?"

"Let the Family go into Executive Session," declared Big Brother sonorously, rapping his knuckles on the table. "Let the experience meeting begin. Doctor, please be ready with the ether."

"I won't tell you a single thing," protested Spinster, "until you quiet down, and unless you promise not to laugh. I *have* been 'worked' again, as Student suspects; but *you* know my intentions are good, don't you, Mentor?" Spinster's curls bobbed vigorously, as she looked at Mentor, and then bravely swept the table with eyes that, despite their firmness, were very near to tears.

"Children, behave!" ordered Mother.

"I'll apply the ether to *you*, young man, if you don't dry up," said the Doctor, threatening Big Brother with uplifted finger.

"Order being once more restored, we will proceed to details," declaimed the latter in a machine-like voice. And as silence followed his remark, Spinster settled herself, glanced appealingly at Mentor, and began.

"I've just done the foolishhest thing I can remember doing for a long time"—Student repressed a titter—"and I feel so cheap and humiliated I don't know what to do. It all came up through *your* Alice," Spinster continued, looking at Big Brother, as she named one of her own friends of whom he is very fond. "But I can't blame Alice," she added quickly, "for Alice doesn't know any better, and *I* do."

"They have been studying 'Child culture' at the Women's Club this winter, and Alice has become much interested. I guess they have been gossiping about the neighbors a little at the same time—nice, lady-like gossip, you know—and John ——'s family

have come in for their share—you know how those two half-clad children roam the streets,” said Spinster enquiringly.

The Doctor nodded vigorously as if he *knew*.

“Well, Alice talked about those two ‘neglected children’ every time I met her,” Spinster went on. “The last time was one day when it was cold and rainy. She was having tea with me, and those two children were playing about on the lawns and in the street. They had no hats on, and no coats, and their knees *looked* so cold with those little short stockings.

“Alice said it was a disgrace, the way their Mother neglected them, and I agreed with her. She said that some of the Club women were talking about it; said they had hinted to Mrs. ——— several times—that the children looked cold and oughtn’t they to be wrapped up more—and that Mrs. ——— had just smiled and answered that the youngsters *liked* it. Alice said that the women were talking of reporting the ‘case’ to the Children’s Society, or the Health Bureau, or some ‘authority’. She said that if *she* had it to do she would just *go* to Mrs. ——— and have a ‘straight talk’ with her, and give her a piece of her mind.

“I looked out and saw those two children playing in the rain,” continued Spinster, “and I agreed with everything she said.”

Spinster stopped for a moment, patting and smoothing the table cloth in front of her. Then with a visible effort she went on.

“After Alice had gone, I sat down by the window with a book, but every little while I would look up and out, and every time I looked I saw those poor children. And every time I saw them the ‘case’ looked worse and worse to me; and I thought how disgraced Mr. and Mrs. ——— would feel if the Club women did report them to the authorities. And then it seemed to me it was my *duty* to go myself and have the ‘straight talk’ with Mrs. ———, to save her the disgrace, and incidentally to help the children. And so I went—yesterday,” confessed Spinster; “and that’s why John ——— wanted to laugh at me this morning,” she added, looking at Big Brother. Her lips were trembling, as she struggled to keep back the tears.

“It’s all right, Sis. I’ll punch his head if he says anything to me,” said the Big One soothingly.

“Oh, no you won’t—for heaven’s sake, no,” Spinster fairly bounced in her chair. “I was all wrong, and it was an awful mess. I should think he’d want to *shake* me, instead of laughing at me!”

“Well, Daughter,” said the Doctor gravely, “why didn’t you come to *me*? I’ve had those two children in my care for a year or more, and the ———s are handling them just as I ordered. They have a fine pair of lusty youngsters in consequence, instead of the two anaemic tots of a couple of years ago. That family has an hereditary weakness and we are eliminating it in those children by a rugged ‘back to nature’ method, as carefully planned as if we

were nursing a pair of hot-house orchids. Why didn't you come to *me*, you little silly?" The Doctor paused in his wrath and disgust, for Spinster was getting ready to cry.

"What did Mrs. ——— say to you?" asked Mother gently.

"Oh, she was just as nice as she could be," answered Spinster, brokenly. "She said she knew there was a lot of gossip, but she and Mr. ——— were bound they would do the right thing by their children, even if the whole neighborhood were up in arms. She told me the Doctor was advising them—imagine how cheap I felt! Then when I began to apologize she said she knew my intentions were all right. And then I guess I cried a little; and she made me a cup of tea, and I wiped up and came home—and went to bed."

"So *that* was the reason why you didn't 'show up' for dinner last night," said Student slangily.

"I don't wonder that John ——— wanted to laugh at our little 'Sister of Mercy'," chuckled Big Brother.

"Please don't rub it in," groaned Spinster, who was beginning to see the ridiculous side of the incident.

"No, don't 'rub it in'," added Mentor. "We all of us want to attend to some other person's business, instead of our own, once in a while. And Spinster merely was carried away by her emotions, that is all. If she had 'slept' on her plan, she would never have done what she did do. Her intentions were good, but her discrimination was faulty, because obscured by emotion. The whole affair, so far as she is concerned, came from a full, sympathetic warm-heartedness—which does her credit."

"But there was no application of Theosophy on my part," said Spinster. "Every time I rush in where 'angels fear to tread' it is because I don't stop to think, don't apply what I know. Will I ever get over it, Mentor?"

Mentor laughed merrily. "Of course you will, Child," he said. "But let us hope this last unpleasant lesson will make the needed deep impression. Sometimes the learning and *using* of a phrase or a verse—and repeating it, at the psychological moment—is of the greatest help. Your last venture suggested to me this one, from the *Bhagavad-Gita*"—and then Mentor repeated the words with which this article begins.

"I'll learn it now, and say it over every morning for a year," declared Spinster.

"Say it over at night too, my Dear," said Mentor, as the group around the table broke up and the Family moved toward the living room. "Say it the last thing before you go to sleep, and think—think deeply—of what it means. Then it will go deep into your nature and will 'come up' of itself automatically next time your warm heart is carrying you away. A seed idea will sprout and grow, if you nurse it like that, until as the *Gita* says you will 'never again fall into error'."

IS FOETICIDE A CRIME?*

THE articles in your paper headed "Is suicide a crime?" have suggested to my mind to ask another question "Is Fœticide a crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical stand-point.

AN "M. D." F. T. S.

George Town, }
Colorado, U. S. A. }

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the stand-point of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say

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

that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle". But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

CORRESPONDENCE*

CHILDREN ALLOWED TO TRAIN THEMSELVES FOR MURDER.

"ARIADNA" writes:—

English folk are fond of maintaining the superiority of their national morals as contrasted with those of our Continental neighbours across the seas. Yet had one of the latter been strolling down a thoroughfare of one of our large seaside resorts but a few days ago, he might have been inclined to doubt it. In a large shop an alluring tray of boys' knives was exhibited, ticketed "Jack Ripper's knives!" In an adjacent street, a merry gang of children, aged respectively from six to eleven years, were playing at "Ripper," jumping one over the other and knocking them down—a true *rehearsal* of the felonious act.

Of course the natural question would be, "Why did not their parents stop them and prohibit the ghastly play?" . . .

But they did not, it is evident; and the fond parents, children themselves of the present age, must have merrily laughed and felt amused at the "original idea." Good Christian people! They do not even think of uprooting the evil by lodging a complaint against the infamous speculators who are permitted to bring out *such* a toy! The translators and publishers of Zola's outlandish "immorality," which shows vice in all its hideous nakedness and ugliness, are condemned to heavy fines. "Jack Ripper's" knives are permitted to be freely sold to children: for what can be more innocent than a

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

card-board or a wooden knife, gaudily painted, for boys and girls to play with, on its very face! Has any of the lookers-on while witnessing those children, bright things "fresh from the hand of God," the merry, playing babe, put himself the question:

"What wilt thou be hereafter?"

Yet, how many of these little boys and girls now openly sporting with knives and playing at "Jack Ripper" shall, directly in consequence of such "play" become candidates for gallows and *sawing* in that "hereafter." Yea, LAW in all her majesty may claim, through her righteous judges, ten or twenty years hence, any of these light-hearted "little ones" as her lawful prey. "May God have mercy on your soul!" will be the pompous but awful verdict of a black-capped Judge as the logical result of such play for one of those now innocent, then guilty, "Jack Rippers." Will any of the future judges or jurymen, we wonder, remember during such a possible trial that, when himself a boy, he may have longed to take the part, nay, perhaps actually has had a hand in the *fun* during a vacation in one of those fashionable sea-side resorts?

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now. There is much sophistry in Mrs. Stowe's remark that "children will grow up substantially what they *are* by nature," for this can only apply to those exceptional children who are left to take care of themselves; and these do not buy toys at fashionable shops. A child brought up by parents, and having a home instead of a gutter to live and sleep in, if left to *self-education* will draw from his own observations and conclusions for evil as for good, and these conclusions are sure to colour all his after life. Playing at "Jack Ripper," he will think unconsciously of Jack Ripper, and what he may have heard of that *now* fashionable Mr. Hyde, of Whitechapel. And—

" . . . he who but conceives a crime in thought
Contracts the danger of an actual fault."

THE WIDER OUTLOOK

UNDER the above caption Mrs. Annie Besant deals at great length in the November, 1916, *Theosophist*, with the objects of the Theosophical Society of which she is the head and, we think we may say in no invidious spirit, the guiding light. Mrs. Besant's article is reprinted, with some minor elisions, in *The Messenger* for March, 1917, prefaced with the editorial statement that "it contains Mrs. Besant's *latest word on a question of vital importance to the T.S.** and every member should be acquainted with it."

With Mrs. Besant's theosophical society as an organization we have no concern save as a spectator, but with its individual members as fellow students we have much in common and would have more; while with the Theosophy which we all seek to understand and to apply, and which alone provides an enduring basis and *raison d'être* for any association of theosophical students, we have the bond of profound conviction and gratitude.

All that great numbers of our fellow students may have learned of Theosophy has been imbibed from the writings of Mrs. Besant and those associated with her in her interpretations and applications of theosophic principles, and what she says and does has for them a very great sanction and importance. It should, therefore, be of interest and value to all students to examine some of her declarations in the light of the actual teachings of H. P. Blavatsky and the Masters whose messenger she was.

And first as to the position and status of H. P. B. as Teacher of Theosophy, which forms the basis of all theosophical endeavors, however pure or however distorted. On this head we can do no better than to quote what Mrs. Besant herself wrote in earlier and, as we believe, in clearer seeing days. She wrote in *Lucifer* for October, 1891,

"Now the Theosophical Society has no creed. . . . It embraces men of all creeds and of none. Does anyone recognize the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry or bid him stand aside.

But THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. With-

*Italics ours—EDITORS THEOSOPHY.

out Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact, and therefore Theosophists are needed to give stability to the Theosophical Society.

Now by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also, it is open to every student to accept only as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine," or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation 'The Secret Doctrine *is*' so-and-so."

The first Object of the parent Theosophical Society was "to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." Certainly it should be clear that that Object is an enduring and not a temporary one, and only when it becomes a "Fact and not an Ideal" can there be said to exist a true Theosophical Society.

Yet Mrs. Besant says in her article, "None thought—in 1875 when the parent T. S. was founded—through how many changes its Objects would pass, varying with the changing conditions of the time, as indeed all living organisms must change, adapting themselves to their environment."

We have the conviction that the T. S. was founded precisely to change the environment of thought and action in which men live, not to be changed by it; and Theosophy was presented to break and change the moulds of men's minds, not to be broken and changed itself, to fit the desires and preconceptions of human beings. Yet it is certain that the theosophy promulgated and studied in Mrs. Besant's society is not the teachings of H. P. Blavatsky, but the writings of Mrs. Besant and her associates. Is this any other than the parallel of Catholicism and the other Christian sects?

The present objects of Mrs. Besant's T. S., she tells us, were fixed by the Memorandum of Association, registered in 1905 by H. S. Olcott, Annie Besant, and others. These objects are essentially different from the Objects of the T. S. founded by H. P. B. under Masters' direction. Is this "progress" or a retrogression? She recites that these latter-day objects are "inclusive of all forms of human activity conducive to the formation of a nucleus of the Universal Brotherhood of Humanity." Who is to be the judge of what "forms of human activity" are conducive to the said nucleus? Mrs. Besant answers by saying "how far this liberty shall be used at any time and in any place is a matter for discretion, to be exercised by the General Council for the whole Society, by the National authority for each National Society, by the Lodge Committee for each lodge. . . . But it is obvious that the freedom of the constituent units cannot bind nor implicate the whole of which they are parts."

Is there in all this the seed of unity and brotherhood or the seed of disruption and strife? What is the basis from which is to proceed the "discretion" which is to be exercised? Is it Theosophy? Is it the teaching and example of H. P. B. as manifested in her own writings and in the First Object of the old T. S.? Not at all. The basis is the Constitution and Rules of 1905, plus any changes that may be made by a General Council composed of the officers.

Under such revised ideas of what the T. S. is for, and what Theosophy is for, there have been established by Mrs. Besant, or under her auspices, the "Order of Service"; "various Leagues for religious education, women's education, foreign travel, and the like"; the "Order of the Star in the East"; political "activities" for Home Rule in India; and now the great question of "neutrality", she says, was broken through by her in November, 1914, and remarks "we have all been somewhat hypnotised by that 'blessed word' *neutrality*, though the Society nowhere proclaims or endorses it." It is clearly indicated that the General Council can take action such as "would commit the whole Society." She proclaims that the period has arrived for a "great new departure of the Theosophical Society, the taking of a leading part in the world-movements which prepare for the coming of the World Teacher," and bolsters this up with the statement that this is done on the authority of the Master! But, mark well, "Beyond the fact that it should be made, His authority does not go. The method of presentation, the advice given, the plan of action, these are mine only, and must be discussed and judged as mine."

Is not this the attitude taken by the popes and prelates of dogmatic sects everywhere—to entrench behind the rampart of sacred names revered by the laity, and from thence to present methods, give advice, ordain actions, promulgate constitutions and rules,

and exercise priestly authority and control? Is this any different from the procedure of the Council of Constantinople? the College of Cardinals? The Society of Jesus? the Inquisition? Are there Brahmins only among the Hindus, and Jesuits only in Europe? Let us see.

Those Theosophical students who have felt it a part of their Theosophical duty and education to acquaint themselves with the Teachings of H. P. B. and the history of the Theosophical Society *know* how great has been the departure and how steep the descent of the Theosophical Society guided, inspired and controlled* by Mrs. Besant, from the Theosophical Society which H. P. B. founded and fed and William Q. Judge nourished with the practical applications of Theosophy. We have seen how the teachings of the Messenger have been displaced and replaced by the writings of Mrs. Besant. We have seen how the Objects of the Old T. S. have been changed and corrupted into mere political, psychic and sectarian "activities."

Let us briefly trace some steps in Mrs. Besant's inspiration and influence as affecting the Objects of the T. S., and the teachings of the Messenger since 1891, when the article from which we first quoted was written.

"On the authority of the Master" Mrs. Besant made accusations against Mr. Judge in 1894, although H. P. B. had publicly stated that to Mr. Judge chiefly if not entirely the continuing life of the Society and its protection through evil and through good report was due.

"On the authority of the Master" Mrs. Besant announced in 1895 that she proposed to "expel" Mr. Judge from the Society, and thus brought about its disruption.

"On the authority of the Master" Mrs. Besant corrupted and changed the text of the *Secret Doctrine* in 1895, and published a spurious "third volume" of that work in 1897.

"On the authority of the Master" Mrs. Besant pronounced one of the most important of H. P. B.'s messages "a forgery," and of others said that "they contain very numerous errors of fact, and many statements based on exoteric writings, not on esoteric knowledge" and that she "cannot let them go to the public without a warning that much in them is certainly erroneous," without ever pointing out any of the alleged errors.

"On the authority of the Master" Mrs. Besant presented her demand to be elected President of the Theosophical Society in 1907, and was so elected.

"On the authority of the Master" Mrs. Besant invited back into prominence and membership in her Society a named and self-confessed infamy, and declared that he stood "on the threshold of divinity," while styling H. P. B. her "old physical plane guru."

"On the authority of the Master" Mrs. Besant proclaimed "the near coming of the Christ, the Lord Maitreya, the World-Teacher," and inaugurated the Krishnamurti fetish.

"On the authority of the Master" she proclaims her own unswerving allegiance to Them and Their direct inspiration since 1891, and styles herself Their "Agent" and Their "servant."

"On the authority of the Master" she now heralds a "great new departure" for the Theosophical Society which is to "take a leading part" in the "world-movements", religious, educational, economic, political—"the method of presentation, the advice given, the plan of action," to be Mrs. Besant's.

All this in a score of years. Is it not an exact parallel of the course of the Catholic church, which, however, took almost as many centuries to compass the same perversion of the principles and practice of Jesus?

One looks in vain in the teachings of H. P. B. and in the example and application of that World-Teacher and her colleague, W. Q. Judge, for aught but the antithesis of what has been done and is being done by Mrs. Besant in the name of Theosophy, of Masters, and of the Theosophical Movement—as vainly as one may search the teachings and example of Jesus of Nazareth for any real authorization and inspiration for the history and actions of the Catholic church and the Pope of Rome.

Over against the "wider outlook" of Mrs. Besant, let us consider the WIDER OUTLOOK proclaimed by H. P. Blavatsky for Theosophists and Theosophical societies. In 1888 she wrote:

"Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. . . .

The recognition of pure Theosophy . . . is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. 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 labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. . . . and which every association has hitherto failed to accomplish.

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 cor-

ruption 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 Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity. . . . Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all."

And H. P. B.'s last public words addressed to Theosophists just before her death ought to reverberate unceasingly in all our hearts. Those words are:

"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; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility."

Can any sincere and open-minded Theosophical student, contrasting the words and works of H. P. B. and the Annie Besant of October, 1891, with the words and works of Mrs. Besant from 1894 to the present day, doubt which represent the Masters as Ideals and as Facts, and which represent popery and perversion? Can any fail to see, who sees both pictures, which marks the straight and narrow path and which the broad way that leads to destruction, by substituting for a living spiritual teaching and its unceasing practice and promulgation, the thousand by-roads of psychism, of claims and pretensions, of diversions into sectarian and political controversies and strifes, of the energies that should be devoted with singleness of aim, purpose and teaching to the spread of THEOSOPHY?

Which is the wider outlook?

ON THE LOOKOUT

Sir Oliver Lodge's publication entitled "Raymond, or Life After Death," has received much attention from sensational newspaper writers, as well as from psychic dilettanti of various sorts. A careful perusal shows the alleged "communications" to be of the same order of "spirit" communications as were so common in the last quarter of the nineteenth century, and of no greater value than those in giving a clue to the states after death. The sub-title of the book is "Examples of the Evidence for Survival of Memory and Affection After Death," but the reader looks in vain for unquestionable evidence in that direction, for he is continually confronted with the fact that a spiritualistic medium was the interlocutor between the supposed "spirit" and the family. In regard to this medium we are informed that she was a person of small intellectual equipment and of no scientific knowledge whatever, and that at times her reports of what Raymond's spirit was saying were incoherent, unintelligible, and occasionally absurd. The members of the bereaved family were thus driven into the position of deciding for themselves which of the medium's statements were from the supposed Raymond "spirit" and which not, evidently the recognized "scientific" attitude. It does not seem to have occurred to them that if the medium was capable of incoherent, unintelligible and absurd statements "at times," her claim to be in communication with the "Raymond spirit," together with all her statements in relation thereto, have no verifiable standard for acceptance.

One must look elsewhere than to the intrinsic merit of the book itself in order to account for the public attention it has received, and the only thing discernible is Sir Oliver Lodge's reputation as a scientist. There is no question in regard to his attainments in the particular field of his endeavor, but it should be noted that the methods pursued and qualities evolved along material lines, not only do not fit one to investigate the psychic realm of being, but can only lead to error and bewilderment.

Credulity and superstition still have a strong hold on humanity despite the fact that the key to an understanding of Man's real nature and inner constitution has been held out to the world for nearly forty years. Those who have recognized the key and followed the path that it opened the doors to, have learned infinitely more than modern science can teach them, but not being in the public eye which sees only material accomplishments, their calls for attention have not been generally heard.

Without going very deeply into the nature of the states after death, a few general statements from the psychology of the ancient sages will show the folly of placing any reliance on "spirit" communications, direct or indirect. Each human being is self-conscious, and in this respect all are alike. The differences between men arise from their different ways of looking at things, what they set store by and what they pass by. During a life-time each has his own peculiar bent, and applies his acquisitive powers in that direction to the exclusion of other things equally within his reach. When he leaves the body, he carries with him his likes and dislikes, his modes of thought and tendencies, and in the "astral world" sees things as he thinks they are, building his own world about him; it is peculiarly his world, and not that of any other, and has its exact analogy in the dreaming state. Supposing it possible in exceptional cases for a waking person to communicate with a person who is dreaming, the report received would be nothing but the visions of the dreamer, and would convey no knowledge of the condition or experiences of other dreamers; there is as much reason to call such a communication a "spirit" communication, as in the case of one who had left the body. If, in addition to this, it is remembered that the dream state is a short

and transitory one, preceding the "deep-sleep" state of longer duration during which all physical life reflexes and stimuli have ceased, a conception may be had of the states or "stages" after death that every human being passes through, each according to his own ways of thought, will and feeling—proceeding from the purely physical and personal to the higher individual and spiritual, and all of these the "effects" of the life last lived. Those who have passed into the individual spiritual stage are beyond the reach of easy-going mediums, but those who are still in the personal astral stage are not immune from such nefarious disturbance by mediumistic meddlers. When we consider how little we learn in a life-time—our only opportunity to gain wisdom—the futility of endeavoring to open up communication with "dreamers" in the hope of gaining knowledge of after death states, is easily seen.

All of the above applies more directly to natural deaths; there are exceptions in the case of death by violence; in such case the condition is that of semi-consciousness—partly awake and partly dreaming—where the consciousness has mixed impressions, and cannot distinguish between those of its own visions and those which come from external sources. At the best the Lodge "communications" might be of this class, but, in our opinion, the evidence points in the direction of mediumistic fabrication.

Elsa Barker's works, "Letters From A Living Dead Man," and "War Letters From A Living Dead Man," should be considered from the point of view above indicated—a view based on the Theosophy recorded by Madame Blavatsky, which differs widely from the astral vaporings and speculations of self-styled theosophical writers of the day, whose materialistic conceptions outclass the grossest materialism of early time spiritualists. Elsa Barker has written books previously to the two named; that her style is not changed in these present volumes may be of interest to the reader who accepts her claims that the supposititious "X" (deceased) had either automatically or telepathically communicated the words and phrases attributed to him. And if the external evidence is not sufficiently clear, let the reader examine the alleged statements of this "peerless individuality" in regard to post-mortem existence, and point out if he can any relation between the Theosophy of H. P. B. and the confusion of theosophical terms found in these publications. It looks as if Elsa Barker had, without any basis or philosophical examination, accepted as correct and true the lucubrations of an astral speculator who has sold many books on the strength of his connection with a certain theosophical society, and his far-heralded claim to be able to see and communicate with beings on other planes of existence. Indeed, the ideas attributed to "X" would easily pass for those of the voluminous author referred to; they can nearly all be found in his books. That "X," as an unusual spiritual being, solemnly communicates what could have been bought at the book stores for many years savors simply of a mere "literary trick." The appearances are against the knowledge, understanding and power of the posited "X," as well as those of his admitted amanuensis. And if, passing over all these considerations, we look for any great principles and laws as applicable to daily life and "living *living* men," we look in vain. It is true that "brotherhood," "humanity," "peace" and other desirable things are much referred to in these books, but this admixture only reminds us of the old Persian line which says that "if poison is mixed with sugar, people will cram it into their mouths."

A call on all churches of all denominations to make Sunday, February 25, a day of repentance and prayer to supplicate God to avert war by the United States was recently issued by the Executive Committee of the Association of German-American Pastors.

The prayer programme suggested by the call was: "First, to repent for America's share in the blood guiltiness of war; and, secondly, to call upon God in earnest supplication to hinder and destroy all evil counsel and base machinations which are at work to plunge our nation into the European world war, and that He graciously endow our government and our President with wisdom and a firm determination to lead our nation through these perilous days and to preserve to our people the blessings of peace."

One wonders to *which* God the Pastors desired these prayers to be addressed. Was it to the German God to whom the German peoples pray? Or to the English God, or the French God—or, perhaps, to the *American* God? Surely if any of these national gods have power, mercy or understanding, war would not have been permitted at all; and the very fact that war does exist is in itself sufficient evidence that such gods have the power neither to prevent nor to stop it. Man alone can perform such wonders; for the causes of war lie wholly in the selfishness of mankind—a selfishness whose root is ignorance. Let man dig out this root, and wars will cease. The effect will be automatic, the result of man's own thoughts and deeds from an unselfish basis. Meantime public prayer goes on—to this, that or the other God, or idol—and in the name of Jesus, who himself directly warned against *public* prayer, and who taught that God was not outside, but the Father within.

Quite refreshing, in contradistinction to the Christian practices noted above, is the naive attitude toward God and prayer of the Macusi Indians of northern Brazil and the Guiana colonies. The story of the explorers sent by the University of Pennsylvania to study the tribes of this region is now being told in the University's *Museum Journal*. Of the Macusi tribe it is written that they recognize a Creator, but do not petition Him because they say *He knows what they need*. With both parties accepting the idea of a Supreme Being, an outside Creator, who is the more logical and sensible in practice, the praying Christian or the "benighted," non-praying "Heathen"? As to the results flowing from religious beliefs and practice the Macusis certainly might stand as an example to our "Christian" tribes. For the explorers say that in trading the natives are simple and honest; that every one is polite; even that the children respect their parents—this last must read strangely to Christian eyes! The account states further, "These people have no punishments for crime because no one ever does wrong." Theft, in fact, has never been heard of. Speaking of another tribe, the statement is made that although these people had never seen a white man, they were not *nervous*! Was greater penetration ever shown in the selection of a word!

Weather-vanes, not the buildings on which they are placed, show which way the winds are blowing. The constant shifting of scientific theories and speculative inferences as to the import of ascertained phenomena, more and more mark the drift and current of modern scientific thought in the direction of the occult explanation of life and its mysteries. "A Chemical Sign of Life," by Dr. Shiro Tashiro, and published by the University of Chicago, where this Japanese is an instructor in the department of physiological chemistry, is a notable example. Dr. Tashiro finds as the result of numerous and long-continued experiments that "seeds are living, because on stimulation by a pin-prick, they exhale carbon dioxide gas in a fashion similar to the manner in which animal organisms give out that gas when stimulated." Another conclusion reached is that "the question of how much we are alive must be answered by the determination of the extent to which we are undergoing energy transformation. These kinds of changes occur in our brains when the nerve impulses are passing—an electrical change, a chemical change, and a physical change." Substitute a different formulary: "A spiritual change, a

mental change, and a dynamic change," for Dr. Tashiro's verbiage, and the whole unvarying process of nature is indicated, as set forth in the "three lines of evolution," of the *Secret Doctrine*, published by H. P. B. in 1888. "ALL is LIFE," says the same work, "and every atom is a Life. The whole order of Nature indicates a progressive march toward a higher life. The Universe is worked and *guided* from *within outwards*, and man is the living witness to this Universal Law and to the mode of its action." The unavoidable logic of the necessities of their own investigations is steadily driving the men of science to perceive that the boasted modern theory of evolution is but a materialistically limited perception of the doctrine of metempsychosis, as was stated in *Isis Unveiled*, published in 1877. Once the basic idea of an omnipresent, imperishable LIFE, is accepted, the path of the scientific student to the occult teachings is straightened and shortened.

Quite in the same trend, and merely another perception of that "unity of all in nature," which forms the basis and thesis of the *Secret Doctrine*, is an article in the Hearst newspapers by Woods Hutchinson, M. D., a popular writer very widely known, on the subject of light and color. Dr. Hutchinson perceives and says that "the light waves have, in themselves, no color, just as the sound waves have in themselves no notes. Some persons associate sounds with colors, and an exquisite piece of music is for them almost a visible melody." It is also indicated that what we *call* the colors, are not so in fact, but the *sensations* aroused in us by the impact of the light waves—in other words, all that we perceive is an *effect* produced in ourselves, not light in itself, and these effects vary in accordance with the light absorbed or reflected, and that over and beyond the sensations aroused in us by the impact of light waves, "they produce other recognized effects." From this it is not a far cry to the perception that we only *feel* what we absorb, and *see* what we reflect, *i. e.*, fail to absorb, and that these two are parts of one whole—the *life* with which we are in contact at each instant. From this to the GREAT PERCEPTION that the Life in each of us, and the Life outside of us, is one and the same LIFE, undivided and unspent, that "runs through all time, extends through all extent," is not a hopeless or an impossible leap into the dark, but rather from spectral sensation into light itself. So far the world is but feeling and seeing the effects produced in the mind of the race by the Message of Theosophy, and those sensations are as mixed, as confused, as bewildering, as the prisms of the individual minds of men are many. But earnest students of that message know that in time the Message itself will be recognized and studied, and will themselves work on in full faith and confidence to hasten the day of that recognition.

Still a third index of the flux of speculative science toward at least a wider horizon of the possible, if not yet of the limitless perception that "Life is an infinite cycle within the one Absolute Eternity, wherein move numberless inner cycles, finite and conditioned"—to quote again from the *Secret Doctrine*—is a syndicated article by Arthur Keith, F. R. C. S., and F. R. S.—to employ only a portion of his alphabetical distinctions. Mr. Keith was formerly President of the Royal Anthropological Society of Great Britain and Ireland, and he boldly affirms, "there is not a single fact known to me which makes the existence of a human form in the Miocene period an impossibility." Thus the "scientific man" is getting older all the time. Religiously, man is still 5,000 odd years of age; scientifically his birth-date is being shoved back farther and farther. The pioneers of thought of a scant half century ago trembled at affixing a period of possibly 50,000 years to human life on this earth; then 100,000 years was held and heralded as the "great age" of human existence. Recently, as was noted in these pages, scientific guessers have ventured to estimate that even 500,000 years for man on

earth was a possibility. Prof. Keith now negatively declares for an added possibility of at least 1,000,000 years over any previous scientific dream. We think it will not be taxingly long on the patience to attend till we shall hear of a scientific speculator who will take the glory of affirming what was stated to be the fact by H. P. B.—that men have lived in bodies of flesh on this globe for more than 18,000,000 years.

An interesting side-light on Prof. Keith's declaration is afforded by recent inferences drawn from the study of Chinese dragons as pictorially represented in the art of the flowery kingdom—we should say Republic—since time immemorial. Students of psychology affirm well-nigh unanimously that man creates relatively, not absolutely; that is, "from a condition of facts he can form, by distortion, other facts. But the summoning of an imaginative being from pure nothingness, from sheer fancy, cannot be achieved." The dragon, they say, could not have been imagined in entirety. For every creation, for every myth and legend, there was a foundation in fact. H. G. Seeley, F. R. S., declares that the oriental concept of the dragon exists as far back as recorded and legendary history can be traced. Five thousand years before Christ the Chinese had this peculiar monster on their banners and temples. Whence did it come? The paleontologists declare that the anatomy of the Chinese dragon is strikingly like that of the reptiles of the Mesozoic periods. It duplicates with striking fidelity the physical peculiarities of the pterodactyl. Science now asks the question: "Did the ancestor of the man of the Mousterian age draw the pterodactyls of the Mesozoic age and preserve the drawings, slightly distorted by time, in the present Chinese dragons? The vast age of the human race is now believed to be the ultimate explanation of all fearsome folklore." One may soberly ask, Are not all theological and scientific imaginings and fancies in fact the myths and folklore memories, distorted it is true, but none the less memories, of "the ancient, eternal doctrines of the Wisdom-Religion," which, as Bhagavad-Gita says, "were lost in the course of time," but preserved by the great Lodge of Masters, and now again put forth by H. P. Blavatsky?

Travel for February contains two very interesting articles for all theosophical students interested in the second and third Objects of the old Theosophical Society. One is entitled, "The Wedding of A Hindu Prince," and its pathetic text and illustrations vividly indicate the immense obstacles that encompass the Indian mind of today in child-marriage, and the constrictions of caste and theological fetters. The other, "Enchantment and Sorcery In Morocco," is a vivid present day tale of the feats of magic performed for Europeans and Americans by a wandering Moorish ascetic. The recital makes one smile at the lame climaxes of "mediums" and the pseudo-claimants to occult powers with which the Sunday advertising pages, and the books of the psychic researchers, no less than the mouths of the credulous believers in the boasts of *soi-disant* "adepts," are filled.



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

MAY, 1917

No. 7

"Mediumship is the opposite of adeptship. . . ."
—H. P. BLAVATSKY.

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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.



ਅਮਰ

I know, O Arjuna, all the beings who have been, all that now are, and all that shall hereafter be; but there is not one amongst them who knoweth me. The enjoyments which proceed from the operations of the senses are wombs of future pain.—*Bhagavad-Gita*.

THEOSOPHY

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No. 7

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.

“Yours till Death and after—H. P. B.”*

SUCH has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as if a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had

*This article first appeared in *Lucifer* for June, 1891.

parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing, but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

"Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! . . . 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. And last night I saw * * * and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends, but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that

the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity".

WILLIAM Q. JUDGE, F. T. S.

HOW AN AGNOSTIC SAW HER*

FROM stale, grey London we were whirled out among the green fields and through masses of fruit trees white as the vesture of Soracte's[†] hill, that day we followed to the furnace the mortal remains of Helena Petrovna Blavatsky. Away we were whirled through plains grazed by fat oxen that would have made a holocaust worthy to have celebrated the victory of Plataea, and through a gloomy plantation of resinous pine that would have made a funeral pyre for Patroclus. And, from among the bushes, the birds sang as merrily as they did erst in Eden, and the primroses prink the green slopes as fragrantly and daintily as in the old romantic days, when they bore up the dancing feet of Titania and Oberon beneath the light of the moon.

And on we sped with our dead through that blue-skied afternoon in the month of May. We bore no warrior to the pyre. We needed no oxen and resinous pine. We hasted to a mortuary furnace more intense than ever reddened the heavens round Ilium, or rendered Gehenna hideous with unctuous smoke and the odour of smouldering bones.

We were accompanying to the flames an oracle, a sphinx, or a sibyl, rather than anything that the world commonly produces in its ordinary villages and towns. We accompanied the remains of what erst was the madcap girl of Ekaterinoslow, who, with nuptial withes, had, as a freak, tied her wild and impetuous young heart to that of tame and frosty age; and had since, in every realm of this planet of ours, thought and toiled and suffered, and had been misunderstood and calumniated. She felt her strength, and knew the weakness of the chattering imbeciles that, in the census-return, make up the millions of a country's population. Mabel Collins tells the truth when she says that Madame Blavatsky had a contempt

* This article appeared in *Lucifer* for June, 1891.

† *Vide* Hor., Ode ix.

for mankind; but forgets to say that it was an affectionate contempt. She was neither pessimist nor misanthropist. She was simply an upright and romantically honest giantess, who measured herself with the men and women with whom she came in contact, and felt the contrast, and was not hypocrite enough to pretend she did not feel it. But she did not call even those who reviled and wronged her by a more bitter epithet than "flapdoodles". Such assailants as even the Coulombs and Dr. Coues she referred to with expressions equivalent to "Father, forgive them, for they know not what they do", even when these assailants were doing their best to cut her, soul and body, with numerous and ghastly wounds, and to fill them with salt and salve them with vitriol.

She had no more rancour against the "flapdoodles" than I have against my butt, "Mr. John Smith, nonconformist and cheese-monger"; and my ill-will towards him is shown by my working away for him year after year barring up my path to literary renown and worldly success, and becoming prematurely blind and grey-haired, wrinkled and old, for his sake. If Madame Blavatsky, like every other ambitious man and woman, had flattered the "flapdoodles" and catered to their prejudices, they would have paid her for her services and awarded her the kind of excellently stale character that would obtain one a situation as a Methodist preacher. But she was not one of the Methodist preacher type, and they give her a character (*vide* Coues and others) that would obtain for the very devil a more exalted position in hell. She declined to place her feet in the very marks in which Mrs. Grundy trod, even as an eagle could not be made to walk for leagues on the hoof-prints of an ass. She at one time amused some gapers and gazers with specimens of home-made "miracles"; and these "miracles," light as a game at Nap, they elected to associate with Theosophy, which, compared with a frivolous game at Nap, is serious as the cannon-ading at Trafalgar. They judged her on the testimony of a snake she had warmed in her bosom, a Madame Coulomb, a renegade friend, the most venomous viper the world knows of, especially if the viper be a female one. And on the coilings and wriggings and hissings of this adder they are mean enough and mediocre enough to base devilish aspersions against the strong, brave, and simple woman with the remains of whom we travel on to the furnace at Woking. Such was the tenour of my contemplations by the way.

One in a wagon-load of uncraped mourners, I reached the crematorium. It is a red-brick building, which, in appearance, seems a mongrel between a chapel, a tile-kiln and a factory chimney. You enter by a mortuary chapel, passing through which you emerge through heavy folding doors of oak, and find yourself in an apartment, in the middle of the floor of which, and end to you, there is a great iron object like the boiler of a locomotive, but supported by and embedded in masonry. The Theosophists crowd around this boiler-looking object with anxious but decorous curiosity, to

gratify which one of the attendants turned, on the end of the object, an iron snib, which left a circular orifice about the size of a crown piece. Those present looked in succession into this opening; most, I noticed, gave one quick glance, and turned away with an involuntary shudder. When it came to my turn to peep in I wondered not that my predecessors had shuddered. If Virgil or Milton or Dante had ever seen such an Inferno, they would never have written about the Inferno at all, relinquishing the theme as utterly ineffable. Inside that furnace was filled with towels of fire whisked by the arm of the very devil himself. I can look on a common furnace; but I shall never again peep through that iron eye-let into the viscera of hell.

As I was so contemplating, the hearse arrived and drew up on the gravel in front of the door of the mortuary chapel. Into the chapel the coffin was borne and laid upon an oaken tressel, and we all stood up and uncovered. The coffin was literally laden with and hidden in flowers, and a heavy perfume pervaded the air. Under those flowers lay the mortal remains of her who was dear to all of us, and had wielded a personal influence such as mere mediocrity, however amiable, could never have exercised. The *glamour* with which she evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. It was equalled only by the envenomed hate towards her with which she could apparently inspire her enemies. And how she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. "Impostor" indeed! She was almost the only mortal I have ever met who was *not* an impostor. And the flagrant and apparent ignorance of those who styled her so is contemptible. They allege that she "founded a new religion". Where and when did either she or hers make such claim? On the authority of mendacious popular gossip, they allege that the "new religion" like the baleful old mockery of a religion that is in this country, by law established, was attested by thaumaturgy and miracle. They are ignorant of the very elements of Theosophy who make such a charge. Even if you were to take it for granted that, by a clever juggle, Madame Blavatsky found a tea-cup under the ground and mystically mended a trayful of broken china, the fact would have no more connection with Theosophy than Tenterden Church has with the Goodwin Sands, or lawn tennis with Christianity. Ye sneerers of cheap sneers, read "Isis Unveiled", "The Secret Doctrine", and the "Key to Theosophy", and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

Mr. G. R. S. Mead, a young gentleman of refined features and much *spirituelle* of expression, stepped forward to the head of the

coffin of her to whom he had been private secretary and attached friend. There, in the most solemn hush, he read an impressive address impressively. As his silvery voice rose and fell in melancholy cadence, I was wafted away as in a vision to the glen where—

“In accents soft and calm,
Kilmahoe gave out the psalm,”

among the heathery hills of my own loved land, to sterner and less literate heretics who were persecuted with fire and steel, even as the heretics among whom I now stood were persecuted with sneering and calumny.

But, while thus musing, the door from the crematorium into the chapel opened, and four employees, who did not look exactly like either stokers or butchers, but had some resemblance to each, entered, and, in a businesslike manner, went two to each end of the tressel, and, raising it by its four handles, moved off with it through the doorway. Four Theosophists who had known and loved Madame Blavatsky, and had, like myself, found the grandest and the worst-abused woman in the world identical, followed her remains through that wide doorway down to the furnace. The mass of flowers wafted us another wealth of fragrance as they disappeared, and the great doorway was slammed and bolted with a decisive mastery suggestive of the fall of the portcullis in Hades.

Tressel, coffin, and flowers had gone. They were now behind that inexorable door, as also the mortal remains of the strongest, bravest, and noblest woman that shall ever grasp this poor trembling hand, all too mean and weak to write her obsequies. “Give up thy life if thou wouldst live. . . . Before he cast his shadow off his mortal coil, that pregnant course of anguish and illimitable pain, in him will men a great and holy Buddha honour. . . . When to the Permanent is sacrificed the mutable, the prize is thine: the drop returneth whence it came. The OPEN PATH leads to the changeless change—Nirvâna, the glorious state of Absoluteness, the Bliss past human thought.”*

Since Madame Blavatsky's arrival in England the Theosophic movement has made steady progress, principally among the influential and educated; for, like Positivism, it offers no haven of mental indolence and moral lethargy for the unlettered and unthinking. The most notable English convert is Mrs. Annie Besant, whom we always predicted would, in time, relinquish the cold *this-worldism* of the Secularist.

Anyone with the capacity to recognize human greatness and to discern the *Shekinah* light of Genius—and this is written by one who has looked in the face of Carlyle—could not fail to know that the world held only one Madame Blavatsky. There was a charm in the sublime simplicity of her manner which drew her followers

* “The Voice of the Silence,” translated and annotated by H. P. Blavatsky.

to her as the horse-shoe magnet attracts the steel filings. She struck you as a square-headed, rough-featured, stout, carelessly-draped, Oliver Cromwell-looking personage, as you sat alone with her over coffee and smoking with her cigarettes of her own making; but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness. She kept herself among us by taking doses of arsenic which would have killed the strongest. And yet she was cheerful and sociable, incapable of an ungenerous thought, and she had not a mean drop of blood in her veins.

Her manners and mode and matter of speech were far too unconventional for the drawing-room. She could use expressions of expletive force which are compatible with dashing dragoons rather than with simpering dudes. She had that tremendous strength of idiosyncrasy which can dispense with receiving lessons in deportment from the dancing-master. The feeble yew looks best when clipped and pruned; but the forest oak appears to most advantage in the possession of the full length and strength of his great arms with which he has grappled with the roaring storm.

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—to-day it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred, and slander?

Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated. She wore her heart upon her sleeve. Unfortunately for anyone who hopes to "get on" in this world, she did not possess even a single rag of the cloak of hypocrisy. She rattled away rather than conversed upon persons and principles in merry sarcasm and happy cynicism, but, to those who could understand her, without even a suspicion of bitterness or malevolence. She had none of that restrained precision in utterance in regard to friends and contemporaries which ladies in society adopt. She meant no ill, and so it did not occur to her that she could speak any evil. She was, if you like, too simple and ingenuous and straight-forward; she wanted in discretion; she was entirely lacking in hypocrisy; and thus she became an easy butt for the envenomed arrows of her traducers.

Now, through dark death and the crematorium fire, she has passed from among us, ye slanderers. Apart from the nobility of her soul and the magnitude of her achievements, I cherish dearly the memory of one I loved, of a misunderstood one whom I understood, and one of the very few who ever understood me. The mystery to which we are passing may be the richer for her presence; but this mediocre world of ours is all the poorer for her loss. Her demise falls heavily upon me who was of her brotherhood, but who do not share in the stoical consolations of her creed.

To her followers she is still alive. The Madame Blavatsky I knew "can in the mind of no Theosophist be confounded with the mere physical instrument which served it for but for one brief incarnation". But I lay not firm enough hold upon this doctrine for it to give consolation to me. The Madame Blavatsky I knew is *dead* to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn. It is not for me to altogether overleap the barriers of sense, and, by the divine light of spiritual perception, behold help extended to me from that awful bourne from which no traveller returns. To me Madame Blavatsky is dead, and another shadow has fallen athwart my life, which has never had much sunshine to bless it.

SALADIN.
(In *Agnostic Journal*.)

PROVERBS FROM LUCIFER*

As the bee, injuring not the flower, its color, or scent, flies away taking the nectar; so let the wise man dwell upon the earth.

Like a beautiful flower, full of color but without scent, the fine words of him who does not act accordingly are fruitless.

One may conquer a thousand thousand men in battle, but him who conquers himself alone is the greatest victor.

Never in this world does hatred cease by hatred; hatred ceases only by love. This is an old rule.

Not by birth does one become low caste, not by birth does one become a Brahman; by his actions alone a man becomes low caste, by his actions alone a man becomes a Brahman.

* These proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

BY WILLIAM Q. JUDGE [OCCULTUS].

THEOSOPHY has long contemplated reprinting these valuable papers written by Mr. Judge for serial publication in *Kate Field's Washington*, and later printed in book form. The time has now arrived for placing them before the Theosophical public once more. They are unknown to many present-day Theosophists, and have been well-nigh forgotten by old students. Readers of THEOSOPHY will, we believe, find the "*Echoes*" of fascinating interest, as well as of great value. They are written in a "popular" style, but present Theosophical ideas truly and in such way as to stimulate thought in the reader. The volume from which this reprint is made is of the original edition of the book, copyrighted by William Q. Judge in the year 1890. The title page reads: "ECHOES FROM THE ORIENT, A BROAD OUTLINE OF THEOSOPHICAL DOCTRINES, BY WILLIAM Q. JUDGE [OCCULTUS]. Reprinted from *Kate Field's Washington*." Then comes simply the name of "*The Aryan Press*." Below are the words, "New York: The Path, 132 Nassau St. 1890." The book is dedicated to "Helena Petrovna Blavatsky, with love and gratitude, by the author." [EDITORS THEOSOPHY.]

ANTECEDENT WORDS

THE title for these articles was chosen by Miss Kate Field when they were first sent for publication in her new paper, *Kate Field's Washington*, in January, 1890, and to her belongs all the credit for an appropriate name. The use of the *nom de plume* "Occultus" was also the suggestion of Miss Field, since it was intended that the personality of the author should be hidden until the series was completed.

The restrictions upon the treatment of the subject growing out of the popular character of the paper in which they were published precluded the detail and elaboration that would have been possible in a philosophical or religious periodical. No pretense is made that the subject of Theosophy as understood in the Orient has been exhaustively treated, for, believing that millions of years have been devoted by the sages who are the guardians of Theosophical truth to its investigation, I think no one writer could do more than to repeat some of the echoes reaching his ears.

WILLIAM Q. JUDGE.

New York, September, 1890.

I.

What appears to the Western mind to be a very strange superstition prevails in India about wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveler. So long has this been current in India that the name applied to these beings is well known in the Sanskrit language: "Mahâtma," a compound of two words, *maha*,

great, and *âtma*, soul. The belief in the existence of such persons is not confined to the ignorant, but is shared by the educated of all castes. The lower classes look upon the Mahâtmas as a sort of gods, and think most of their wonderful powers and great age. The pundits, or learned class, and educated Hindûs in general, have a different view; they say that Mahâtmas are men or souls with unlimited knowledge of natural laws and of man's history and development. They claim also that the Mâhatmas—or Rishees, as they sometimes call them—have preserved the knowledge of all natural laws for ages, not only by tradition among their disciples, but also by actual records and in libraries existing somewhere in the many underground temples and passages in India. Some believers assert that there are also stores of books and records in secluded parts all over that part of Thibet which is not known to Europeans, access to them being possible only for the Mahâtmas and Adepts.

The credence given to such a universal theory grows out of an old Indian doctrine that man is a spiritual being—a soul, in other words—and that this soul takes on different bodies from life to life on earth in order at last to arrive at such perfect knowledge, through repeated experience, as to enable one to assume a body fit to be the dwelling-place of a Mahâtma or perfected soul. Then, they say, that particular soul becomes a spiritual helper to mankind. The perfected men are said to know the truth about the genesis of worlds and systems, as well as the development of man upon this and other planets.

Were such doctrines held only in India, it would be natural to pass the subject by with this brief mention. But when it is found that a large body of people in America and Europe hold the same beliefs, it is interesting to note such an un-Western development of thought. The Theosophical Society was founded in New York in 1875, with the avowed object of forming a nucleus for a Universal Brotherhood, and its founders state that they believe the Indian Mahâtmas directed them to establish such a society. Since its foundation it has gained members in all countries, including people of wealth as well as those in moderate circumstances, and the highly cultured also. Within its ranks there flourish beliefs in the Mahâtmas of India and in Reïncarnation and its twin doctrine, Karma. This last holds that no power, human or divine, can save one from the consequences of acts performed, and that in this life we are experiencing the results due to us for all acts and thoughts which were ours in the preceding incarnation.

This has brought out a large body of literature in books and magazines published in the United States, England, India, and elsewhere. Newspapers are published in the interest of the new-old cult in the vernacular of Hindûstan and also in old Ceylon. Even Japan has its periodicals devoted to the same end, and to ignore so wide-spread a movement would bespeak ignorance of the

factors at work in our development. When such an eminent authority as the great French savant, Emile Bournouf, says that the Theosophical movement must be counted as one of the three great religious influences in the world to-day, there is no need of an excuse for presenting its features in detail to readers imbued with the civilization of the West.

II.

In my former paper I merely hinted at the two principal doctrines promulgated by the Theosophical Society; it is well now to notice the fact that the Society itself was organized amid a shout of laughter, which at intervals ever since has been repeated. Very soon after it launched forth, its president, Col. H. S. Olcott, who during our late war was a familiar figure in Washington, found a new member in Baron Henry Louis de Palm, who died and obligingly left his body to the Colonel to be cremated. The funeral was held at Masonic Hall, New York, and attracted great attention. It was Theosophical in its character. Col. Olcott presided, a Spiritualist offered an invocation, and a Materialist read a service. All this, of course, drew forth satire from the press, but served the purpose of gaining some attention for the young Society. Its history since then has been remarkable, and it is safe to say that no other similar body in this century has drawn to itself so much consideration, stirred up such a thinking among people on mystical subjects, and grown so rapidly amid the loudest derision and against the fiercest opposition, within the short space of fifteen years.

While the press has been sneering and enemies have been plotting, the workers in the Society have established centers all over the world, and are to-day engaged persistently in sending out Theosophical literature into every nook and corner of the United States. A glance at the Theosophical map shows a line of Branches of the Society dotting a strip of this country which reaches from the city of New York to the Pacific Coast; at either end this belt spreads out to take in Boston and New Orleans in the East and San Francisco and San Diego in the West; while near the middle of the continent there is another accumulation of centers. This is claimed to be strictly and mystically Theosophical, because at each end of the magic line of effort and at its central point there is an accumulation of nuclei. It is a fact that the branches of the Society in America are rapidly running up into the first hundred. For some little time there existed in Washington a Branch of the Society called the Gnostic, but it never engaged in any active work. After it had been once incontinently dissolved by its president, who thereafter withdrew, leaving the presidency in the hands of another, the governing body of the American Theosophists formally dischartered the Gnostic, and its members joined other Branches. There is, however, to-day a

Washington Branch named boldly after the much lauded and belittled Mme. H. P. Blavatsky, while the Theosophical map shows an accumulation of influences in Washington that point to an additional Branch, and inquiry in official quarters discloses the fact that the matter is already mooted.

The Theosophical map of which I have spoken is a curiosity, an anomaly in the nineteenth century. Few of the members are allowed to see it; but those who are say that it is a register of the actual state, day by day, of the whole United States Section—a sort of weather map, with areas of pressure and Theosophical humidity in all directions. Where a Branch is well founded and in good condition, the spot or sensitive surface shows clearness and fixity. In certain places which are in a formative condition there is another appearance symptomatic of a vortex that may soon bring forth a Branch; while, wherever the principle of disintegration has crept into an existing organization, there the formerly bright and fixed spots grow cloudy. By means of this map, those who are managing the real growth of the movement can tell how it is going and aid it intelligently. Of course all this sounds ridiculous in our age; but, whether true or false, there are many Theosophists who believe it. A similar arrangement would be desirable in other branches of our civilization.

The grand theories of the Theosophists regarding evolution, human races, religions and general civilization, as well as the future state of man and the various planets he inhabits, should engage our more serious attention; and of these I propose to speak at another time.

III.

The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. For the civilization of to-day, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahâtmas who guard the truth through the ages while nations are decaying, assert that the re-action is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are—as a scientific and dynamic fact—united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its

will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the higher importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture.

This is a most important tenet, if true; for, with the aid of the discoveries just now admitted by science respecting hypnotism, we are at once able to see that an enormous hypnotizing machine is about. As this tenuous medium—called by men of the East “Akāsa” and by the mediæval philosophers the “Astral Light”—is entirely beyond our control, we are at the mercy of the pictures made in it and reflected upon us.

If to this we add the wonderfully interesting doctrine of Re-incarnation, remembering also that the images made in the Astral Light persist for centuries, it is at once seen that upon returning again to earth-life we are affected for good or evil by the conduct, the doctrine and the aspirations of preceding nations and men. Returning here now, for instance, we are moved, without our knowledge, by the impressions made in the Astral Light at the time when the Indians, the Spaniards and the harsh Puritans lived upon the earth. The words of the immortal Shakspeare—

The evil that men do lives after them;
The good is oft interred with their bones,

receive a striking exemplification under this doctrine. For, as the evil thoughts and deeds are the more material and therefore more firmly impacted into the Astral Light, while the good, being spiritual, easily fade out, we are in effect at the mercy of the evil done. And the Adepts assert that Shakspeare was, unconsciously to himself, inspired by one of their own number. I shall refer again to this branch of the subject. The scheme of evolution put forth by these beings and their disciples is so broad, deep and far-reaching as to stagger the ordinary mind. It takes in with ease periods of years running up into trillions and quadrillions. It claims that man has been on earth for millions of years more than science yet is willing to admit. It is not bound by the narrow scheme of biblical chronologists, nor startled by the magnificent age of civilizations which disappeared long ago. The keepers of this doctrine say that they and their predecessors lived in those older times, and have preserved not only the memory of them, but also complete records. These records, moreover, are not merely on perishable paper and palm leaf, but on imperishable stone. They point to such remains as the statues twenty-seven feet high found on Easter Island; to rows of gigantic statues in Asia, that by their varying heights show the gradual diminution of human stature, which kept pace with other degenerations; and, to crown

all, they say that they possess to-day in the East the immense and well guarded collections of records of all sorts. Not only are these records said to relate to the physical history of man, but also to his astral and spiritual evolution.

Before closing this paper, I can only indicate one of their basic doctrines in the scheme of evolution. That is, that the evolution of the inner, astral form of man came first in order, and continued for an immense number of years before his physical structure was built up around it. This, with other portions of the doctrine, is vital and will aid much in an understanding of the complex questions presented to us by the history of the human race, both that which is known and that which is still resting on conjecture.

IV.

The records to which in my last paper I referred, as having been kept by the Adepts and now in the possession of their present representatives and successors—Adepts also—relate not only to the birth of planets in this solar system, but also to the evolution and development of man, through the various kingdoms of nature, until he reaches the most perfect condition which can be imagined. The evolution of the human being includes not only the genesis of his mortal frame, but, as well, the history of the inner man, whom they are accustomed to call the real one.

This, then, brings us to a very interesting claim put forward for the Wisdom Religion, that it pretends to throw light not only upon man's emotions and mental faculties, but also upon his pre-natal and post-mortem states, both of which are of the highest interest and importance. Such questions as, "Where have I come from?" and, "What shall be my condition after death?" trouble and confuse the minds of all men, ignorant or cultured. Priests and thinkers have, from time to time, formulated theories, more or less absurd, as to those pre-natal and post-mortem states, while the Science of to-day laughs in derision at the idea of making any inquiry into the matter whatever. Theologians have offered explanations, all of which relate only to what they suppose will happen to us after death, leaving entirely out of view and wholly unanswered the natural question, "What were we before we were born here?" And, taking them on their own ground, they are in a most illogical position, because, having once postulated immortality for the soul—the real man—they cannot deny immortality in either direction. If man is immortal, that immortality could never have had a beginning, or else it would have an end. Hence their only escape from the dilemma is to declare that each soul is a special creation. But this doctrine of a special creation for each soul born upon the earth, is not dwelt upon or expounded by the priests, inasmuch as it is deemed better to keep it discreetly in the background.

The Wisdom Religion, on the other hand, remains logical from beginning to end. It declares that man is a spiritual being, and allows of no break in the chain of anything once declared immortal. The Ego of each man is immortal; "always was existent, always will be, and never can be non-existent;" appearing now and again, and reappearing, clothed in bodies on each occasion different, it only appears to be mortal; it always remains the substratum and support for the personality acting upon the stage of life. And in those appearances as mortal, the questions mooted above—as to the pre-natal and post-mortem states—are of vital interest, because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage, and it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave.

Now the Adepts have for ages pursued scientific experimentation and investigation upon those lines. Seers themselves of the highest order, they have recorded not only their own actual experiences beyond the veil of matter, on both sides, but have collected, compared, analyzed and preserved the records of experiences of the same sort by hundreds of thousands of lesser seers, their own disciples; and this process has been going on from time immemorial. Let Science laugh as it may, the Adepts are the only true scientists, for they take into account every factor in the question, whereas Science is limited by brain-power, by circumstance, by imperfection of instruments, and by a total inability to perceive anything deeper than the mere phenomena presented by matter. The records of the visions and experiences of the greater and lesser seers, through the ages, are extant to-day. Of their mass, nothing has been accepted except that which has been checked and verified by millions of independent observations; and therefore the Adepts stand in the position of those who possess actual experimental knowledge of what precedes the birth of the Ego in a human form, and what succeeds when the "mortal coil" is cast away.

This recording of experiences still goes on; for the infinity of the changes of Nature in its evolution permits of no stoppage, no "last word," no final declaration. As the earth sweeps around the sun, it not only passes through new places in its orbit, but, dragged as it is by the sun through his greater orbit, involving millions of millions of years, it must in that larger circle enter upon new fields in space and unprecedented conditions. Hence the Adepts go farther yet and state that, as the phenomena presented by matter to-day are different from those presented a million years ago, so matter will in another million of years show different phenomena still. Indeed, if we could translate our sight to that time, far back in the past of our globe, we could see conditions and phenomena of the material world so different from those now surrounding us that it would be almost impossible to believe we had ever been in such a state as that then prevailing. And the

changes toward the conditions that will prevail at a point equally remote in advance of us, in time, and which will be not less than those that have occurred, are in progress now. Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time. All that *is*, is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, "the doctrine of the constant, eternal change of atoms from one state into another."

(*To be continued.*)

TWO SYSTEMS—OF LUST AND SORROW*

THE great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is to-day pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practice of austerities. Not ten years ago there died in India a certain Swami—or holy man—who was known as the Swami of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India to-day. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practice is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddhartha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realisation of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last, pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties.

* This article was first printed by William Q. Judge in *The Path* for November, 1888.

It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required,—more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course—that of moderation—Buddha did not ignore any department of his nature, for he says, “By five means have I seen these truths,—by the mental eye, by understanding, by wisdom, by science, and by intuition.” Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, “Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat.”

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

“Such is the Law * * *

The heart of it is love; the end of it

Is peace and consummation sweet. Obey!”

A BUDDHIST.

STUDIES IN ISIS UNVEILED

III.

SPIRITUAL IDENTITY.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

THE *Ineffable Name*, in the search for which so many vainly consume their knowledge and lives, dwells latent in the heart of every man.

A man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being? From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the *crowm*—Chrestos. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God.

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? To become a genuine spiritual entity, which that designation implies, man must first create himself anew, so to speak, *i. e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we call antipathy or sympathy. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice—fear of public opinion—from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. The work now submitted to public judgment 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. The clergy apart, none but the logician, the investi-

gator, the dauntless explorer, should meddle with books like this. Such delvers after truth have the courage of their opinions.

When, years ago, we first traveled over the East, we came in contact with certain men, endowed with such mysterious power and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. The Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul—God! Science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight.

Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence. Our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself. Difficult, nay, impossible, as it seems to science to find out the invisible, universal motor of all—*Life*, to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for the true and firm believers in a spiritual world. To the simple believer, there remains divine *faith*. The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtle casuistry of one creed feil to the ground the crafty reasoning of another; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "There is no personal God, except the grey matter in our brain," contemptuously replies the materialist, "and there is no Devil." Between Science and Theology is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of mere animal existence.

Human nature is like universal nature in its abhorrence of a vacuum. It feels an intuitional yearning for a Supreme Power. Mankind have one innate, irrepressible craving. This is the yearning after the proofs of immortality. How could such a belief have stood for the countless ages, were it not that among all

nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree?

Sincere skepticism as to the immortality of man's soul is a malady, a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable till their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. Those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. During the barren periods the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior power of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. The brain feeds and lives and grows in strength and power at the expense of its spiritual parent. It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. *It is annihilated*. When death arrives, there is no more a soul to liberate. The whole essence of the latter has already been absorbed by the vital system of the

physical man. Our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life.

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. Instinct is more to be trusted than the most instructed and developed reason, as regards man's *inner* sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason, the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, grows and develops according to the law of the double evolution, physically and spiritually. It is the *divine instinct* in its ceaseless progress of development.

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition. Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable and inviolable. Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

Many men have arisen who have had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter, but penetrable by any who can find the way; *the pure in heart see God*. If by *Christianity* is meant the external religious forms of worship, then in the eyes of every truly religious man, who has studied ancient exoteric faiths, and their symbology, Christianity is pure heathenism, and Catholicism, with its fetish-worshipping, is far worse and more pernicious than Hinduism in its most idolatrous aspect. The everlasting conflict between the world-religions—Christianity, Judaism, Brahmanism,

Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else.

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity—in *statu absconditu* with every primitive theology—it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same. So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen skepticism by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy—hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophants never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing left behind them the refulgence of demi-gods. But the three personalities of Christna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the "vine of the Lord" who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Gautama-Buddha is mirrored in the precepts of Christ;

Paul and Philo Judaeus are faithful echoes of Plato; and Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy. "Prove all things; hold fast to that which is good," ought to be the motto of all brothers on earth. Not so is it with the interpreters of the Bible.

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith*, based on *knowledge* and spiritual science, believes and affirms. Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principle *below*, but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be reunited with its CAUSE, it may—and yet who can tell whether it really will—have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but it is the light of his own Spirit that the man sees, and it is all that he can bear to look upon. The clearer the mirror, the brighter will be the divine image. In the ecstatic Yogi, in the illuminated Seer, the spirit will shine like the noon-day sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

The profoundest and most transcendental speculations of the ancient metaphysicians are all based on that great principle underlying the whole of their religious metaphysics—*illusion* of the senses. Everything that is finite is illusion, all that which is infinite and eternal is reality. The objects of sense being ever delusive and fluctuating, cannot be a reality. Spirit alone is unchangeable, hence—alone is no illusion. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits, are incorruptible and eternal. Christos, as a unity, is but an abstraction representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE—the individual spirits of men, erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men—but this the majority—some remain forever planetary spirits, and some—the smaller and rare minority—unite themselves during life with some

men. Such God-like beings as Gautama-Buddha, Jesus, Tissoo, Christna, and a few others had united themselves with their spirits permanently—hence they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. The Greek Logos, the Hebrew Messiah, the Latin Verbum, and the Hindu Viradj are identically the same. They represent an idea of collective entities—of flames detached from the one eternal centre of light.

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul, the *Anima Mundi*, is Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. When resting in Nirvana, the final bliss, Buddha is the silent monad, dwelling in darkness and silence; he is also the formless Brahm, the sublime but *unknowable* Deity, which pervades invisibly the whole universe. Whenever it is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an *avatar*, or a King Messiah, or a permutation of Divine Spirit, Logos, Christos, it is all one and the same thing. In each case it is "the Father" who is in the *Son*, and the Son in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Every man may become a Buddha, says the doctrine. And so throughout the interminable series of ages we find now and then men who more or less succeed in *uniting* themselves "with God" as the expression goes, with their *own spirit*, as we ought to translate. The Buddhists call such men *Arhat*. Though the individual human spirits are numberless, collectively they are one, as every drop of water drawn out of the ocean, metaphorically speaking, may have an individual existence, and still be one with the rest of the drops going to form that ocean; for each human spirit is a scintilla of the one all-pervading light. This divine spirit animates the flower, the particle of granite on the mountain side, the lion, the man. The same spirit that animates the particle of dust, lurking latent in it, animates man, manifesting itself in him in its highest state of activity. This doctrine of God being the universal mind diffused through all things underlies all ancient philosophies.

Who is better fitted to impart to us the mysteries of after-death, so erroneously thought impenetrable, than these men who having, through self-discipline and purity of life and purpose, succeeded in uniting themselves with their "God," were afforded some glimpses, however imperfect, of the great truth? The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the di-

vine, thus governing every act of the individual, it raises man to a participation and communion with Divinity.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labor for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions.

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: ii, 343; ii, 567; ii, 593; ii, 374; i, 39; i, v; ii, iv; i, vi; i, vii; i, 36; i, 467; i, 36; i, x; i, 36-7; i, 115; i, 328; i, 247; i, 433; ii, 368-9; i, 424; i, 425; ii, 41; i, 402; i, 615; ii, 635; ii, 80; i, 307; i, 560; i, 561; ii, 121; ii, 536; ii, 84; ii, 369; ii, 402; i, xviii; ii, 157; ii, 158; i, 502; ii, 159; ii, 158-9; i, 291; i, 292; i, 289; i, 292; i, xiii; i, 66-7.

ARE BACILLI ANYTHING NEW?*

TRULY may one query in the words of Solomon: "Is there anything whereof it may be said: See, this is new!" Thus, it is to the modern discoverer and the proud patentee, that the wise words in *Ecclesiastes* apply: "The thing that hath been, *it is* that which shall be; that which is done, is that which shall be done: and there is no new thing under the Sun." Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be *re-discovered* by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B. C. Just turn to the pages of P. Terentius Varro (39 B. C.; *Rerum Rusticarum* I, iii.) and see what the famous Atacinus says of your tubercular and other bacilli:—

"Small creatures, invisible to the eye, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases."

Just so: *the thing that hath been, it is that which is.*

* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1891.

AROUND THE TABLE

"IT'S easy enough to laugh at him, Boys and Girls, and I can't forbear a few chuckles on my own account," said Mentor. "But unless you youngsters get the lesson that lies behind our little experience of tonight, you will need some criticism yourselves."

"You're a great one to talk," laughed Big Brother, "I believe you knew he was a clergyman all the time."

There was a shout of laughter at this from the assembled Family, Mentor vigorously putting in his disclaimer.

"What's the joke, Folks?" asked the Doctor, just coming into the general hilarity, drawing off his gloves and throwing them, with his coat, into the nearest chair.

"The children have been out calling," answered Mother, "and going on like this ever since they got in, ten minutes ago. I haven't been able to get head or tail out of it yet; but I guess it's all right, because Mentor was with them."

"Tell us about it, won't you, Mentor?" she continued, looking over to her old friend who was wiping his eyes, spectacles in hand, "What *have* you children been up to?"

"Let *him* tell it," chuckled Mentor, pointing with his glasses at Big Brother, who delightedly grinned back at him.

"I should *think* you'd say so," said the latter, "for you were the worst one of us."

"Come, Son, unload the story," broke in Doctor. "It's getting late and I'm for bed; but if Mentor has been poking a little sweet fun at somebody, I want to take the tale with me for a night-cap."

The Family settled down in the shabby, comfortable old living-room, as Big Brother began:

"It's all Spinster's fault, as usual—one of her efforts to be 'brotherly,' or 'sisterly,' you know."

"Never mind the didactics, Son," interpolated Doctor, "proceed without trimmings; *we* will supply *them*."

"Well, *she* started it anyway," continued the Big One. "It seems that the Everetts are having an anniversary of something or other, and Eloise had invited her in to see the presents. Spinster thought it no more than courteous to go, said we ought not to be 'heathens,' or 'hermits,' even if we are Theosophists. So she dragged us off—Student and me, with Mentor as special guard. We saw the presents and were having a pleasant chat, when the door-bell rang, and this man and his wife—a sweet, pretty woman—arrived on the scene."

"Eloise introduced them as 'Doctor and Mrs. Ponder.' He is a stout little man with a deep voice and an authoritative air; but I thought nothing of this last, having lived with a Doctor for so

many years"—here Big Brother winked at his Mother—"never dreamed for an instant that he was a clergyman.

"Doctor Ponder was soon ably directing the discourse, with occasional deprecating halts as one of us mortals ventured to voice an opinion. Somehow he seemed always to be on the opposite side from us on almost every matter he spoke about. The good Doctor would sonorously outline the topic; Mentor would put in a quiet word or two, showing both sides of the question; the Doctor would insist that there really *was* no other side; Spinster would say something placatory; Mrs. Ponder would swing nobly into the breach in husband's defence.

"Meantime the Doctor got redder and redder, and madder and madder. The Everetts hung timorously and anxiously around the outskirts of the conversation, putting in an inoffensive, deprecating word now and then. Everybody was quite courteous—none of our own Family said or intimated the slightest thing that any normal person could take offense at—we were just free in our comments, as we always are, and expect others to be. I *felt* that something was wrong, but for the life of me couldn't tell what it was. I looked at Mentor; he was serene. I looked at Spinster and Student; they appeared to be ignorant of offence, but somehow unhappy.

"Somebody mentioned an encyclopaedia. I remarked how disappointed I had been in the new set we had purchased, on account of its seeming lack of comprehensive information on subjects I was most interested in. Doctor Ponder descanted on its great value. I remarked that there seemed to be little in it of sympathetic and understanding treatment of some of the modern ethical movements, but that pages were devoted to chronicling the lives and works of ancient English clergymen who had really never caused a ripple on the stream of time. Doctor Ponder almost choked, and then I knew that I had put my foot in it *somehow*—for there was a silence you could cut, all over the room.

"Mentor came to the fore with some matter that included Roosevelt's name. Doctor Ponder cut loose with a scorching arraignment of the Colonel. Mentor quietly presented another view—and you know Mentor never argues, and his smile is like the genial sunshine—but the good Doctor seemed astounded that anybody could hold a contrary opinion after he, the Doctor, had **pro-**pounded his views. If he was red before, he was purple now; he hitched about in his chair; he opened and closed his hands vigorously on its arms.

"Mrs. Ponder launched into a panegyric on the Doctor's wonderful work in the prohibition agitation. She didn't say *which* side he was on—I suppose she thought there really *was* only *one* side—the Doctor's. Mentor remarked how unbrotherly and **un-**christian it is to try to *force* the ideas of a minority, or a small majority, on the rest of the people. Doctor Ponder is an ardent

prohibitionist, it developed; and was aghast that a decent appearing man like Mentor could give utterance to such sentiments. I said something pleasant. Spinster said something sweet. Mrs. Ponder stubbornly supported her husband, who all but expired from apoplexy in his chair.

"Doctor Ponder noticed that there were smoking utensils on the table. He launched forth into a tirade against smoking. The Doctor declared that smoking on the streets should be penalized by law. *He* didn't like it—no one should be permitted to foul the air *he* had to breathe, with the vile, poisonous odor of the devilish weed. Mentor smiled gently and at last went into combat. He had listened with courtesy to Doctor Ponder's outpourings for nearly an hour, and let him roar unscathed.

" 'Why, Doctor Ponder,' said Mentor quietly, 'I'm sure nobody would puff tobacco-smoke in your face, if he knew you didn't like it.'

" 'Smokers are absolutely conscienceless that way,' declared the Doctor. 'They do it on purpose—and ought to be jailed.'

" 'You don't wear your sign, Doctor,' said Mentor, 'as Smokers do, so it's hardly fair play.'

" 'What do you mean, Sir?' asked Doctor Ponder.

" 'Why, a Smoker wears *his* sign,' answered Mentor earnestly, without a quiver of a smile. 'The pipe, or cigar, or cigarette the Smoker carries is *his* sign, so when you meet him you will know what to expect, and what to avoid. To play fair with the Smoker, you ought to wear *your* sign—something neat and tasty, and easily read, across the breast—I DON'T LIKE TOBACCO-SMOKE—or something like that. Then the Smokers would know your position—and respect it, of course.'

Big Brother paused for a moment, while his Father joined in the Family's laughter.

"Mentor was just as sober as a judge, all the time," remarked Spinster, "but Oh, how those Everetts *did* work to keep their faces straight!"

"What did Doctor Ponder say?" asked the Doctor.

"Just 'Good night,'" answered Big Brother. "He bounced out of the house like a red-hot coal. And *then* we learned, for the first time, that he was not a medical doctor, but a 'D. D.', the Everetts' Pastor."

"And of all the ashamed looking folks I ever saw," broke in Spinster, "those poor Everetts were the worst! They said they had never seen Doctor Ponder like that before; didn't know what ailed him, and so on."

"Yes," said Big Brother, "and it finally developed that they had never been with him before when *anybody* disagreed with him."

Mentor raised his hand for silence at this, saying, "There is your cue, Children, to poor, well-meaning Doctor Ponder's trouble; and from this cue you can get the lesson involved in the incidents of this evening. And there is something in it for you too, Doctor, if you ever feel yourself getting a bit 'infallible'—for have you ever noticed that physicians, as well as clergymen, are rather apt to be dogmatic in their expressions of opinion?"

Doctor smiled somewhat ruefully, and managed a confirmatory nod.

"Now, these professional men are often not so blameworthy for their attitude as the people who surround them are," continued Mentor. "The clergyman is looked up to, complimented, made much of; and he usually speaks from the platform from week to week, month to month, and year to year—without ever having his statements contradicted or brought into question. Is it any wonder that he soon begins to consider himself a 'fine fellow,' and an undoubted 'authority'? As for the physician, his patients look to him as the final arbiter of their physical destinies and, as a rule, follow without question whatever course he may indicate. Often this is due to a fine quality of gratitude; but the effect on the physician, unless he be a truly modest and well-balanced man, is not advantageous.

"Both clergymen and physicians are in difficult positions, and we must consider this, Boys and Girls, when passing judgment upon the attitude of Doctor Ponder. For myself, I consider we all owe the good Doctor something for this evening's lesson, as well as amusement. He is, in one sense, a vicarious atonement for every one of us, since he has shown us so clearly what *not* to do."

"Why, *his* attitude is no worse than that assumed by some of the present-day Theosophical 'leaders,' is it, Mentor?" asked Big Brother.

"Not nearly so bad, my boy," was the answer. "For one familiar with Theosophy, and the many warnings written down by H. P. B., should *know* better. But it is *so easy* to become pleased with ourselves—egotism grows so subtly—that we must be ever on guard against the encroachments of the personal idea. That is why the impersonal, the permanent, nature must ever be sought after. Assume it in thought. Then think, speak and act from that basis. 'That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men,' you remember. It is the power of Spirit—and praise or blame affects it not.

"Write out this evening's experience for the Magazine, Spinster, won't you, Dear? It will be valuable for many. Of course, nobody will believe it really happened just as it did; but tell it truthfully—for Doctor Ponder will probably never see it, and it won't hurt him if he ever does."

SPINSTER.

SOME TEACHINGS OF A GERMAN MYSTIC*

V.

FROM SENSITIVE TO INITIATE.

I.

[FROM THE GERMAN OF J. KERNNING.]

RUPPERT was a government justice in the provincial city of E——1. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuoso on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time:

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she soon attained such a familiarity with the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honored with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skillful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendancy over the girl's better self. The mother was mostly confined to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart: Caroline grew more and more into social favor, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honor and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy."

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had

already made too many sacrifices; her heart was also at stake, for love enchained it even more strongly than she had supposed; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride!", he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but a deserved fate¹ that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything; only one thing I beg of you,—do not take hasty action and thus let to remorse be added the reproach of lack of foresight. Your happiness was my wish during life, and it remains my wish in death; with this assurance to you, I shall, in a few minutes, enter the presence of my judge."

The last words were scarcely audible as she fell asleep, never again to awaken.

¹ Her Karma.

We will pass over the events of the funeral, the distress of the daughter, and the sorrow of the father, and confine ourselves to events in the lives of these two. Caroline reproached herself with having so little heeded her mother's voice, and determined that in future she would not so blindly obey the voice of the world. This made her look more carefully to the character of her lover, and she soon had occasion to be convinced that his feelings were not of such an earnest nature as to last through life. The charms of a wealthy young lady fascinated him, and with Caroline he repeated the experience of his first betrothal. This pained her deeply, and thenceforth she turned all her thoughts to the memory of her mother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which he had removed to the capital. A change came over his household that made it the abode of silence, sorrow, and despondency. All his friends avoided him, and he lived with Caroline a life so retired in the populous city that soon his name was no more heard in the circles of society.

A year passed by, and a remarkable change came over Caroline. She became timid and shy, avoiding the sight of people, and giving herself up to a pensiveness that made her insensible to all external impressions.¹ As her father urged her to tell the cause of her conduct, she said, "I know not how it is with me; I often feel as if benumbed, and then again so excited that the merest trifle startles me. Within me a fire seems to be raging, and at night I hear, when I lie sleepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joy-

¹ Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or subjective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

fully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter; after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and, fearing a return of the obsession condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

"What can be the matter?" she sighed. "Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?"

"Be still!", suddenly called the voice of the bad spirit, "or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!"

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last a very lovely face which appeared to offer her consolation and hope; she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, "I have got used to your actions and will not let myself be influenced by them." Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words, "Have heed, I am taking possession of you!" Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely

¹ Both of these "spirits" were in reality *elementals*, energized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition. This force clothes itself with, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams,—or the imaginings of other persons, or of the images of objects or persons living or dead impressed upon the astral light, and even perhaps the elementaries of the dead. These are endowed with a temporary, but false, personality, having no real life apart from the mind of the person whose forces gave them being. But feeding upon the vitality of that person, they more and more subvert and dominate the real self of the one who passively submits to their influences, and who, by the sacrifice of power, becomes less and less able to resist, finally ending in insanity or death. In this lies the danger of mediumship, a danger to which students of Theosophy cannot be too much alive. The emotions and passions arise in this elemental force, and whoever gives way to anger, for instance, is temporarily insane, a "medium" who yields his real self to the domination of an elemental of his own creation. An adept generates this force consciously, and uses it as the skilled man uses any instrument he may have at command. He knows how to feed and sustain it, but it does not feed upon him. "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," says *Through the Gates of Gold*, and those who read the foregoing aright will perceive a high significance in the closing portion of that noble work.

spirit now took possession of her mouth, and spoke with a soft and pleasant voice consoling and elevating words.

"Maintain me within thyself," it spoke from Caroline's mouth, "and let me not be driven out by that bad spirit that is endeavoring to drag thee down into the depths." She had scarcely spoken this when the bad spirit began to stir, and the heart and the mouth of the afflicted one appeared to be the battle-fields upon which the two spirits within her had established themselves and entered upon a conflict. She felt this, and at last she spoke with resignation, "As God will! Him will I trust and never forsake him."¹

(To be continued.)

B.

PREMATURE AND PHENOMENAL GROWTHS*

A RUSSIAN Theosophist in a letter dated November, 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village, in the family of a peasant named Save-lieff, a daughter was born in October, 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes."

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

"A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has

¹ See Foot-note 1 on page 324.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for Dec.-Jan., 1883-84.

been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed."

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the *Annals of Medicine*. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his new advent will personally reign on earth a thousand years"—(on its *astral* skeleton, of course, since its physical body will have disappeared.) The Mohamedans give out another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised "Heaven" of Mo-

hamed will then shift down its head quarters, and the paradisaical *Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, Chap. vi. verse 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

CORRESPONDENCE*

"THE EMPTY VESSEL MAKES THE GREATEST SOUND."

Miss Susie C. Clark, of Cambridgeport, Mass., says in substance:

"I am a mental healer . . . Of late rumours reach me of prominent theosophists who are confirmed invalids, of others who use quinine for ailments, not scorning to lean on the arm of the servant—matter—when the infinite resources of the Master (Spirit) are at their command. Even LUCIFER countenances the use of mineral and other remedies. If the 'Truth maketh free' why not free from all physical bondage? Why are we, on the lower rounds of the ladder, freer than those who have climbed higher? I have been raised from invalidism to immaculate health." She then goes on to ask us for our views on what she calls "metaphysical thought" in America, and wishes us to exclude what is known there as "Christian Science," on the ground that it "has not yet grown to recognise or to hold to proper conceptions of the Wisdom Religion."

ANSWER. This reply is not exhaustive of the subject but will cover the inquiry. We cannot give the "views" asked for, since it is not clear what is wanted. The correspondent speaks of "metaphysical thought" evidently meaning the strained use made in America of the term. As we do not wish to pronounce on this without experience on the spot, the writer's wish cannot be gratified. But we cannot help noticing that she claims for her branch of this so-called "Science" a pre-eminence over a rival in the field, namely "Christian Science," the latter being, the same as the other however, except that it is more or less closely attached to Christianity. As our correspondent infers that because she has been cured "the infinite resources of the Master are at her command," those resources and that Master (or Spirit) could easily show her that Christian Science is just as good as her own.

We know little of either, except, perhaps, that both show an arrogance in their supposed superiority over Science, Theosophy, and everything else in creation with results that do not seem to us proportionate with the loud claims made. We have received, however, a letter from a prominent Christian Scientist who is as distinguished a metaphysician as she is a valuable and good theosophist; and we mean to treat of it at length in our next number. Meanwhile, we must reply a few words to Miss S. Clark's queries.

The main question with her is, why do prominent, or any, theosophists use medicine for cure of disease? We think all theosophists have the right to do so or not, as theosophy is not a system of diet, or that which is simply to help our bodies, but is a metaphysical and ethical system intended to bring about among men a right thought to be followed by action. There are deep questions involved in the matter: deeper than our correspondent

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1889.

will solve in one life. We have no objections against anyone getting cured in any way they think good, but we have decided objections to "mind-curers" or "metaphysicians," taking theosophists to task for not adopting their system and at once discarding all remedies. They argue that because they were thus cured, others must go the same road. This is our present difference with mental healers, and our correspondent should know that theosophists grant to all the right to use or dispense with medicine and claim for themselves similar privileges. They do not meddle with other persons' liberty of thought, and demand the same independence for themselves.

Evidently Miss Clark has not reflected that "prominent theosophists" use medicine because of some bearings of Karma upon their lives and on account of its occult properties; nor has she, apparently, thought of what is called "delayed Karma"; nor that, perhaps, through too much attention to her body she is reaping a temporary enjoyment now, for which, in subsequent lives, she will have to pay; nor that again, by using her mind so strangely to cure her body she may have removed her infirmities from the plane of matter to that of the mind; the first effects of which we can trace dimly in her strictures on "Christian Science," as she has acquired a slant, as it were, against the latter and in favour of her own, and a tone of lofty superiority with the Theosophists.

The claim that "the infinite resources of the Master" are within our present reach is not tenable, and the use of the text, "Truth shall make us free," to show freedom from ills is not permissible. At any rate, *truth* does not seem to have made *all* mental Scientists free from conceit and prejudice. The man who uttered the words had, himself, a certain infirmity, and we think freedom of mind and soul is meant only. The acceptance of Truth and the practice of virtue cannot avert Karma waiting from other lives, but can produce good effects in lives to come, and what the extreme practice of mental curing does is to stave off for a time an amount of Karma which will, later on, reach us. We prefer to let it work out naturally through the material part of us and to expel it quickly if we may with even mineral remedies. But for all that we have no quarrel with mental healing at all, but leave each one to his or her own judgment.

Finally we would say that whenever it shall be proved to us and the world in general that among all the hosts of Mental curers, Mind healers, Christian Scientists, *et hoc genus omne*, there is even a large majority in *perfect bodily health*, instead of as at present only a minority, though a noisy and boastful one—then will we admit the justice of the arrogant claims made by our correspondent.

Cures—real, undeniable cures have been effected at Lourdes also, but is that any reason why we should all become Roman Catholics?

"When you begin with so much pomp and show,
Why is the end so little and so low?"

DISAPPEARANCE OF ASCETICS AT WILL*

WE often read of Yogees and Rishees disappearing on a sudden; a moment before, they were speaking to a king or his ministers, their mission ends and they disappear. How could they do so? Did they appear in their Mayâvi Rupa? Could they dissolve their physical bodies at will and re-form them? I was often confronted by these questions but could not answer satisfactorily; many of our Saints have thus disappeared, a few even after the Mahomedan Conquest of India. One was seen to enter a temple for the apparent purpose of worship, but was never seen to come out again; the temple had but one door and no windows; he was living near the temple long since—in his physical body; his work ended, he disappeared on a sudden.

2. Now it must be understood that in all such phenomena what is absolutely necessary is a developed and trained will and a strong power of concentration practised for a long time. The Yogi simply hypnotizes the persons present and passes out unobserved. To a person thus trained it is only necessary to concentrate on the thought that his body is without a rupa, and as a strong-scented essence when opened in the midst of an assembly affects all present, that focalized thought sends out rays on all sides and affects or hypnotizes those standing near; and they do not see the Yogi, though he might pass by them or be close to them. That this can happen has been already proved in France and other places by hypnotic experiments.

3. But no such successful concentration is possible without preliminary training, without long practice. In those days they never tried to know something of every thing, but each tried to *excel in that which appeared best suited to his nature*.

4. The Yogees in those days mixed more freely with men, and perhaps the conditions were more favorable then. It was only after the battle of Kuru Kshettra and the death of Sree Krishna that they retired to thenceforth live in a secluded sacred spot where the influence of the Black Age would not be felt.

5. And now Antardhanam, as such disappearance is called, is no longer regarded by our Indians, educated in the science of the West, as belonging to the realm of truth and reality, until western hypnotism, a monster infant of occult laws, shows them that Antardhanam is not an impossibility after all.

6. But that power of Concentration, that preliminary training are no longer to be found in us. We aim at knowing all about everything, can talk on a variety of subjects which must have be-

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

wildered many a sage, had they been living still, and we are always *active* and talking, and imagine that we are progressing.

7. Thus in the Yoga Sutra of Patanjali we find in the twenty-first Sutra of Bibhuti Padu that on concentrating on the rupa of our body, its visibility being suspended, there is no more union with the power of seeing, and Antardhanam is accomplished. Now it must be understood that in order that we might see an object three things are necessary, viz.: 1. The visibility of the object; 2. Our power to see; and 3. The union of the two. If, for instance, there be no transparent media between our eyes and the object to be seen, the first condition is wanting and we do not see it; if, again, the object is visible but our eyesight is not strong enough, we do not see it because condition No. 2 is not fulfilled. It sometimes happens that being deeply absorbed in thinking we sometimes do not see an object though perfectly visible to us and our eyes directed towards it; in this case there is no union between the two. To make an object invisible, therefore, we should cut off this *union*; in order to do this, the minds of others must be affected, and this is done by a trained and concentrated will.

KALI PRASANNA MUKHERJI.

Barakar, India, September 10, 1893.

ED. NOTE.—The aphorism of Patanjali on the subject of this article is No. 21, Book II, and in the American edition reads as follows:

By performing concentration in regard to the properties and essential nature of form, especially of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *sattva* which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

In the old edition and in that published later by M. N. Dvivedi, the word used for concentration is *sanyama*. This is to be translated as concentration, and also "restraint", which comes to the same thing. The aphorism raises the issues made by modern science that no disappearance is possible if the object be in line with a normal eye and there be light and the like. Hypnotism has for some made the modern view a little doubtful, but many deny hypnotism, and the cases of disappearance in those experiments have all been but disappearances for the senses of but one person who is admittedly under some influence and is not normal in organ and function. The author cites alleged cases of complete disappearance of ascetics from the sight of normal persons normally exercising their senses. It is not a case of hypnotism collectively or otherwise, but should be distinguished from all such. In hypnotic cases normal function is abated and the mind imposed with an inhibiting idea or picture which seems real in action to the subject. In the cases of the ascetics there is left to those about perfect

control of their organs and senses, the powerful mental action of the ascetic bringing into play another law, as indicated in the aphorism, which prevents the senses, however normal, from seeing the form of the ascetic. Form, it is held by the occultists of the school to which Patanjali must have belonged, is an illusion itself, which remains for the generality of people because they are subject to a grand common limitation due to the non-development of other than the usual senses. It would seem that all clairvoyance might prove this, as in that it is known by the seer that every form visible to our eye has extensions and variations in the subtler parts of its constitution which are not visible on the material plane. The illusionary nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-perception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. This may seem labored, but it is in consequence of our language and ideas that such is the case. I have known some cases in the West of disappearances similar to those mentioned by the foregoing article, and in *Secret Doctrine* and, I think, *Isis Unveiled* are some references to the matter where the author says the power conferred by this is wonderful as well as full of responsibility. While very likely no Theosophist or scientist will be able to use this power, still the cases cited and the explanation will go towards showing that the ancient Rishies knew more of man and his nature than moderns are prone to allow, and it may also serve to draw the attention of the mind of young Indians who worship the shrine of modern science to the works and thoughts of their ancestors.

ON THE LOOKOUT

Mr. H. G. Wells has attained deserved fame for fiction that is interesting. Doubtless had he been a scientist instead of a novelist, he would be the colossus of the age, for he has real imagination, and his theories as a scientist would be no more false and much more lively reading than the current productions of the men of letters among the various scientific bodies—"men of letters," we surmise because of their alphabetical appendices. In "First Men of the Moon," Mr. Wells writes, for instance:

"The insect type of anatomy has, fortunately for man, never exceeded a relatively very small size on earth. On the moon, owing to

lesser gravitation, a creature certainly as much insect as vertebrate seems to have been able to attain to human and ultra-human proportions. . . .

"All seemed to present an incredible exaggeration of some particular feature; one had a vast right forelimb, an enormous antennal arm, at it were; one seemed all leg, poised, as it were, on stilts; another protruded an enormous nose-like organ beside a shapely speculative eye that made him startlingly human until one saw his expressionless mouth. The eyes were strangely varied—some quite elephantine in their alertness, some huge pits of darkness."

Far be it from us to hazard that Mr. Wells may have been having his little English joke at certain respectable and eminent F. R. A. S., whose fictions are printed from time to time as scientific contributions—fictions not nearly so plausible and certainly not nearly so entertaining. Astronomical observers having for the moment grown weary of Mars and Venus, are writing of the possibilities of life on the moon, at any rate, and they may as well have drawn their inspiration from Mr. Wells as from anything observable through a telescope. Their alleged basis, however, is the change observed in various portions of the moon's surface which "might" proceed from the action of living beings.

Students of Theosophy find the moon a fascinating subject for consideration due to the hints thrown out by H. P. B. concerning the "mother of the earth." Those hints make it certain that the only changes going on on the moon are those of disintegration, and that the moon is gradually dissolving. The planet is said to be a "corpse" and without organic life, and so old a book as the *Bhagavad-Gita* makes the affirmation that the life that is there is astral and certain shades of men are declared to go for their post-mortem sojourn to the "regions of the moon." Perhaps in sober fact Mr. Wells, without realizing it, was looking in the "lunar," i. e., astral, light and seeing some of the stuff and shapes of which dreams are made.

Prof. Thomas C. Chamberlin, head of the department of geology of the University of Chicago, has published, under the title of "The Origin of the Earth," a new theory of the genesis of the planet colloquially known as the "earth." Essentially, his theory is paralleled by the coral reefs: he thinks the building of the earth originated through the "progressive growth of cellular matter." Later on aggregations of this cellular matter formed the earliest organic structures, and so on down to the complex and heterogeneous structures of today. Although the learned professor is personally of the opinion that "what we regard as merely material is at the same time spiritual," he is still tethered to the ancient scientific guess that "what we call the living" emerges "from the inorganic."

Biologically speaking, all scientific theories belong to the order of the ephemeridæ. They are so short-lived that not merely does each generation hatch a new swarm from the larvæ of the old, but he is not really of the order *pour la merite* among scientific bodies who does not emanate at least two "working hypotheses" in his day. The facts so laboriously accumulated by our scientists form a respectable cenotaph, and for their efforts in that direction they are entitled to all praise. What wearies the patience of the genuine devotee of knowledge is that the "facts" discovered by scientific students are "as three grains of wheat hidden in three bushels of chaff" of pure speculation, and the whole presented as the bread of wisdom to the popular mind. Yet the winds of fate are none the less every day blowing these unwilling Columbases nearer the new-old wisdom of the ancients. Some student fifty years hence, reading these lines, will wonder, perhaps, how the scientists of the early twentieth century could have been so blind as not to grasp intuitively the truth of the great statement in the *Secret Doctrine*, which we here set down in contrast to Professor Chamberlin's *cul-de-sac* of inductive fancy:

"The worlds, to the profane, are built up of the known elements.

To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter."

Theosophical students everywhere must have read with interest a published article by Horatio Bottomley, the well-known Englishman, under the question caption, "Are They Really Dead?" The salient idea of Mr. Bottomley is thus expressed:

"Putting all legend and allegory on one side, I am convinced that the universe is permeated by an ocean of vital force—life fluid—which is ever flying into and out of (at birth and death) every living thing, vivifying, magnetizing it, according to its receptivity. . . . It lasts until the magnet gives out, and then flies back, unaltered, to the great sea. It is never lost, and in that sense the soul of the meanest living thing is immortal. . . . The great store of life force is always tending toward a higher or a lower degree of divinity. In other words, until all mankind is exalted to a true nobility of character, we can never, in the hackneyed phrase of the churches, enter the Kingdom of God."

Mr. Bottomley speaks of the "Buddhist doctrine of Karma," but does not grasp the fact of reincarnation, without which the idea of Karma is meaningless. And he is profoundly awed by the scientific repute of Sir Oliver Lodge, so that "I dare not question the validity of evidence that has satisfied one of the most brilliant of modern scientific minds." This position, a common one, and the groundwork of all religious superstition and dogmatism, is not, to our mind, distinguishable from that of Hamlet's courtiers, who saw in the clouds whatever Hamlet saw. They also "dared not question." Yet Mr. Bottomley says "the soul demands surer comfort than is to be found in hackneyed Scripture texts, in dogmas unverified, in icy formularies and stony creeds. Faith must be fed with knowledge. Hope must be founded in fact." Pity it is, that the soul seeking comfort should content itself in the grovelings of necromancy, and any faith take for knowledge the froth of psychism. The rudderless grief of the myriads bereft of loved ones by the present war cries aloud to all theosophists to work without ceasing for the spread of the soul-satisfying doctrines of the Wisdom-Religion. If we credit the all-embracing love and knowledge of the Masters, we must feel that They knew what need would arise in the race, and gave Theosophy into our hands to spread broadcast, not to hoard in the selfish hands of indifferent students.

Astronomers have been utterly unable to find out whence come the comets. Some think they have been flung off from some giant whirling nebula, others that they have been shot out by some big star like Sirius, but all agree that they come from unknown immeasurable distances in space. They all appear to have peculiar orbits, either parabolic or hyperbolic, and those which have entered our own solar system are more or less affected by the influence of one or another of the planets or the sun. Their periodicity is variable and has never been accurately ascertained, but comes under laws of motion—of attraction and repulsion—not known, and differing from the orderly procession of the inhabitants of our solar family. Saturn, Uranus, Neptune, and more particularly Jupiter, are said to have at one time and another "annexed" various comets entering our system of worlds. Jupiter is credited with holding some thirty comets prisoner in a somewhat lunar manner. So much we gather from Prof. Serviss.

It is of interest to contrast the statements of the *Secret Doctrine* with the observations and speculations of modern astronomical students. It is there stated that "the essence of cometary matter is totally different from any of the chemical or physical characteristics with which the greatest

chemists and physicists of the earth are familiar." Yet the Esoteric Doctrine "recognizes the comets as forms of cosmic existence co-ordinated with earlier stages of nebular evolution," and it assigns "*to them chiefly* the formation of all worlds." For, "being scattered in space, without order or system, the World-Germs (Nebulæ of former periods of evolution) come into frequent collision until their final aggregation, after which they become Wanderers (comets). Then the battles and struggles begin. The older bodies attract the younger, while others repel them. *Many perish, devoured by their stronger companions.* Those that escape become worlds." To put it briefly, "the curds in space become comets; these become stars; and the stars (the centres of vortices) *our sun and planets.*" The shortcomings of modern *physical* theories of the origin of comets, planets, and all the embodiments in space are indicated by the statement, "A cosmogonical theory, to become complete and comprehensible, has to start with a Primordial Substance diffused throughout boundless space, *of an intellectual and divine nature.*" And it is this inherent divine and intellectual nature that modern science persistently derides or ignores, and for the lack of the perception of which great truth, modern scientists are themselves intellectual comets wandering in the spaces of their imagination for theories to account for known facts, and compelled from time to time—almost from day to day—by collisions with those facts to change their "parabolic and hyperbolic" orbits of speculation.

The defendants in the late prosecution in England for conspiracy to poison Lloyd George, were represented at the trial by a Hindu lawyer. According to the news reports this advocate astonished the court and spectators by proposing that the accused be "tried by the ordeal of fire," to determine their guilt or innocence. Most Americans and Europeans are familiar with the accounts that have come down from the middle ages, of accused persons being put to the test of walking over hot plowshares, or handling red-hot iron. If they came out unscathed they were accounted innocent, but if burned or scorched divine justice was considered to have branded them with their guilt. The belief that innocence carries its own means of grace and efficacy against unjust accusations is as old as humanity. The Institutes of Manu, the most ancient dissertation on Law, takes account of it and prescribes similar ordeals. It was familiar in ancient Egypt, and to this day is practised amongst various tribes in Africa and Polynesia. Hebrew scriptures and traditions refer to it, and "tried as by fire" is a familiar phrase traceable to the same source. It is the degradation, or perversion, of the actual ordeal that each human soul undergoes at every instant, where every act must meet the fiery ordeal of the indwelling conscience. "My conscience is clear," is the polluted affirmation often used to indicate that a questioned action has been submitted to the ordeal of "the fire of spiritual knowledge." The "ordeal by fire" fell into desuetude, not only because it was a false method of determining guilt or innocence, but because improperly influenced judges let the iron grow cold before submitting guilty but powerful persons to the trial, just as the various forms of religious "indulgences" have made of conscience an *auto de fe*, so that an oath upon one's conscience is no longer efficacious.

In 1888 Madame Blavatsky addressed a letter to the American Theosophists which, looked at after thirty years of history, can be seen to have been written with clear prevision of the world's dangers and of the guardian work necessary to be carried on by all devoted students of the great philosophy she promulgated. We have written of the perverted streams of energy turned into the channels of psychism and astral intoxication, both by theosophical writers and by men high in the intellectual and scientific esteem of mankind. Sir Oliver Lodge with his pitiful necromantic dabbings through mediums is an example of the one, and Elsa Barker's books with their vapid rehashes of spiritualistic "communications" is a tepid illustration of the other. These books have circulated by the scores of thousands and filled the columns of the press, with commendations, comments and speculations. They serve

to show how wide-spread is now become that danger which H. P. B. wrote that the Theosophical Society was founded to minimize. She said:

"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. For by 'materialism' is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*."

For twenty-five years the largest of the theosophical societies and the one with which the general public is most familiar, has done little else than "pander to psychic cravings," so that the good it was intended to do has been transformed into a positive evil. The American and English Societies for Psychical Research have made respectable by a semi-scientific sanction all the evils of mediumship. Gradually more and more men of scientific repute and real ability are being drawn into the maelstrom of astral delusions. "Brutality, hypocrisy, and above all, selfishness," reign in commerce, finance, industry and politics, and have found their fit culmination in the ghastly atrocities of highly specialized and civilized warfare. Great "Foundations" furnish the means for the diligent prosecution of the infamies of vivisection on the dumb brutes; proponents of birth-control, eugenics, mental healing, "will-power," and the like, riot their infections in the name of all that is most holy and sacred. What are all these things but "a blind belief in the materialization of Spirit?" These things are the final fruits of a religion that is superstition and a science that is materialism—the saturnalia following on the divorce of intellect from soul.

Quite in line with the juggernaut of science in other lines of effort is the unspeakable quest for the extraction and injection of serums and lymphs to restore the vitiated human animal to a condition for further orgies of misuse of his divine powers. Just now the eager specialists of the University of California are mad with experiments to extract the "vital principle" of the pituitary body, from which they hope to procure the means to increase the size, longevity and physical and mental vigor of the race. That the organs of the body have other functions and purposes than the purely animal, or that spirituality cannot be attained by chemical extracts and processes, is to the scientific mind pure fallacy and exploded superstition. It enters into the holy of holies of the psycho-physiological structure with no other thought or purpose than to extract new means of "power and enjoyment."

Students of H. P. B. are witnessing in every channel of human effort the immediate effects of that inrush "of the muddy torrents of Kama-loka" of which she wrote. All the divine powers in the being of man are being used to degrade his soul by making it the slave of his senses. The god in man, degraded, is a thing unspeakable in its infamous power of production. The god, deformed and disguised, waits on the animal and feeds it. This is the materialization of Spirit. Nothing can counteract it, nothing can overcome it, but the restoration of the God in man to his rightful sovereignty. It is for this that H. P. B. brought the soul-satisfying doctrines of Karma and Reincarnation and their practical application in the First Object of the *true* Theosophical Society—Universal Brotherhood, and Altruism *in actu*, not merely in name. Never was the opportunity more wide-spread and the need more universal for the great doctrines of the Wisdom-Religion. Who recognizes this is the true Theosoph, the true servant of the Masters, the true Friend of the human race.

THE OSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

JUNE, 1917

No. 8

*"Be more charitable for others than for yourself, and
more severe on yourself than on others."*

—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.



A H M

The glorious sun shines on the evil and the mean man as well as on the good; the earth withholds not her grain and fruits from either high or low, or well-disposed or those whose hearts are black with sin. How shall we, the image of God, hold back our help or sympathy from those who are in need?—*Tibetan Precepts.*

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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.

LITERARY JOTTINGS*

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS

BY AN UNPOPULAR PHILOSOPHER.

THEOSOPHISTS and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged," is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority." I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

* This article first appeared in *Lucifer* for September, 1892.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it, *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

* Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who to-day lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male "flowers of evil," the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic

mancenillier—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed," saith David. But since the "authorities," social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are not always those of the Lord; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities," which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option, without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of pre-

serving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities," their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however "unpopular," seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

PROVERBS FROM LUCIFER*

Restrain, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind; let the riches thou possessest be acquired by thy own good actions, with those gratify thy soul.

The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

Who is thy wife, and who is thy son? How great and wonderful is this world: whose thou art, and whence thou comest? Meditate on this, my brother, and again on this.

Be not proud of wealth, and attendants, and youth, since time destroys all of them in the twinkling of an eye; check thy attachment to all these illusions, like *Maya*; fix thy heart on the foot of *Brahma*, and thou wilt soon know him.

As a drop of water moves in the leaf of the Lotus: thus or more slippery, is human life. The company of the virtuous endures here but for a moment: that is the vehicle to bear thee over land and ocean.

* These proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

ELEMENTALS*

BY H. P. BLAVATSKY.

THE Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest "Gods" down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings—the primordial germ of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the

*This article first appeared in *Lucifer* for August, 1893.

"degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion of his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious *and terrible affinity.* . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtle, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, *Magic* (a science that violates Nature) exists not; it is *but the science by which Nature*

can be controlled. Now, in space there are millions of beings, *not literally spiritual*, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.*¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive.* An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Aryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which in-

¹Bulwer Lytton, *Zanoni*.

²Plutarch, *De Isid.*, ch. xxv., p. 360.

spired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that *Souls* inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a dæmon, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the "Samothraces" was a designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were revered during a part of the Mysteries. Belief in Gods, in Larvæ and Umbræ, was a universal belief then, as it is fast becoming—*now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings.¹

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

¹ *De Natura Deorum*, lib. i. cap. xviii.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that Fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or, as he spells it, “the fakir Kovindasami’s” phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Shâstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, “Nachapunarâvarti,” “I shall not come back,” and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and represent the human element.”¹

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods, Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our Planetary Chain are the “Mind-born Sons” of the latter, and—*their instructors likewise*. For, though in one sense they are all Gods and are all called Pitris

¹Let the student consult the *Secret Doctrine* on this matter, and he will there find full explanations.

(Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("*non*-Fire-givers")¹ i. e., as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the "fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris, the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vāyu Purāna* and *Harivamsha*, also *Rig Veda*); three of which classes are Arūpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jīva ("seven lives," now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arūpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Akāsha) to produce beings that became objective and having a form.² But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the 'Circle Squared' or immersion of pure Spirit), before the first could be instructed" (*Sansk. Comment.*). Then only, could perfect Beings—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which all is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of

¹ In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brāhmins, with a view also to serve orthodoxy, explained the two, by an invented fable; the first Pitris were "sons of God" and offended Brahmā by refusing to sacrifice to him, for which crime, the Creator cursed them to become fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—Pitris. This is the *exoteric* version.

² We find an echo of this in the *Codex Nazaracus*. Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the mud (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the "Spirit" (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the "Spiritus" conceives and brings forth "Seven Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, vol. i. 298-300 *et seq.*)

the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinates all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prākritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"¹ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the *Mādan*, a generic name indicating wicked elemental spirits, half brutes, half monsters, for *Mādan* signifies one that looks like a cow. He is

¹ *Idra Suta, Zohar, iii. 292b.*

the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." Shûla Mâdan is another mischievous spook. He is the *furnace-demon*, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i. e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still

more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.¹

The ancient Egyptians, who derived their knowledge from the Aryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of "Elementaries" and "Elementals." The highest of the former in intelligence and cunning are the so-called "terrestrial spirits." Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has grad-

¹Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than our "moon in the shape of a dust-bin to collect the sins of men!"

ually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Eliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquiæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The "privation" of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external

property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedāntin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "Elementals"—better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdoms. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist

really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

(To be continued.)

A WORD ON PRONOUNS*

IT is claimed that civilization cannot alter the nature of the savage. If there be any withdrawal of the restraining influences of civilization, his tendency is inevitably "back to the blanket," and to snake-worship, or whatever form of worship his ancestors may have been given to. This desire to fall down and worship something, or somebody, appears to be one of the proclivities of the human mind not to be eradicated,—not in this age, at least. It was born in the blood, and does not seem to have been civilized out of it, whether the blood be black or white. Carlyle calls it "hero-worship."

These reflections were started by seeing the personal pronouns of the Himalayan Brothers printed with "caps," as the printers say. As, in their case, the name "Brothers" has become a proper name, it may legitimately be capitalized to distinguish it from the name of any, or all other, brothers; but why capitalize their pronouns? Those referring to Christ are usually printed with caps, but it would seem much better to omit them. Can a capital letter add to his glory, or the absence of it detract therefrom? Neither does it add to that of the Himalayan Brothers. The only thing it does do is, in some sort of fashion, to gratify the craving of the human heart to worship in some way, even if it be only the weak sort of adoration expressed through an enlarged letter. These Brothers themselves, if they are what they are represented, would, I fancy, look upon these capitalized pronouns (if their attention were called to them at all) with a smile of pity for this desire to worship and adore. They, of all others, would not wish this empty honor. The higher one rises in the scale of life, the farther the desire for worship and empty honors recedes from him or her. Let us honor all true worth and nobility of character, but never "crook the pregnant hinges of the knee" to any. The Brothers on the Asiatic mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honor those who do succeed, but the silly worship of the past let us strive to outgrow.

FRANCES ELLEN BURR.

* This article was first printed by William Q. Judge in *The Path* for April, 1889.

NOTE. We have printed the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the “Brothers” spoken of by the writer. We distinctly disagree with Miss Burr when she describes the capitalizing in *Path* or elsewhere of the pronouns used for the “Brothers” as “hero worship,” and also with her suggestion that the use of such capitals shall be dispensed with. Her article has not been thus *disfigured*, since she herself omitted the caps. Nor can we agree that the Adepts referred to are, as she says, “simply human like the rest of us,” for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Every one is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not “simply like the rest of us.” The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower unperfected human gods is beyond our power to measure. And the difference is so great that the writer’s second last sentence should be altered to read that, “while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is.”—[Ed. *Path*.]

FROM THE MUNDAKA UPANISHAD*

When a man’s nature has become purified by the serene light of knowledge, then he sees him meditating on him as without parts.

That subtle Self is to be known by thought there where breath has entered fivefold—for every thought of men is interwoven with the senses, and when thought is purified, the Self arises.

Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains.

* These Extracts are selected from some that were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

STUDIES IN ISIS UNVEILED

IV.

EVOLUTION OF THE SOUL.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

ESOTERIC philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit and matter from the beginning. While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered; for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in a latent state; the evolution of our visible universe must have had a beginning. This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is co-eternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings?

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. Upon inaugurating an active period, an expansion of this Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness" solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still

more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed in and taught by all the ancient peoples. The Hindu doctrines teach of two Praiayas or dissolutions; the one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. A partial cataclysm occurs at the close of every "age" of the world, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent one.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi-spiritual*, then condensed itself more and more, until its physical development. Our physical planet is but the hand-maiden, or rather the maid-of-all-work, of the spirit, its master. The allegorical curse under which it labors, is that it only *procreates*, it does not *create*. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand—its own Redeeming Spirit—at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep"—A MYSTERY. The ancients were philosophers, consistent in all things. Hence they taught that each of these departed worlds, having performed its physical evolution, and reached—through birth, growth, maturity, old age, and death—the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits.

Eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. Of these twelve transformations,* the earth after each of the first six is grosser, and

*These "transformations" refer to the greater and lesser Zodiacal cycles which mark the numerous geological changes on the septenary globes during the immeasurably long course of evolution, and must also include such changes as occur in the passage of life from an old planet to a new one as in the case of the moon and our earth.

[EDITOR THEOSOPHY.]

everything on it—man included—more material, than after the preceding one: while after each of the remaining six, the contrary is true, both man and earth growing more and more refined and spiritual with each terrestrial change. When the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn. If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The Hermetists held every particle of matter contains within itself a spark of the divine essence—or light, *spirit*—which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter."

The pre-existence and god-like powers of the human spirit were believed in by most all the sages of ancient days. The slow development from pre-existing forms was a doctrine with the later Rosicrucians. The Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and of species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. The Pythagorean *Monad*, which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still, the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution, which, throughout millions of ages and successive

transformations, has pushed the entity onward; and when it shall find itself re clothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

The doctrine of the immortality of the soul dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself*; when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life, the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through the cycles and spheres of individual life, physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reassert its existence, except in the cases of those more spiritual natures, which, with every cycle, became more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal—the soul, *per se*, is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle. The cycle is moving down, and as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self.

Man before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato—the X cross within the circle. The grand cycle includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach—each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes.

The "coats of skin," mentioned in the third chapter of Genesis as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yogas**; the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. *These cycles, according to the Chaldean philosophy, do not embrace all mankind at one and the same time.* Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization. Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. We must go deep indeed into the ab-

*This is evidently a typographical error. The correct word is *yugas*. [EDITOR THEOSOPHY.]

struse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep of the majestic thought of its exponents.

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have pre-existed in the parent of this race. Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis." The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature. For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason. In the Mysteries were symbolized the pre-existent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or re-union with spirit. The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into the higher ones must emanate from the higher spiritual ones, and when arrived at the turning point, be re-absorbed again into the infinite. The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. "Out of him and through him and in him all things are." This is purely Hindu and Brahmanical. The present earth-life is a fall and a punishment. The soul dwells

in "the grave which we call *the body*," and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Is not this the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature of Buddhistical philosophy? Basing all his doctrines on the presence of the Supreme Mind, Plato taught that the *nous*, spirit, or rational soul of man, possessed a kindred nature, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. The basis of this assimilation is always asserted to be the pre-existence of the spirit or *nous*. The greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature—the only aspect under which the Deity will allow itself to be viewed and understood—and their demonstrations, are rejected. The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticize their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the initiates who, like Plato, *did not dare* write them. *In no country were the true esoteric doctrines trusted to writing.* Therefore, those few speculations on the material and spiritual universes which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Who, then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all they knew, and knowing far more, knows also that they knew little, if anything? This "secret doctrine" contains the alpha and omega of universal science; therein lies the corner and the key-stone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, although practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism.

Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock. The secrecy preserved by these sub-lodges, as well as by the one great and supreme lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery. But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even a *name*, though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to lift a corner of the veil which shrouds the majestic doctrines of old. The key must be turned *seven* times before the whole system is divulged. We will give

it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 428; i, 429; ii, 264-5; ii, 424; ii, 420; ii, 455-6; i, 330; i, 433; i, 258; i, 285; i, 251; i, 257; i, 238; i, 212-13; ii, 362; ii, 366; ii, 469; ii, 263; i, 293-4; i, 6; i, 294; i, 295; i, 296; i, 297; i, 152; i, 153; i, 155; i, 612; i, xvi; i, xiv; i, 7; i, xvi; i, xiii; i, xi; i, 424; i, 510; i, 271, f. n.; i, 511; i, 561; ii, 216; ii, 123; ii, 307; ii, 460; ii, 461.

FROM THE UPANISHADS*

Well, then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after reaching death.

Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.

He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.

As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the Sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.

There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.

* * * * *

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

KATHA-UPANISHAD.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

(Continued.)

V.

THE ancient doctrine of the constant, eternal change of every atom from state to state, is founded upon, or rather grows out of, another which postulates that there is no such thing as dead matter. At every conceivable point in the universe there are lives; nowhere can be found a spot that is dead; and each life is forever hastening onward to higher evolution. To admit this, we must of course grant that matter is never perceived by the eye or through any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, say the sages, the thing denominated "matter" by us is an illusion. Even the protoplasm of the schools is not the original matter; it is simply another of the phenomena. This first original matter is called by Paracelsus and others primordial matter, the nearest approach to which in the Eastern school is found in the Sanskrit word *mulaprakriti*. This is the root of matter, invisible, not to be weighed, or measured, or tested with any instrument of human invention. And yet it is the only real matter underlying all the phenomena to which we erroneously give its name. But even it is not dead, but full of the lives first referred to.

Now, bearing this in mind, we consider the vast solar system, yet vast only when not compared with the still greater aggregation of stars and planets around it. The great sidereal year covered by the sun in going through the twelve signs of the zodiac includes over 25,000 mortal years of 365 days each. While this immense circuit is being traversed, the sun drags the whole solar system with him around his own tremendous orbit, and we may imagine—for there are no observations on the point—that, while the 25,000 years of travel around the zodiac have been passing, the solar system as a whole has advanced along the sun's own orbit only a little distance. But after millions of years shall have been consumed in these progresses, the sun must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain—conditions and states of which our scientists have never heard, of which there never has been recorded one single phenomenon; and the difference between planetary conditions then and now will be so great that no resemblance shall be observed.

This is a branch of cyclic law with which the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behavior

under different conditions in other stellar spaces long ago left behind, they have some basis upon which to draw conclusions as to what will be the state of things in ages yet to come.

This brings us to an interesting theory offered by Theosophy respecting life itself as exhibited by man, his death and sleep. It relates also to what is generally called "fatigue." The most usual explanation for the phenomenon of sleep is that the body becomes tired and more or less depleted of its vitality and then seeks repose. This, says Theosophy, is just the opposite of the truth, for, instead of having suffered a loss of vitality, the body, at the conclusion of the day, has more life in it than when it waked. During the waking state the life-waves rush into the body with greater intensity every hour, and, we being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with life. If this periodical adjustment did not occur, the life current would destroy us. Any derangement of the body that tends to inhibit this adjustment is a cause of sleeplessness, and perhaps death. Finally, death of the body is due to the inequality of the contest with the life force; it at last overcomes us, and we are compelled to sink into the grave. Disease, the common property of the human race, only reduces the power of the body to adjust and resist. Children, say the Adepts, sleep more than adults, and need earlier repose, because the bodily machine, being young and tender, is easily overcome by life and made to sleep.

Of course, in so short an article, I cannot elaborate this theory; but, although not probably acceptable now to Science, it will be one day accepted as true. As it is beginning to be thought that electricity is all-pervading, so, perhaps, ere long it will be agreed that life is universal even in what we are used to calling dead matter.

As, however, it is plain to any observant mind that there seems to be more or less intelligence in the operations of this life energy, we naturally approach another interesting Theosophical doctrine as to the beings and hierarchies directing this energy.

VI.

While studying these ancient ideas, we may as well prepare ourselves to have them clash with many long-accepted views. But since Science has very little save conjecture to offer when it attempts to solve the great problems of genesis and cosmogenesis, and, in the act of denying old dogmas, almost always starts with a hypothesis the Theosophist may feel safe. In important matters, such as the heat of the sun or the history of the moon there is no agreement between scientists or astronomers. Newton, Pouillet, Zöllner, Secchi, Fizeau, Waterston, Rosetti, and others all differ about the

sun, the divergence between their estimates of its heat being as high as 8,998,600 degrees.

If we find the Adepts stating that the moon is not a mass thrown off from the earth in cooling, but, on the contrary, is the progenitor of this globe, we need not fear the jeers of a Science that is as uncertain and unsafe in many things as it is positive.

Had I to deal only with those learned men of the schools who abide by the last utterance from the mouths of the leaders of Science, I should never attempt the task of speaking of the beings and hierarchies who guide the lives of which I wrote in my last. My pen would drop from a hand paralyzed by negations. But the spiritual beliefs of the common people will still be in vogue when the learned materialist has passed away. The great Immanuel Kant said: "I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connection with all immaterial natures in the spirit world, that it reciprocally acts upon these, and receives impressions from them." And the greater number of men think so also.

That there are hierarchies ruling in the universe is not a new idea. It can be easily found to-day in the Christian Church. The early fathers taught it, St. Paul spoke of it, and the Roman Catholic Church has it clearly now in the Book of the Ritual of the Spirits of the Stars. The four archangels who guard the four cardinal points represent the groups of rulers in the ancient system, or the heads of each group. In that system the rulers are named Dhyan Chôhans. Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that the Dhyan Chôhans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. Mme. Blavatsky, speaking on this subject in her *Secret Doctrine*, quotes from the old *Book of Dzryan* thus:

"An army of the Sons of Light stands at each angle, the Lipika in the middle wheel."

The four angles are the four quarters, and the "middle wheel" is the center of space; and that center is everywhere, because as space is illimitable, the center of it must be wherever the cognizing consciousness is. And the same author, using the *Disciple's Catechism*, writes:

"What is it that ever is? Space, the Anupadaka. What is it that ever was? The germ in the Root. What is it that is ever coming and going? The great Breath. Then there are three eternal? No, the three are one. That which ever is is one; that which ever was is one; that which is ever being and becoming is also one; and this is space."

In this parentless and eternal space is the wheel in the center where the Lipika are, of whom I cannot speak; at the four angles are the Dhyan Chôhans, and doing their will among men on this earth are the Adepts—the Mahâtmas. The harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyan Chôhan and the Mahâtma—on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamantine chains of the law which they do not understand.

When I said that nothing could be spoken about the Lipika, I meant that, because of their mysterious nature and incomprehensible powers, it is not possible to know enough to say anything with either sense or certainty. But of the Dhyan Chôhans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. For the Adepts are living men, using bodies similar to ours; they are scattered all over the earth in all nations; they know each other, but not according to mere forms and Masonic signs of recognition, unless we call natural, physical, and astral signs Masonic. They have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts again have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyan Chôhans. All in their several degrees do that work which pertains to their degree, and although only to the Highest can be ascribed any governance or guidance of nature and mankind, yet the very least occupies an important place in the whole scheme. Freemasons and the numerous mock-Rosicrucians of the day will probably not unanimously accept this view, inasmuch as these Adepts have not submitted to their ritual; but that there has always been a widespread—and, if you please, a sometimes sneaking—belief in such beings and orders, is not difficult to discern or prove.

VII.

An old argument for the existence of an extra-cosmic—a personal—God, is this very intelligence that appears to pervade nature, from which the conclusion is drawn that there is a being who is the intelligent director. But Theosophy does not admit any such God, for he is neither necessary nor possible. There are too many evidences of implacability in the operations of nature for us to be able for very long to cherish the notion of a personal God. We see that storms will rage and overwhelm good and bad together; that earthquakes have no respect for age, sex or rank, and that wherever a natural law has to act it will do so regardless of human pain or despair.

The Wisdom Religion in postulating hierarchies such as those I have previously referred to, does not thereby outline a personal God. The difference between the personal God—say Jehovah

for one—and the Lipika with the hosts of the Dhyān Chōhans, is very great. Law and order, good sense, decency and progress are all subservient to Jehovah, sometimes disappearing altogether under his beneficent sway; while in the Wisdom Religion the Dhyān Chōhans can only follow the immutable laws eternally traced in the Universal Mind, and this they do intelligently because they are in fact men become gods. As these eternal laws are far-reaching, and as Nature herself is blind, the hierarchies—the hosts at the angles—have to guide the evolutionary progress of matter.

In order to grasp the doctrine better, let us take one period of manifestation such as that we are now in. This began millions of millions of years ago, succeeding a vast period of darkness or hibernation. It is called Chaos in the Christian scheme. And preceding that period of sleep there were eternally other periods of activity or manifestation. Now, in these prior periods of energy and action the same evolutionary progress went on, from and out of which came great beings—men perfected and become what to us are gods, who had aided in countless evolutions in the eternal past. These became Dhyān Chōhans and took part in all succeeding evolutions. Such is the great goal for a human soul to strive after. Before it the paltry and impossible rewards of the Christian heaven turn to dross.

The mistake must not be made of confining these great evolutionary periods and the beings spoken of, to our miserable earth. We are only in the chain. There are other systems, other spaces where energy, knowledge and power are exercised. In the mysterious Milky-Way there are spots vast in size and incomprehensibly distant, where there is room for many such systems as ours; and even while we now watch the assemblage of stars, there is some spot among them where the vast night of death is spreading remorselessly over a once fair system.

Now these beings, under the sway of the law as they are, seem perhaps to be sometimes implacable. Occasions are met where to mortal judgment it would seem to be wise or just to save a city from destruction, or a nation from decay, or a race from total extinction. But if such a fate is the natural result of actions performed or a necessary step in the cyclic sweep, it cannot be averted. As one of the Masters of this noble science has written:

“We never pretended to be able to draw nations in the mass to this or that crisis in spite of the *general drift of the world's cosmic relations*. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary personal God, and the immutable laws were but toys to play with, then, indeed,

might we have created conditions that would have turned this earth into an Arcadia for lofty souls."

And so in individual cases—even among those who are in direct relations with some Adept—the law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will "go out like a torch dipped in water."

Such was the end of ancient Egypt, of whose former glory no man of this day knows aught. Although to us she appears in the historical sky as a full-risen sun, she yet had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of civilization is beginning here again is one of the operations of the just and perfect law of Karma to the eye of the Theosophist, but one of the mysterious workings of an irresponsible providence to those who believe in a personal God who giveth the land of other men to the good Christian. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate by the Lipika to whom I referred last week.

VIII.

Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with

the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere?" Nothing.

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development.

It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you please, to be made clear later on.

The great subject of cycles has been touched upon and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos, as they call them—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reincarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. It is because, when we were in Atlantean bodies, we did wickedly, not the mere sordid wicked things of this day, but high deeds of evil such as by St. Paul were attributed to unknown spiritual beings in high places. We degraded spiritual things and turned mighty powers over nature to base uses; we did *in excelsis* that which is hinted at now in the glorification of wealth, of material goods, of the individual over the spiritual and above the great Man—Humanity. This has now its compensation in our present inability to attain what we want or to remove from among us the grinding-stones of poverty. We are, as yet, only preparers, much as we may exalt our plainly crude American development.

Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long-forgotten past. This is why the Americans are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated—then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

(To be continued.)

AROUND THE TABLE

A late Spring rain was attending to the needs of the rose garden—had been gently but busily at the task, in fact, all day long. Now and then a little gust of wind, in imitation of the ruder, more vigorous outbursts of the winter storms, would splash the living-room windows and then drip audibly from the sills. The room itself had been cool enough to make a grate fire seem comfortable, a little blaze, which Big Brother had called a “one-alarm fire”, as he laid and lighted it. “Not too warm to enjoy, but big enough to be genial”, he continued—“and so much more human and companionable than the furnace, don't you think?”

A murmur of assent came from the Family, every one of them at home this evening by some stroke of rare good fortune—and all of them glad of it. Chairs were pulled up; cushions comfortably disposed; lights lowered to the twilight which makes for relaxation and restful conversation. But nobody seemed to want to break the spell of the purring flames, until Spinster yielded to her casual impulse to poke an already “perfectly good” fire, to use Student's phrasing; and the usual play of expostulation and advice as to the best methods of fire nurture began to come from an otherwise good-natured and broad-minded Family.

“Why this sudden need for interference, Spinster?” asked Big Brother, who takes a curious pride in his ability as fire-maker.

"What difference does it make to you, Big Boy?" answered Spinster, calmly administering another quite useless poke to the fire-log, already correctly adjusted.

"Little children should not quarrel," sang Student, airily administering a pat of punishment on Big Brother's broad back, as he bent to readjust the disturbed log.

"Why not be quiet and just enjoy the fire?" asked Mother.

"I would, for my part," said Big Brother, "if Spinster would just leave it alone."

"That's right, my boy, always blame the woman," rumbled Doctor, who had been somewhat abstractedly watching the proceedings. "But it is true that Spinster started it—now just what makes you always want to poke fires, little girl?"

"Why, I—guess I don't know," answered Spinster slowly. "Just an impulse, I presume."

"Automatic instinctive brain functioning—that's what it is," remarked Student, who studies psychology. The Doctor laughed.

"Certainly it isn't intellect," interpolated Big Brother, with unnecessary emphasis.

"My intuition tells me that the Big One is irritated," answered Spinster, "but I won't poke your perfectly good fire any more, since you don't like it."

"Who is this, using my 'four I's,'" demanded Mentor from his chair in the shadow.

"Four eyes," snorted Doctor. "I've heard of three, but never of four. What do you mean, Mentor?"

"It's the letter 'I' that I refer to, Doctor, not the organs of vision at all. Spinster mentioned 'Impulse'; Student spoke of 'Instinct'; the Boy used the word 'Intellect'; and then Spinster mentioned 'Intuition'. Those are the 'Four I's'; and to make it graphic, one might set them down *this way*"——and then Mentor described the diagram which, worked out on paper, would look something like this:—

<p style="font-size: 2em; line-height: 1;">I</p> <p style="margin-left: 0.5em;">MPULSE NSTINCT NTELLECT NTUITION</p>	}	<p><i>The Four 'I's'—</i></p>
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"Tell us something about them, Mentor," asked Spinster. "Yes, *do*," added the Family, in unanimity for once.

"Well, here's a bit of psychology for you, Student, that is real and valuable," began Mentor. "It's psychology from the Theosophical point of view, of course—the only correct and synthetic standpoint in fact.

"Impulse is the first 'I' to consider; it comes from the lower, or *Kamic*, nature—no intellectual or conscious brain action in it, though naturally the brain is engaged, even if we do not realize it. Moved by the lower *Kamic* desire-nature, the working of consciousness

manifests itself in Impulse. And it is always for action, of course. One never has an Impulse to *sit still!*"

"Yes, but what *causes* it," demanded Student. "You have described the nature of the action, which is an effect, but not the *cause*."

"Good for you, Student," answered Mentor. "The cause lies in the being himself—in the Perceiver, in Consciousness. In Impulse, as in any other manifestation, we see the force of Consciousness in action. The more immediate cause—that which *you* are asking for I think—will be found in the phrase 'lack of self-control.' Does that satisfy you?"

Student nodded vigorously.

"Then my poking the fire was from lack of self-control?" asked Spinster aggrievedly.

"Yes, my dear," answered Mentor seriously, "due to that, and to *habit* formed by yourself unthinkingly, as we say, a little inconsiderateness coupled with a desire to move—and to poke."

Big Brother chuckled gleefully.

"Go on, Mentor," said Doctor. "What is the next 'I'?"

"It is Instinct," continued Mentor. "Didn't Student refer to that when she used those long words so glibly a little while ago?" You little realized, young lady, what a field of study lies behind that term. Instinct is the acquired bodily or animal experience of the species—a sort of memory that acts 'automatically', as you suggested. It's the synthetic memory of the cells of the body of the individual, or of the cells that are presently used in the service of mankind in their bodily instruments. All have been used in human bodies over and over again, and the acquired experience through ages of incarnations in bodies is now stored as memory, which manifests as what we call Instinct. Animal Instinct, as shown in the animal kingdom is similarly acquired. A lamb, for instance, which has never encountered a wolf displays fear when the wolf makes its appearance. Nothing in the lamb's life up to that moment has given it cause for fearing a wolf—yet it shows fear. But the memory of the 'lamb cells', if we can call them such, telegraphs to the lamb's brain the results of experience with wolves in other lamb embodiments; and the little animal shows fear. We sum it all up in the word 'Instinct'. Why, even the minerals, in their selective affinities, show Instinct—the experience acquired by Consciousness while manifesting in the embodiments of any particular stage of evolution that is not yet *self-conscious*."

Mentor paused thoughtfully, and then remarked, "You will doubtless see the close relation between Impulse and Instinct. They are two of the 'I's'—one might say 'the two Eyes' of the lower kingdoms functioning in human bodies, or in lower forms."

"Where does Intellect come in, Mentor?" asked Big Brother.

"That was *your* word, young man", was the rejoinder, "and you depend on it too much, I fear. Intellect is cold and hard—yes, and materialistic, it must be admitted. Unless warmed by the spirit

of Intuition, it leads to selfishness, and nowhere else. Intellect is the highest brain action, nothing more; and the brain, as you know, is merely the highest organ of the body, made up from the food we eat. There is nothing spiritual about mere intellection, no soul-wisdom in it. We associate the Intellect with the process of ratiocination, or reasoning from premises to conclusions. All beings have Intellect potentially, the higher animals manifest it rudimentally; man has developed it to a high point—and depends upon it too much, alas, as our intensely materialistic civilization demonstrates.

"And now for Intuition, the last and highest of the 'Four I's'."

"Do give us a short definition of it, Mentor," asked Mother. "I've never heard a good one."

"Well, one can call it 'Rationalized Instinct'," was the answer. "That is a short phrase which will sometimes serve, though really it is not a definitive one. Intuition is the acquired knowledge of the Soul, from experience through many incarnations—just as Instinct is the acquired knowledge of the embryonic souls of the cells, from experience in many embodiments. Man alone—together with Beings higher than man, of course—possesses Intuition. Lower classes of beings have it not, because with them *self*-consciousness has not yet been reached; and *individual* soul has not yet been acquired—for Soul is a growth, an acquirement, you know.

"Did we but take the position of Soul—thinking, speaking, acting and living from that basis—the action of Intuition would not be so rare with us as it now is. We all have the power and knowledge within, which has been acquired through thousands of incarnations as self-conscious human beings; but it rarely manifests directly, and is never at our *command*, if we think and act from the present *personal* basis we assume—as if this body, or these circumstances and surroundings, or this present life, were the *whole* of life, and represented the entirety of our experience."

Mentor paused for a moment, while the Family waited quietly for the application of the teaching that was sure to come.

"There are your 'Four I's'," he said at last—"expressed crudely enough, but sufficiently outlined to give us a basis for thinking and for application. Try to understand and restrain your Impulses; control your Instincts; use your Intellect wisely, but remember it is nothing more than brain action; listen for Intuition and follow it; but check it up by Intellect, and thus a wise balancing of the nature will be maintained.

"And now the class in psychology, *real* psychology—is finished. Student," Mentor added, with a smile.

"And I must go to bed and rest my 'Two Eyes', while I think over the 'Four I's'," chuckled Doctor.

And so the Family dispersed for the night, while Mentor sat silently by the dying fire, thinking back into the past—perhaps of one called in those days "The Greatest of the Exiles," from whose lips our friend and mentor had himself heard, for the first time in this incarnation, the story of the "Four I's".

SOME TEACHINGS OF A GERMAN MYSTIC*

V.

FROM SENSITIVE TO INITIATE.

[From the German of J. Kernning.]

Translated for The Path.

II.

RUPPERT, who had exhausted all means to help his daughter, no longer tormented himself with new remedies; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. "It is a visitation from God," he said, "and as such we must bear it patiently until He sends us help." He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. "What is that you are saying? you fool of a Court Councillor," it exclaimed.

"A little more courteous, I beg of you!" remarked that gentleman.

"Courteous to you, my vassal?" exclaimed the spirit.

"Hardly yet has it come to that!", the guest replied.

"So you think, but I know better!", the demon retorted.

"The fellow will not admit definitions into the question, he feels so certain of his case," laughed the Councillor.

"You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence."

"But I know it now, for you have told me."

"Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait,

* This article was first printed by William Q. Judge in *The Path* for August, 1888.

when you are dead you will make our acquaintance, and we shall have some sport at your expense!"

The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

"Can we not hear something from the good spirit also?", asked the Councillor's daughter. The bad spirit answered: "So long as company of our own kind is present, it cannot approach." This answer frightened the Councillor's wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend's afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, "Help her to strengthen my abiding within her!" Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, "Depart, and leave me in peace!"

The lady was horrified. When Caroline recovered herself, she said, "You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!"

"Do not fear," said her friend; "to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you."

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and

excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his roughness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the

utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and most defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her; they are part of her nature. Abnormal desires, suppressed

passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her; it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me; it is the creation of an affectedly pious, but not devout nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger."¹

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."²

¹ "Obey it as though it were a warrior."—*Light on the Path*.

² The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart, and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous opposition to the enemy. Your house is undermined, its foundations shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(*To be concluded.*)

ON THE LOOKOUT

A restricting clause in the Constitution of the State of California excludes the reading of the Bible in the public schools. Since this volume is the text-book of a dogmatic religion, or rather—of dogmatic theologies almost innumerable—the wisdom of such restriction is apparent to any truly tolerant person. But every little while somebody starts an agitation with the object of changing the present wise provision, and protests appear in the newspapers, voicing some special pleading or other, and often in the name of "tolerance" urging a course of action that would result in quite the opposite. We quote an extract from a recent editorial in the leading newspaper of one of our largest Pacific Coast cities. It is an excellent example of the kind of "logical arguments" advanced to induce a change:

There is a restricting clause in the State Constitution which, an Attorney-General held, excludes the Bible from public schools. It has since been held that no extracts from the Bible may be read, even without comment. By a constitutional regulation California takes the position that the Holy Bible is a dangerous book to place in the hands of boys and girls, that it is so dangerous that not even a selection may be read from it, lest the mind of youth become contaminated thereby.

Extracts from the works of Ingersoll, Payne and the German materialists may be read without limit. . . . But a teacher who would presume to read the Ten Commandments, the biblical story of the flood or the settlement of Palestine by the Jews would be committing a grave offense.

Intolerance was once a charge against the church. It now becomes a charge against the materialist and atheists. There is no law school that does not teach the Mosaic law as the foundation of modern law relating to the possession of property. At least four of the Ten Commandments are taken as the basis for modern criminal law; but a teacher may not even read to a class in civics the history of the origin of these acts.

Some of the greatest poems in our language are without meaning if one does not know the story of the Bible. No other book ever written has given so much to law and literature; yet it is the one book which is forbidden to our public schools. Good God! Think of it! The one book barred from our school children in California!

During the argument before the Assembly committee it developed that the objection to reading extracts from the Bible comes in part from infidels and in part from Catholics and Jews. It has been held that if a teacher is permitted to read extracts from the Bible the way will be opened for proselyting in the schools. This could be evaded easily by having a committee composed of priests, Protestant clergymen and rabbis select extracts from the Bible which would be offensive to none of these and have such extracts published by the State in book form for optional use in the schools.

It is a peculiarly constituted commonwealth in which the one book barred from the public schools is the Holy Bible. What is the matter with California? What are we going to do about it? Shall we continue to let the faddists rule?

Now isn't this kind of pleading truly delicious, with its appeal to the emotions, its pandering to the theological "safe and sane" who constitute a large majority of this paper's readers, its innocent ignoring of any other point of view? Poor children! They presumably have no homes, no parents—no other way of getting at books except through the public schools!

There are no public libraries, no Sunday-schools, no Bible-schools, no Bibles in private homes! What are we coming to! "What is the matter with California?" Nothing very much, Oh noble Editor, except that her children are not going to have to forget "so many things that ain't so" as some of us adults have had, and still have, to do.

It seems to us that the restriction is a wise one, because the enactment is not aimed at the Bible particularly, but against any specific form of religion being taught in the public schools; and it seems beyond question that the Bible, if used, would have a direct sectarian influence.

Information garnered by Dr. H. K. Carroll, religious statistician, in regard to the "church population" of the United States is going the rounds of the current press. One would gain the idea from the figures given that Christianity, as expounded by the various sects, was gaining ground in this country, instead of losing steadily its power and influence as is happily the case. Dr. Carroll's grand total of church membership numbers 40,016,789. The ten largest denominational groups, in order of membership, are:

1. Roman Catholic.....	14,330,370
2. Methodist	7,608,284
3. Baptist	6,534,132
4. Lutheran	2,454,334
5. Presbyterian	2,171,601
6. Disciples	1,337,450
7. Protestant Episcopal.....	1,078,435
8. Congregational	790,488
9. Reformed	514,543
10. United Brethren	366,877

In this connection, the *Christian Herald* (New York) states:

"Twenty-six years ago the total number of Christian communicants in the country was 20,618,000, and the present total shows a net gain of 19,399,000, or 94 per cent. The Protestant Christians of America in full church connection have nearly doubled in a quarter of a century. In this they have greatly outstripped the rate of growth of our population. The nation's increase in population during the same period was about 39,000,000, or 61 per cent. . . .

Now this is exceedingly interesting, if true; but what real strength do the names of people on membership rolls actually give to any religious or ethical movement? Undoubtedly there are many, many thousands of people whose names are listed in the above enumerations who seldom or never go to church, and who in no way give active aid to the churches of which they are nominally members. Many leave the church and its influence without ever formally withdrawing, or securing their "papers" of demittance. In many church societies these old "dead" names are still carried on the membership rolls, the available lists from which a church "census" may be made. Every reader of this magazine undoubtedly is acquainted with numbers of people who come within this category. They have quietly "moved on," away from the old forms and ceremonies, which are so completely out of relation to the stern facts of everyday modern life. Theosophy claims some; but only comparatively few. The many modern movements which *promise much* in the way of present rewards—health and success right here and now, instead of an impossible heaven—attract many people; and there are thousands who become well-nigh *un*-religious, in the great desire for the physical and intellectual pleasures of the day. Doubtless it is better that the old molds that held men's minds in bondage be broken, even if the reaction carries them into present irreligion. On the ruins of the old edifice of cant and

superstition a newer and fairer temple will be built; and all those who, consciously or unconsciously, helped to tear down the old will have their opportunity in the new—since reincarnation is the process through which the world moves on, and “causes sown each hour bring each its harvest of results.”

That the sun is past its prime and has only 15,000,000 years to live, were statements made during a lecture in Pittsburg by Joseph McCabe, of London, before the Academy of Science and Art, says the *Philadelphia Public Ledger*. “It will be warm next summer, but the sun is fading away,” he said. “It is very, very old; it is past its prime of life. In 15,000,000 years it will be cold and dead.” We had thought that the idea that the sun was “burning up,” or “cooling off,” had long since been abandoned by men of science, especially since Professor Tyndall wrote that, “Multiplying all our powers by millions of millions, we do not reach the sun’s expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store. . . .” But here we note in this year 1917 a lecturer, presumably informed concerning the latest scientific theories, giving voice to the old dogma that the sun is “fading away.”

Theosophists to whom the nature of the sun is a fascinating subject for consideration will recollect the series of articles printed by H. P. B. in the old *Theosophist*, under the general title “Some Enquiries Suggested by ‘Esoteric Buddhism.’” These were later reprinted in the volume, “Five Years of Theosophy,” now obtainable, and owned by many students. One of the “Enquiries” was to this effect: “Is the sun merely a cooling mass?” We quote a few extracts from a somewhat voluminous reply:—

Were the sun “a cooling mass,” our great life-giver would have indeed grown dim with age by this time. . . . The Adepts . . . deny most emphatically: (a) that the sun is in combustion, in any ordinary sense of the word; or (b) that he is *incandescent*, or even *burning*, though he is *glowing*; or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. . . . The sun is . . . the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out . . . while there is one man left on the globe, the sun will not be extinguished.

But readers of this will want to turn to the article itself and read for themselves. Meantime a quotation of one statement from the same article might be a handy thing to have in one’s mind when confronted with an assertion like that of Mr. McCabe’s, as quoted at the beginning of this item—“ . . . it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies.”

Phil 29.4



A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

JULY, 1917

No. 9

"If we can all accumulate a fund of good for all the others we will thus dissipate many clouds."

—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.

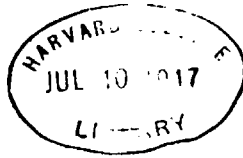
The defined Objects of the Society were as follows:

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.



AMM

He who understands all and knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, the heavenly city of Brahman, the heart. He assumes the nature of mind and becomes the guide of the body of the senses. He subsists on food in close proximity to the heart. The wise who understand this behold the Immortal which shines forth full of bliss.—*Mundaka-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.

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PRACTICAL THEOSOPHY*

THE ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then—pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness,

* This article was first printed by William Q. Judge in *The Path* for July, 1890.

for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and

the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

"Teach, preach, and practise this good law for the benefit of the world, even as all the Buddhas do."

QUILLIAM.

A BUDDHIST DOCTRINE*

英文真宗教旨

THERE are twelve principal Buddhist sects in Japan. There are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shiu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another*," who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it

* This article was first printed by William Q. Judge in *The Path* for Sept., 1888.

from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."¹

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-Shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitâbha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."²

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was

¹See Bhagavad-Gita.—[Ed. Path.]

²12 *Japanese Buddhist Sects*, by Bunyiu Nanjio.

made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved “by his own power”—if he has the requisite strength to hold out—, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, “Faith by one’s own power cannot afford rest to the heart. It is said, ‘Shall I surely attain salvation or shall I not?’ and thus what is called faith is in reality doubt,” but “Faith by the power of another affords rest to the heart. It is said—: ‘I am born by the power of that vow; I shall certainly attain salvation.’ There is not the smallest doubt in the heart.” Another Sutra says: “Those who follow the method of ‘self power’ believe in many other Buddhas; those who follow the method of ‘another’s power’ believe only in the one Buddha, as a faithful servant does not serve two masters.”

In a compilation made by direction of the Eastern Hongwanji of Japan it is said “The appellations ‘true’ and ‘popular’ are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed ‘the popular system.’

“It is said in the Sutra: *‘The living beings in the ten regions, be they householders or houseless.’* * * * Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they

are not as the millet seed to the ocean. * * * The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation:—"Our Founder said: *'brothers within the four seas.'* Faith by the power of another proceeds from Mida. Thus Mida is father and mother; all within the four seas are brothers. The Chinese call foreigners barbarians; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of 'home' or 'foreign.' Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend; two persons the same mind; their spirit is as disseparated gold. One country the same mind; as a golden bowl without defect. All countries the same mind; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha." * * *

"Zendo has said: 'We are truly like this: unenlightened we are subject to the evil of birth and death; for long Kalpas we revolve, sinking and floating in the sea of existence; there seems no cause of escape' * * * But He, Amida Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*"

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the "popular system" gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha's sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

STARS AND NUMBERS*

ANCIENT civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy,—by which the events of so-called brute and inanimate nature (changes of weather, &c.), might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—“is very seriously affected by what takes place in the sun” . . . a connection “is strongly suspected between epidemics and the appearance of the sun’s surface.”¹

And if, as that man of science tells us, “a connection of some mysterious kind between the sun and the earth is *more than suspected*” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potatoe . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a “sun-spot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens

* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

¹ One of the best known vegetable epidemics is that of the potatoe disease. The years 1846, 1860, and 1872 were bad years for the potatoe disease, and those years are not very far from the years of maximum sun-spots . . . there is a curious connection between these diseases affecting plants and the state of the sun. . . . A disease that took place about three centuries since, of a periodical and very violent character, called the “sweating sickness” . . . took place about the end of the fifteenth and the beginning of the sixteenth century . . . and this is exactly the sun-spot period. . . . (*The Sun and the Earth*, Lecture by Prof. Balfour Stewart).

were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siata Purtidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws) believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the "Principles of Astrology" in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archæan views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things" (*De Vitû Pythag*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans,—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gemantria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in Greek. Figurative Gemantria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35) the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura*, and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes" saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell." (*De occulta Phils.* cap. iii. p. cii.) The Pythagorians claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of St. John's *Revelation* it is because that author was a Kabalist.

The wiseacres of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every house-top, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle. Its starting-point was universals, the very existence of which is, "a matter of faith" says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordi-

nary events *above*, as *below*, in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preter-natural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B. C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same with the "star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in 1563 A. D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;* in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceiola on the Island of Ischia, a village in California and the Island of Chio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events, future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Atilla destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i. e.*, the astrological

* H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmen, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend “cloven tongues like as of fire,” and of whom we cannot even say as of the Jerusalem twelve, “that these men are full of new wine,” since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a “Christian” chronology we are afraid, but something else. We said: “Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down*, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John’s *Apocalypsis*—that Kabalistic Book *par excellence*. See for yourselves: $1+8+8+1$ make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, “the number of man.”

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the “Harlot,” the “great Beast” and the “scarlet woman,” and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette*

happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world *and will last for seven consecutive years*. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an *iron head*."

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 ($1+7=8$) in 1818. He died in 1881—the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth $17=1+8=8$. The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8; their marriage April 16—($8+8=16$); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843; ($1+8+4+3=16$, *i. e.*, twice 8). The present Czar, Alexander III., was born February 26, ($2+6=8$); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 ($1+7=8$). His entrance into Moscow for the coronation was on August 17 ($1+7=8$); the Coronation itself being performed August 26 ($2+6=8$); the year of the liberation of the Serfs, 1861, whose numerals sum up 16—*i. e.*, twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist, evidently, from the use he makes of the *Gemantria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH"—8, and "JOD"—10, *i. e.*, 18. United together Heth and Jod form the word "khai," or "Hai," which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khai, khai"—or *live, live*—pronounced emphatically twice; while the year 1881—that of his death read in the

same way, yields the fatal words "Khaī-tze" rendered in English, *thou living one depart*;" or in other words, "life is ended."

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while poo-hooing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potatoe disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

PROVERBS FROM LUCIFER*

Set not thy affections on foe or friend; on a son, or a relation; on war or on peace; bear an equal mind towards all: if thou desirest it, thou wilt soon be like Vishnu.

Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

When the body is tottering, the head grey, and the mouth toothless; when the smooth stick trembles in the hand which it supports, yet the vessel of covetousness remains unemptied.

So soon born, so soon dead! so long lying in thy mother's womb; so great crimes are committed in the world! How then, O man, canst thou live here below with complacency?

* These proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

STUDIES IN ISIS UNVEILED

V.

PRE-EXISTENCE, METEMPSYCHOSIS, REINCARNATION

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?

The Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Prove the soul of man by its wondrous powers—you have proved God!

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit*; such are the principal articles of faith of the Wisdom-religion. Nirvana represents the dogma of the spirit's immortality. To reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. A spirit reaching such a state becomes a *part* of the integral *whole*, but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

Nirvana means the certitude of personal immortality, immortality in *Spirit*, not in *Soul*, which, as a finite emanation, must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence.

Both the human spirit and soul are pre-existent. But while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscient portion of an intelligent whole. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. *Annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i. e.*, change that shape; even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes according to the merits or demerits of the person during his lifetime, and this is metempsychosis. The purifying process of transmigrations—the metempsychoses—esoterically relates to the

* *Karma*.—EDITORS THEOSOPHY.

purely spiritual peregrinations of the human soul. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life.

The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats*. At his death, the Arhat is never reincarnated; he invariably attains Nirvana, the world of *cause*, in which all deceptive effects or delusions of our senses disappear.

The *metempsychosis* was a succession of disciplines through refuge-heavens* to work off the exterior mind, or soul,† *that principle that lives from Karma* and the Skandhas (groups). It is the latter, the metaphysical personations of the "deeds" of man, whether good or bad, which, after the death of the body, incarnate themselves, so to say, and form their many invisible but never-dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally*. It is the astral body of the kabalist and the "incarnated deeds" which form the new sentient self, as his *Ahancara* (the ego, self-consciousness),‡ can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit."

The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution it would be found to supply every "missing link" in the chain of the latter. There was not a philosopher of any notoriety who did not hold to this doctrine, as taught by the Brahmans, Buddhists, and later by the Pythagoreans.

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—i, vi; ii, 116-17; ii, 320; i, 316-17; i, 328; i, 290; i, 289; i, 346; ii, 286-87; ii, 320; i, 8-9; i, 12.

* Devachanic interludes.—EDITORS THEOSOPHY.

† The Personality last lived.—EDITORS THEOSOPHY.

‡ Atma Buddhi-Manas.—EDITORS THEOSOPHY.

ELEMENTALS*

BY H. P. BLAVATSKY.

(Continued.)

ANOTHER class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.¹

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are the principal agents of disembodied but *never visible* "shells" taken for spirits at *séances*, and are, as shown above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term "Elemental" to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to de-

* This article first appeared in *Lucifer* for September, 1893.

¹ Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29th, 1877. A thunderstorm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her "spiritual" experience they can hardly reject her evidence in favour of the occult theories.

scribe what they are, it is better to say that they are "*centres of force*" having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementaries," or the "shells." More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huper-ouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Inter-cosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, main-

taining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sirrh* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant—besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf—there must be a substantial form, which Aristotle called in the horse, the horse's *soul*; Proclus, the *daimon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as "poetical metaphysics" and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a *remnant of superstition*."¹ De Candolle suggests the term "vital movement," instead of vital force;² thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force*."

In the Jewish Kabbalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them

¹ *Correlation of Vital with Chemical and Physical Forces*, by J. Le Conte.

² *Archives des Sciences*, xiv. 345. December, 1872.

all Devs; the Greeks instinctively designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the "ancient" Mexicans knew something of the doctrines of Kâma Loça. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brâhmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy

of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the center which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we—Avichi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the "terrestrial," or "earthly elementaries," in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the "Brothers of the Shadow," living men possessed by the earth-bound elementaries; at times—their *masters*, but ever in the long run falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among

them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible "Brothers of the Shadow"—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading "stars," on the great spiritual stage of "materialization," which phenomenon they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work, *Amphitheatrum Sapientiæ Æternæ*, has a plate with representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus. "It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated"—says the same philosopher, in another passage.

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth's atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on "departing, she *retains* something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic—such as the Dug-pas of Bhûtan and Sikkhim—who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augæides, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. "When you shall see a *terrestrial* Daimon approaching, exclaim, and sacrifice the stone Mnizurin"—exclaims a Zoroastrian Oracle (Psel., 40).

These "Daimons" seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out "devils," by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,¹ for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient Kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and re-passes the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labour.

Speaking of the elementary, Porphyry says:

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.²

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals*. Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their presence.

¹ Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a "superstition" the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose!

² "Of Sacrifices to Gods and Daimons," chap. ii.

We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.¹

The latter proves these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no "devils."

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of those spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighbourhood of the earth . . . and *when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit*. One day they will employ brute force; another, *cunning*.²

Further, he says:

It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods and souls* (disembodied spirits).³

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:

Good Daimons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*.

Further, he corroborates Porphyry, and tells how that:

The *good ones fear not the light*, while the *wicked ones require darkness* . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.⁴

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:

The gods, the angels, and the Daimons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the ele-

¹ *Odyssey*, vii.

² Porphyry, "Of Sacrifices to Gods and Daimons," chap. ii.

³ *Ibid.*

⁴ Iamblichus, *De Mysteriis Egyptiorum*.

mentaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.¹

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence, it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the "invisibles," had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:

Once that thou hast resolved to become a coöperator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*² *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.³

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms,

¹ *Ibid.*, "On the Difference between the Daimons, the Souls," etc.

² We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

³ The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—air is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "Book of Life."

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Akâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther,¹ Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,² are those whom the Christian clergy denounce as "devils," the enemies of mankind!

(To be concluded.)

WORDS OF WISDOM*

There are eight original mountains, and seven seas—*Brahma*, *Indra*, *the Sun*, and *Kisdra*. These are permanent, not thou, not I, not this or that people. What, therefore, should occasion our sorrow?

In thee, in me, in every other, *Vishnu* resides; in vain art thou angry with me, not bearing my approach; this is perfectly true, all must be esteemed equal; be not, therefore, proud of a magnificent palace.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

¹ Virgil, *Georgica*, book II.

² Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. "These spirits," he says, "are deceitful, not by their nature, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for gods and for the souls of the defunct" (*Civit. Dei*. x. 2). So far Porphyry agrees with him; "but they do not claim to be demons [read devils], for they are such in reality!"—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!!!

* These Proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

(Continued.)

IX.

IN dealing with these doctrines one is compelled now and then to greatly extend the scope and meaning of many English words. The word "race" is one of these. In the Theosophical scheme, as given out by the sages of the East, seven great races are spoken of. Each one of these includes all the different so-called races of our modern ethnology. Hence the necessity for having seven great root-races, sub-races, family races, and countless offshoot races. The root-race sends off sub-races, and these divide into family groups; all, however, being included in the great root-race then undergoing development.

The appearance of these great root-races is always just when the world's development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the fourth root-race it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point—the fourth race—that the Theosophical system begins to speak of man as such.

The old book quoted by Mme. Blavatsky has it in this wise:

"Thus two by two on the seven zones the third race gave birth to the fourth;" and,

"The first race on every zone was moon-colored; the second, yellow, like gold; the third, red; the fourth, brown, which became black with sin."

Topinard, in his *Anthropology*, gives support to this, as he says that there are three fundamental colors in the human organism—red, yellow and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully evil practices, both mental and physical, having produced a change in the color of the skin.

The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reincarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obligated as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor. Their great and comprehensive system is quite able to account for rudimentary muscles and traces of organs found complete only in the animal kingdom without having to call a pithecoïd ape our father, for they show the gradual process of building the temple for the use of the divine Ego, proceeding ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it.

X.

It is well now to say, more definitely than I have as yet, a few words of the two classes of beings, one of which has been much spoken of in Theosophical literature, and also by those on the outside who write of the subject either in seriousness or in ridicule. These two classes of exalted personages are the Mahâtmas and Nirmânakâyas.

In respect to the Mahâtmas, a great many wrong notions have currency, not only with the public, but as well with Theosophists in all parts of the world.

In the early days of the Theosophical Society the name *Mahâtma* was not in use here, but the title then was "Brothers." This referred to the fact that they were a band of men who belonged to a brotherhood in the East. The most wonderful powers and, at times, the most extraordinary motives were attributed to them by those who believed in their existence.

They could pass to all parts of the world in the twinkling of an eye. Across the great distance that India is from here they could precipitate letters to their friends and disciples in New York. Many thought that if this were done it was only for amusement; others looked at it in the light of a test for the faithful, while still others often supposed *Mahâtmas* acted thus for pure love of exercising their power. The Spiritualists, some of whom believed that Mme. Blavatsky really did the wonderful things told of her, said that she was only a medium, pure and simple, and that her Brothers were familiar spooks of séance rooms. Meanwhile the press in general laughed, and Mme. Blavatsky and her Theosophical friends went on doing their work and never gave up their belief in the Brothers, who after a few years came to be called *Mahâtmas*. Indiscriminately with *Mahâtma* the word Adept has been used to describe the same beings, so that we have these two titles made use of without accuracy and in a misleading fashion.

The word Adept signifies proficiency, and is not uncommon, so that, when using it, some description is necessary if it is to be applied to the Brothers. For that reason I used Theosophical Adepts in a previous paper. A *Mahâtma* is not only an Adept, but much more. The etymology of it will make the matter clearer, the word being strictly Sanskrit, from *maha*, great, and *âtma*, soul—hence Great Soul. This does not mean a noble-hearted man merely, but a perfected being, one who has attained to the state often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge or to consciousness. Hence they are said to be able to perform the extraordinary feats related by various persons, and also to possess information of a decidedly practical character concerning the laws of nature, including that mystery for science—the meaning, operation and constitution of life itself—and concerning the genesis of this planet as well as the races upon it. These large claims have given rise to the chief complaint brought forward against the Theosophical Adepts by those writers outside of the Society who have taken the subject up—that they remain, if they exist at all, in a state of cold and selfish quietude, seeing the misery and hearing the groans of the world, yet refusing to hold out a helping hand except to a favored few; possessing knowledge of scientific principles, or of medicinal preparations, and yet keeping it back from learned men or wealthy capitalists who desire to advance commerce while they turn an honest penny. Although, for one, I firmly believe, upon evidence given me, in all that is claimed for these Adepts, I declare groundless the complaint ad-

vanced, knowing it to be due to a want of knowledge of those who are impugned.

Adepts and Mahâtmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahâtma, not ceasing to be human, still greater than a Tyndall. The Mahâtma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

Some years ago a well-known Anglo-Indian, writing to the Theosophical Adepts, queried if they had ever made any mark upon the web of history, doubting that they had. The reply was that he had no bar at which to arraign them, and that they had written many an important line upon the page of human life, not only as reigning in visible shape, but down to the very latest dates when, as for many a long century before, they did their work behind the scenes. To be more explicit, these wonderful *men* have swayed the destiny of nations and are shaping events to-day. Pillars of peace and makers of war such as Bismarck, or saviors of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land.

Lincoln always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done. A long array of instances could be brought forward to show that the Adepts have made "an ineffaceable mark upon diverse eras." Even during the great uprising in India that threatened the English rule there, they saw long in advance the influence England and India would have in the affairs of the world through the very psychic and metaphysical changes of to-day, and often hastened to communicate, by their own occult and wonderful methods, the news of successes for English arms to districts and peoples in the interior who might have risen under the stimulus of imaginary reports of English disasters. At other times, vague fears were spread instantly over large masses of the Hindûs, so that England at last remained master, even though many a patriotic native desired another result. But the Adepts do not work for the praise

of men, for the ephemeral influence of a day, but for the future races and man's best and highest good.

XI.

For an exhaustive disquisition upon Adepts, Mahâtmas and Nirmânakâyas, more than a volume would be needed. The development illustrated by them is so strange to modern minds and so extraordinary in these days of general mediocrity, that the average reader fails to grasp with ease the views advanced in a condensed article; and nearly everything one would say about Adepts—to say nothing of the Nirmânakâyas—requiring full explanation of recondite laws and abstruse questions, is liable to be misunderstood, even if volumes should be written upon them. The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution; for, as said by the mystics, the Mahâtma is the efflorescence of an age. The Adepts may be dimly understood to-day, the Nirmânakâyas have as yet been only passingly mentioned, and the Mahâtmas are misconceived by believers and deniers alike.

But one law governing them is easy to state and ought not to be difficult for the understanding. They do not, will not, and must not interfere with Karma; that is, however apparently deserving of help an individual may be; they will not extend it in the manner desired if his Karma does not permit it; and they would not step into the field of human thought for the purpose of bewildering humanity by an exercise of power which on all sides would be looked upon as miraculous. Some have said that if the Theosophical Adepts were to perform a few of their feats before the eyes of Europe, an immense following for them would at once arise; but such would not be the result. Instead of it there would be dogmatism and idolatry worse than have ever been, with a reaction of an injurious nature impossible to counteract.

Hypnotism—though by another name—has long been known to them. The hypnotic condition has often aided the schemes of priests and churches. To compel recognition of true doctrine is not the way of these sages, for compulsion is hypnotism. To feed a multitude with only five loaves would be easy for them; but as they never act upon sentiment but continually under the great cosmic laws, they do not advance with present material aid for the poor in their hands. But, by using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein.

The other class referred to—Nirmânakâyas—constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvâna revolves, for all that they have

not been distinctly considered in it. For, if Max Müller's view of Nirvâna, that it is annihilation, be correct, then a Nirmânakâya is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvâna who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts*: "Step out from sunlight into shade, to make more room for others."

A greater part is taken in the history of nations by the Nirmânakâyas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmânakâyas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmânakâya may have many different men—or women—whom he directs. As Patanjali puts it, "In all these bodies one mind is the moving cause."

Strange, too, as it may seem, often such men as Napoleon Buonaparte are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a Nirmânakâya from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. What he could have done had he remained in France, no present historian is competent to say. The oft-doubted story of the red letter from the Red Man just when Napoleon was in a hesitating mood, may have been an encouragement at a particular juncture. "Whom the gods would destroy, they first make mad." Nor will the defeat at Waterloo be ever understood until the Nirmânakâyas give their records up.

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmân-

akâyas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of to-day. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding "the suppression of Theosophy with a firm hand," and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and—*works behind the scene.*

(*To be continued.*)

THE THOUGHTS OF MARCUS AURELIUS ANTONINUS*

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

See what things are in themselves, dividing them into matter, form, and purpose.

How can it be that the Gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, and men who have had most communion with the divinity . . . when they have once died should never exist again, but should be completely extinguished?

But if this is so, be assured that if it ought to have been otherwise the Gods would have done it. *For if it were just it would also be possible, and if it were according to nature, nature would have had it so.*

From my mother (I learned) piety, beneficence and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living far removed from the habits of the rich.

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

SOME TEACHINGS OF A GERMAN MYSTIC*

V.

FROM SENSITIVE TO INITIATE.

[From the German of J. Kernning.]

Translated for The Path.

III.

Conclusion.

THE next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace

* This article was first printed by William Q. Judge in *The Path* for September, 1888.

be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;¹ and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

Mohrland responded: "Ask the somnambulist wherefore he wanders and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

¹ Note the passage in *Gates of Gold* where it speaks of the pure, the abstract flame being enthroned in the heart of man.

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants."

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises prescribed by Mohrland, and in the course of a fortnight she detected their effect; her heart gained in strength, she became more receptive of external life; but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various

other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit on the other hand, would not renounce his roughness; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came!"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in her eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours! You have learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber.

The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future, and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance. The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland, "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

AROUND THE TABLE

IT had been a very pleasant little dinner—with Mother presiding hospitably at one end of the snowy board and the Doctor rumbling comments and witticisms from the other; with Mentor quietly smiiiiing and enjoying the chatter as he sat between Spinster and Student on one side of the table, and Big Brother assiduous in his attentions to the two fair guests whom his big bulk separated on the other side.

The talk continued unabated after finger-bowl time. Spinster prattled of a dream she had dreamed the night before—itsself a vision of a dinner at which fruits were served.

“And I had such a wonderful pear,” she continued, “one of those beautiful Bartlett pears that had perfectly ripened on the tree—it tasted so good!”

“Hold on there, Spinster dear,” said Student. “Your imagination is running away with you. You didn’t *taste* the pear in your dream, you know.”

“Why I certainly did, Miss Psychology,” answered Spinster, turning surprisedly to her younger sister. “I tasted it—and I *smelled* it, too, if you want to know—so there!”

“But the books say one almost never tastes in dreams, and very seldom smells,” objected Student, laughing at her sister’s earnestness.

“Yes, I know,” broke in Big Brother, leaning forward over the table. “They say that as you tell the dream, after waking, your imagination gets to work and adds a whole lot that never happened in the dream itself.”

“That sounds reasonable,” said Doctor, nodding his head in agreement. “The organs of sense in the body are surely not engaged in the dream, so how could we get the differentiations they give us?”

Spinster is an emphatic little person—when she thinks she is right, at least. “But I didn’t do any imaginative building about this dream at all, Doctor,” she objected, “nor tell about it to anybody until just now. When I woke up this morning the whole thing was there in my head, all at once—details and all. *You* must tell them, Mentor,” Spinster added, turning to her old friend who was quietly enjoying the engagement, “tell them what we were talking about the other day.”

“Have you got your ‘dream book’ with you, Mentor?” chuckled Big Brother. “I didn’t know you qualified as interpreter of dreams!”

“Not an interpreter,” rejoined Mentor, amid the general laughter, “though I’ve been asked often enough by perplexed The-

osophists. But Theosophy does give facts about dreams and the dreaming states that are considerably in advance of our modern psychologists, with their limited range of observation—and which anybody can check up for himself.”

“Well, I *did* taste that pear, didn’t I, Mentor?” broke in Spinner, tenaciously holding to her point.

“Yes, you stubborn child,” answered Mentor, patting her arm paternally, “no doubt you did, for we have all the senses with us when we dream.”

“Why, the organs are in the body, Mentor,” said Doctor aggressively, “and the body gives us nothing when we are asleep. How then can the senses act?”

“Yes, the organs are in the body, Doctor,” was the answer, “but organs are not senses. The nose, ears, tongue—and so forth—are physical centres through which we gain knowledge of the different characteristics of gross matter, but the *real* organs of sense are in the astral body, into which the cells which make up our physical body are builded. The very fact that we do have experience in dreams—as wide, and wider than when we are awake, although the body itself is giving us nothing—is in itself evidence that the real organs of sense are not external, but *within*.

“Now every physical object has its astral counterpart, just as our physical bodies have theirs, and the objects that give us experience in dreams are astral objects, of course—*subjective* to us when we are awake, and acting on this plane of substance, *objective* to us when we dream, and are living and acting and experiencing on the astral plane.”

“You speak with some assurance, Mentor,” argued Doctor, “but it *does* sound reasonable, I must admit,” he added thoughtfully.

“Why these things are known, Doctor,” rejoined Mentor, “just as accurately and scientifically as you scientists know your laboratory tests—much more so in fact. You stop with physics, saying that metaphysics are out of your province—can’t be ‘scientifically demonstrated,’ as your jargon has it. But have you ever thought that physics are born from metaphysics, so to speak; and if you expect truly to understand the former, you must pay attention first to the latter. Physics are the *effects*; in metaphysics alone will one find the *causes*—for the ‘mysteries’ which surround us, and which truly are ‘mysteries’ only to those who insist that they must remain such.”

“Then dream happenings are real?” questioned Student.

“Of course they are real, child,” answered Mentor, beaming at her through the spectacles that can never quite obscure the kindness in his eyes. “Every experience of every kind is real—to the being experiencing it—no matter what plane he may be operating on. We all work in many states, on many planes of matter.

Why, the dream state, generally speaking, is one of the grossest—almost as gross as this waking physical plane we value so highly, and which most of us think, more's the pity, constitutes the whole of life. There are states so high we cannot speak of them understandingly in words, into which we go every night of our lives, waking up in the morning none the wiser—though an accurate knowledge of them, in terms of waking consciousness, is possible for all. There are states of matter so fine that we would misrepresent them if we described them in the words, 'a breath'. We operate in *all* the states, every one of us—every twenty-four hours. But remember: *we* are not these states; nor the bodies, or 'sheaths of the soul', we use while operating in the states; nor any of the experiences we have anywhere—nor all of these put together. We are the Perceiver, who experiences all—the Thinker, the Knower—Consciousness itself. In any consideration of these subjects that is the point to be laid hold of and held to firmly—we must not identify ourselves with mere 'states', if we are to understand them. They are relative; we are absolute—the One Absolute—for the power to perceive, or Consciousness itself, is the same in all."

* "Tell us some more about dreams, won't you, Mentor?" asked Big Brother, as he noted that the fair guests were getting uneasy under Mentor's metaphysics. The Family is more or less able to follow the flights, but the 'stranger within our gates' now and then is often left gasping for breath.

"No time now," replied Mentor, as he noted Mother's signal to leave the table—"not if we are to have the music Spinster planned for this evening. If you want something definite, and of fascinating interest, read what Madame Blavatsky said in regard to dreams. You'll find it in the 'Transactions of the Blavatsky Lodge', written down as She gave it years ago, in London.

* * * * *

Student looked it up later, as may any reader of this magazine. It will be found in the "Appendix" of the "Transactions", of which Mentor spoke, which was reprinted in THEOSOPHY for October, 1916.

A MYSTERIOUS RACE*

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of

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

the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men to our palankin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagangam on the same canal and Guntoor—as affording relief—was great. These palankin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pice* a day, and when the *pice* had the good chance of being transformed into *annas*, existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage-steeds as identical with the palankin-bearers. We were speedily disabused, being told by one of our Brother members—Mr. Kasava Pillai, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadhis*. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADHIS?

The word *Yanadhi* is a corruption of the word "Anathi" (Aborigines), meaning "having no beginning." The Yanadhis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cappala* or *Challa*, "frog-eaters," "refuse-eaters;" and (2) the Yanadhis proper, or the "good Yanadhis." The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The *Cappala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadhis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and handi-coots. They catch the field-mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark *sepia* shade. Their dress consists of a piece of cloth to tie around the head, and of another one to go around the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 1½ p. in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous

reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadhi rarely has less than a dozen of children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field-mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hairs. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

• Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake-bite is common among the higher classes. Devil possession is very seldom among their women. They extract a most efficacious *remedy*, or rather a decoction from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for 20 or 25 families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, which, when paid and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not unfrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted with them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadhis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitive-ness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his foot-marks. Suppose a stranger visited their village at night, a Yanadhi could say that the village was visited by him (a stranger) by simply looking at the foot-steps.

ON THE LOOKOUT

Dr. Leonard Keene Hirshberg of Johns Hopkins University has written an article entitled, "Do White Corpuscles Think and Remember?" In this article he rather ridicules the majority of physicians who still hold to the idea that the brain is the sole organ of thought, and goes on to say, "white blood corpuscles, units of heart tissue, muscle-fibres and eye structures, perceive light, electricity, chemicals, touch, cold, heat, bacteria, poisons, and different colors. . . . A white blood corpuscle shows hunger, fatigue, satiation, sleepiness, pertinacity in pursuit of food, a capriciousness such as preference sometimes for beverages, at others for a vegetarian and again for a carnivorous food. . . . Muscle, eye, tongue, heart fibres, and blood corpuscles show both pleasure and pain . . . even the emotion of fear and self-defense, etc."

To the student of Theosophy this is nothing new, nor does it begin to cover the ground already known to him. While he is glad to see "discoveries?" made now and then in the darkness of materialistic concepts, which when sufficient in number may turn the minds of our scientists in the direction of the occult science of Theosophy, he cannot help wondering why minds as bright and intelligent as those who make these researches, should give no heed to the fact, so often proclaimed, that Theosophy is the science of life, the art of living, and that it provides the key to a correct solution of all the mysteries of existence. It would be interesting to know what Dr. Hirshberg infers from the facts he puts forward. Does he imagine that Man's consciousness is composed of the sum-total of the living conscious cells in his body, and that when some of those cells die, he has lost just so much of his thinking power? Or, does he realize that Man, the Thinker, exists independent of a physical body, and only uses those living cells which compose his body as an instrument to contact physical things? If the latter, why does he not say so and give his reasons for so thinking?

There is one thing that must force itself upon the open-minded researcher eventually, and this is that every form, whether we call it organic or inorganic, is an expression of life, that the universe is embodied consciousness, and that it exists for no other purpose than the evolution of Soul. But before this understanding can be had, the false and misleading course of endeavoring to comprehend Universals by delving in Particulars will have to be abandoned, and the true course adopted of "proceeding from universals to particulars," taking as the point of beginning the Three great Fundamental Truths of the Ancient Science, and holding to them as compass and key for every problem of existence.

Francis Galton's book on "Human Faculties" is arousing some attention from popular writers. The particular point being emphasized at present is the association of color with sound; and examples are given by which this instantaneous association is shown to exist in a small percentage of adults, and is not uncommon to some extent among children. We quote from an article as follows: "Mr. Galton and others have collected many similar examples, and I think that more persons possess a peculiarity of the kind than is usually supposed. Many persons refrain from speaking of it. It is without doubt an expression of the visualizing faculty. With some persons it is enormously exaggerated. . . . I am not aware that any very satisfactory explanation has been found, but Mr. Galton was of the opinion that they were hereditary. At any rate they do no harm, while the study of them may lead to important advances in psychology."

Here again is found the need of the synthetic philosophy and psychology of Theosophy. The study of isolated instances with their varying degrees of perception will never lead to an understanding. The idea of Man, as distinct from his body and faculties, will have to be adopted; it will have to be recognized that Man's essential nature is spiritual, and endowed with creative powers in the sense that it propels evolution; each unit of consciousness evolving for itself a better and better instrument as the need for that betterment is perceived. Once these ideas are grasped it is easy to understand why there are and must be differences in bodies and faculties and that the whole question of manifested powers and faculties depends upon the quality of the instruments so far evolved. Physical heredity and visualizing faculties are not causes, but effects. An understanding of Karma and Reincarnation, or Cause and its continuation—Effect, working in and upon successive bodies, will open the door to most mysteries of physical existence. Sound and color are not separate things, but different perceptions of the same rate of vibration. If it is admitted that each sound shows its appropriate color, one does not need to go very far to comprehend that every perception contains possibilities of recognition by all of our so-far developed five senses. While there may be said to be a normal development of the five senses in mankind at the present time, it cannot be denied that there are abnormal developments of one or more senses in many cases. These are evolutionary results, not freaks.

Commenting editorially upon the funeral services recently held for a foreign resident of a Southern California city, one of our leading Pacific Coast newspapers struck a really fine note of tolerance and understanding. The article bore as a title the one word, "Unity," and read as follows:

A Christian minister and a Buddhist priest jointly officiated at the funeral services of a Japanese girl at Long Beach. The event indicates the growth of a better understanding among the followers of the greatest and best men that have ever come to earth. The doctrines of Buddha and of Jesus are similar in their ethical essence, and it is safe to assume that, had these two masters lived together in the same country and at the same time, there would have been no conflict between them, but each would have gladly indorsed the work of the other. Kindness and truth and sacrifice in the cause of the universal good are attributes shared in common by all noble spirits and, while such virtues are sometimes combined to an exalted degree in a single individual, these transcendental qualities belong exclusively to no personality, but have their common roots in the heart of the Infinite.

The colossal credulity of the human mind in general, and the awful cupidity of the many who seek to prey upon it, is often brought home to us in the perusal of some of the various publications which come to our editorial desk. The desire to gain wisdom, the search for the Soul, is an actuating impulse that is sacred and that should be reckoned with as such; but this very impulse is often taken advantage of by writers, publishers, *soi-disant* "teachers," mediums, healers, "occultists"—and others of similar ilk—through which to play their various "psychic confidence-games," for commercial gain. One would think that the various nonsensical claims made by these gentry would tell their own tale to any person of average common sense; but such does not seem to be the case. The greater and wilder the claim, the stronger and wider will public attention be gained—the methods employed seem to indicate that this premise is correct. Before us as we write is an issue of a current publication of wide circulation that is devoted to "mystery-mongering" of various stripes; and we quote some of the phrases used in the adver-

tisements which appear in it—some of them announcing books and printed matter produced by the publishers of the periodical aforesaid; others from the announcements of other advertisers:

"Would you like to *know*, actually **KNOW** God?"

"Know thyself thru the Mysteries of Sex!"

"Communicated data relative to submerged Atlantis. . . ."

"Stop! A Revelation. A book has been written entitled . . ."

"A Truly Inspired Book by the Highest Intelligences."

"The sane, spiritual and scientific method taught of how to unfold all psychical and supernormal powers, . . . and commune with our spirit friends."

"Its author has been out in spirit and collected facts."

"A New World Discovered by the Divine Seer."

"Psychic Clairvoyant Remedies."

"Omnipresent Healing."

"What the stars say for you."

"A Chain of Shells will bring you success and happiness."

"A Wonderful, Mystifying, Scientific Novelty."

One might continue, but the above extracts are sufficiently representative. Now is it possible that any person of average intelligence could be impressed by phrases like these? The answer is that they are, for advertisements cost money, as does the printing of books and the conduct of the "business." What will be the *Karma* of those who, wittingly or unwittingly, lead astray for money their fellow-beings who are credulously pursuing the search for knowledge?

Comment was made by the Lookout last month upon the reported great increase in church membership in the United States and figures were quoted that seemed to establish the fact. But the signs of the times indicate that church-men are in fact very uneasy over the fast waning influence of Christianity, as taught by the churches; for the war and war conditions demonstrate that the Church, as such, cannot inspire men and women to sacrifice and noble deeds in the same measure as patriotism and the love of country can. The new conditions find organized Christianity following the people, quite as usual, instead of the people following organized Christianity; and the disinterested observer is led to wonder how much longer it will be before the cumbersome old dogmatics will give up the hopeless race in which it has been at best but a lagging contender for more than half a century. Organized Christianity is now face to face with a new set of questions that have to be answered; and finds itself with no philosophy to meet the task. As *The Churchman*, of New York, remarks: "There are fresh claims that have to be met, new dilemmas that have to be faced, new truths that have to be absorbed."

An English church-man and scholar has presented a series of statements that well represent the change in conditions now confronting the Church. How they are to be met logically and comprehensively without a change of basis it is difficult to see. They were printed in *The Challenge*, of London, and are reproduced below:

"1. It is no longer a question of the relation of Christianity to agnosticism, or of theism to secularism, or of the rise of some new academic faith. A rival popular religion exists and flourishes.

"2. It is no longer a question as to what was the real history underlying the Old Testament. It is now a question, 'Are the Jews of any religious value to us at all? Is not their supposed contribution a great illusion? If it is not, what is it?'

"3. It is no longer a question merely concerning forms of Christology, ancient and modern, and of New Testament interpreta-

tion, but of whether Christ has for us in any sense the value of God, or whether he is merely a remarkable teacher of a bygone age. In other words, it is a question of the Absoluteness of Christianity.

"4. It is no longer a question, 'Which past centuries are to be the standard of faith, ceremonial, etc.?' but 'Can we look back at all?'

"5. It is no longer a question whether the visible church exists. That is almost taken for granted. It is a question whether it is bound to a certain form, or whether it is an organism free to develop in the future.

"6. It is not a question whether we are to have an open or a restricted Bible. It is seriously doubted whether we are to confine ourselves to the Bible at all as a unique sacred book.

"7. It is not a question whether the Sermon on the Mount contains the essence of Christianity or not, but whether, even granted that, it is something which we still admire, and whether the larger families of nations can be taught to cooperate within the area of its ideals.

"8. It is not a question whether miracles ever happened, or when they came to an end, but whether they have ever ceased to happen.

"9. The nature of Christ's presence in the Eucharist is less a subject for inquiry than the question whether Sacraments and public worship and the observance of Sunday are necessary at all, and if we have not outgrown them why we should retain them.

"10. It is not a question whether God is Almighty in the old popular sense of the term; for the notion of a limited God holds the field. It is a question as to the nature of his limitations. Are they self-imposed or not?"

The basis which the old Wisdom-Religion, now called Theosophy, presents is the only basis from which questions like these can be satisfactorily answered. We cannot hope, of course, for its full adoption; but out of the stresses of times like the present, modifications of old dogmas will come. Just of what nature they will be it is impossible to say; but the general trend and direction will be toward the simple fundamental concepts that are basic in all religions—for the influence of Theosophy has been in the world for a long time now—was never so strong in fact as at present—and indirectly, if no more, it will strongly affect the changes which loom so threateningly upon the near horizon of the Church.

The last volume of the "Wisdom of the East Series," published by E. P. Dutton Company, is entitled "A Feast of Lanterns," introducing translations of Chinese poems, by Mr. L. Cranmer-Byng. We quote below the first poem presented. It is from the inscription on an ancient tomb in the Fi-kiu mountain district of So-Chau in the province of Kiangsu:

Mother of Pity, hear my prayer
That in the endless round of birth
No more may break my heart on earth,
Nor by the windless waters of the Blest
Weary of rest;
That drifting, drifting, I abide not anywhere.
Yet if by Karma's law I must
Resume this mantle of the dust,
Grant me, I pray,
One dewdrop from thy willow spray,
And in the double lotus keep
My hidden heart asleep.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

AUGUST, 1917

No. 10

*"The surest way to make trouble out of nothing is to tell
about it from one to another."*

—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.



А И М

Then the lord of all creatures said to those assembled together: "You are all greatest and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is but one, and I only am that, but accumulated in numerous forms."—*Anugita*.

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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.

ON THE SOUL OF MAN*

BEING THE REPLIES TO TWO OUT OF FORTY QUESTIONS, BY *Jacob Behmen*, IN THE YEAR 1620. FROM THE TRANSLATION MADE IN 1647.

TO THE EIGHTH QUESTION:

After what manner doth the soule come into the Body of Man?

MY BELOVED FRIEND: I understand this question to be meant concerning its propagation; for Moses telleth you how it came into Adam, and we have declared that before; but if you ask concerning its propagation, how it cometh into a childe in the mother's wombe, we must put on another habit.

2. You know what is written in our third booke very punctually and at large, with many circumstances concerning its propagation; how Adam was created one Image, he was both man and woman before Eve; he had (within him) both Tincture of the Fire, and of the Water; that is soule and spirit; he should have brought his similitude out of himself, an image of himself, out of himself by his imagination and his owne Love, and that he was able to do without rending of the body.

3. For, as we have mentioned before, the soule had power to change the body into another forme, and so also it had power to bring forth a twig out of itself, according to its property, if Adam had stood out in the Triall.

4. But when he imagined according to the Omnipotence, and let in the spirit of this world into the soule, and the serpent into the Tincture, and tooke a longing in himself after the earthly fruite, to eate of evill and good, then also his Tincture conceived such an image as was half earthly; viz: a monster, into which also

* This article was first printed by William Q. Judge in *The Path* for August, 1886.

the Turba (the gross lower elements), then instantly insinuated itself and sought the limit (that is, filled it as far as possible).

5. And so the noble image was found in the earthly, and then destruction and death began, and Adam could not bring forth, for his omnipotence was lost.

6. And should indeed have ever been lost, if the heart of God had not instantly turned itself with the word of promise, into Adam's soule; which did so preserve it, that its image must perish and the soule must sinke downe with the heavenly body through death into the new life, where its spirit will be renewed againe.

7. And thus Adam in impotence fell asleep; and then the second creation began, for God tooke the Tincture of the Water, as a twig out of Adam's soule, and a rib out of Adam, and halfe of the crosse that was in Adam, and made a woman of them.

8. As you know that the woman hath the one halfe crosse in her head, and the man the other, for the spirit of the soule dwelleth in the head, in the braine, out of which spirit God hath taken a twig (*viz:* a childe out of the spirit of the soule of Adam) and hath given it to the woman.

9. And hath given the tincture of the water to her, that she should not bring forth Devills, and the man hath the tincture of fire, *viz:* the true Originall of Life.

10. And therefore the woman hath gotten the matrix, *viz:* the tincture of Venus, and the man hath the tincture of fire: understand, the woman hath the tincture of Light, which cannot awaken Life—the Life ariseth in the tincture of fire.

11. And so it cannot be otherwise now, but that they must propagate as beasts doe, in two seeds: the man soweth soule, and the woman soweth spirit; and being sowne in an earthly field, it is also brought forth after the manner of all beasts.

12. Yet nevertheless all the three principles are in the seed, but the inward cannot be knowne by the outward, for in the seed the soule is not living: but when the two tinctures are brought together, then it is a whole essence: for the soule is essentiall in the seed, and in the conception becometh substantiall.

13. For so soon as the fire is struck upon by Vulcan, the soule is wholly perfect in the essence and the spirit goeth instantly out of the soule into the tincture, and attracteth the outward dominion to itself, *viz:* the Starres together with the Aire.

14. And then it is an eternall childe, and hath the corruptible spirit also with the *Turba* cleaving to it, which Adam tooke in by his imagination.

15. Then instantly the Turba seeketh the limit in the spirit of this world, and will enter into the limit, and so soone as the soule hath its life, the body is old enough to die: and thus, many a soule perisheth in the Essence,¹ while it is in the sulphur in the seed.

16. But that you may perceive that the man hath the tincture of the fire, and the woman the tincture of the light in the water,

¹ This is also an ancient Hindu doctrine laid down in secret books.—[*Ed. Path.*]

viz: the tincture of Venus; you must observe the eager imagination of both towards one another: for the seed in the essence eagerly seeketh the life, the masculine in the woman in Venus, and the feminine in the fire, in the originall of life in the man: as we have very cleerly demonstrated in the third Booke, and therefore we refer the reader thither.

17. And we answer here, that soule cometh not at all into the body, or is breathed into it from without, but the three principles have each of them its own artificer: one worketh with fire in the centre, and the other maketh tincture and water, and the third maketh the earthly *Mysterium Magnum*.*

18. And yet it (soule) is not any new thing, but the seed of man and woman, and is onely conceived in the mixture, and so onely a twig groweth out of the tree.¹

TO THE ELEVENTH QUESTION:

How and where is it seated in Man?

A thing which is unsearchable, and yet seeketh and maketh a ground in itself; that hath its originall, and seat in its first conception, where it conceiveth itself in itself: therein is its limit, *viz*: in the most innermost, and it goeth forth out of itself, and seeketh forward, where then it always maketh one glasse according to the other, untill it finds the first again, *viz*: the unsearchable limit.

2. Thus also is the soule, it is in God conceived in the heart, and the word which conceived it was in the heart, *viz*: in the centre; and so it continueth in the figure and in the seat, as it was comprehended by the *fiat*; and so it is still at this day.

3. It dwelleth in three principles: but the heart is its originall; it is the inward fire in the heart, in the inward blood of the heart; and the spirit of it which hath a glance from the fire is in the tincture: for it is cloathed with the tincture, and burneth in the heart.

4. And the spirit moveth upon the heart in the bosom of the heart, where both principles part themselves, and it burneth in the tincture in a brimstony light: and diffuseth itself abroad into all the members of the whole body: for the tincture goeth through all the members.

5. But the true Firesmith in the centre—master workman—sitteth in the heart, and governeth with the spirit in the head where it hath its counsell house, *viz*: the mind and senses, also the five chief counsellors, *viz*: the five senses, which arise from the five spirits of understanding, as we have declared in our third booke; and in our second, and in our first.²

6. The soule is indeed seated in the inward principle, but it moveth even in the outward, *viz*: in the starres and elements, and

* See his *Clavis*, written in 1624.—[*Ed. Path.*]

¹ It is important to remember that Behmen gave the name spirit to the lower soul and soul with him meant what we call spirit.—[*Ed. Path.*]

² *Threefold life; Three principles; and Aurora.*

if it be not an ape, and suffer itself to be captivated, it hath power enough to rule them, and if the soule plungeth itself into God, the outward must be obedient to it.

7. And if it cometh againe into the outward, riding upon the chariot of the bride, and so have the Holy Ghost for an assistant, no assault of the Devill is of any consequence, it destroyeth his nest, and driveth him out, and he must stand in scorne and shame.

8. And this is our answer to this question; but it must not be so understood as that if a man be beheaded, and so his blood gush out and the outward life perishes, this reacheth the soule and killeth that; no, it loseth one principle indeed thereby, but not even the essence of that principle, for that essence followeth it in the tincture, in the spirit, as a shadow.

9. For the outward essence reacheth not the inward in the soule, but onely by the imagination; there is nothing else in this world, no fire, nor sword, that can touch the soule, or put it to death,¹ but onely the imagination; that is its poysen.

10. For it originally proceeded from the imagination, and remaineth in it eternally.

GEMS FROM THE HITOPADESA*

BEHOLD the difference between the one who eateth flesh, and he to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!

A man should not form any acquaintance nor enter into any amusements with one of an evil character. A piece of charcoal, if it be hot, burneth; and if cold, it blackeneth the hand.

He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where there is a splashing of dirt, it is good not to meddle, and to keep far away.

By the fall of drops of water, by degrees, a pot is filled; let this be an example for the acquisition of all knowledge, virtue and riches.

Although a gem may tumble at the feet, and a piece of glass be worn upon the head, yet, at the season of buying and selling, glass is glass, and gems are gems.

It is not to be suspected of a man, whose life hath been spent in noble deeds, that his reason is lost when he is only involved in trouble. A fire may be overturned, but its flame will never descend.

Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.

¹ See *Bhagavad-Gita*.—[Ed. Path.]

*This article first appeared in *Lucifer* for June, 1891.

SPIRITUALISM*

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS.

LAST month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal*.¹ As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka*.

The *séances* used for this article were reported by the *R. P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said:

Question.—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

Answer.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, con-

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

¹ Inadvertently, in the December article the name of the medium was given as "Hollis Billing" when it should have been "Mrs. Hollis."

trolling it by strong will-power. There are also other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query:

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance are newly materialized; the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose? Another point: the materialized form shown *never belonged to the physical part of that spirit*; such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said:

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied:

No: such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said:

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . . call this emanation a magnetic light . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconvictions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism,

but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies, he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of “spiritualism” to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no “materialized form” is the form of the spirit claiming it.

(b) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(e) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and

forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of "psychological tricks."

(h) Referring further to (c) we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

THE ANGRY TREE*

In Australia there grows a species of acacia commonly called the "angry tree." It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly like a little pig's tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattle-snakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

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

STUDIES IN ISIS UNVEILED

VI.

MAGIC AND MAGICAL POWERS.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

IS it too much to suppose that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. Because the champions of Spiritualism have in their fanaticism magnified its qualities and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible where we have no model to forge after. The fanaticism of Spiritualists is itself a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. *That phenomena are actually witnessed, mysterious in their nature—generally and perhaps wrongfully termed spiritual—it is now idle to deny.* Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science.

True, the great majority of "spiritual" communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespeare, Byron, Franklin, Peter the Great, Napoleon and Josephine. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespeare and Byron had become chronic inebriates; and Voltaire had turned an imbecile. The huckstering about of pompous names

attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating on the surface.

It is easier by far to deny the reality of such manifestations than to find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself—the existence of which most of them deny—unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretense to science. The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man—physiological, psychological, and *divine*—as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call God, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them.

The ancient philosophy affirmed that it is in consequence of the manifestation of that Will—termed by Plato the *Divine Idea*—that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they

are called, although to their creator they are as real as any visible object to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN. The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiseled in ether by the sculptor; the palaces and castles built in the air by the architect—all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? We may find our profit in comparing this boasted modern science, this improved modern theology, with the "Secret doctrines" of the ancient universal religion. *No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.* We hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed. "The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the con-

trary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies." Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. Apart from natural "mediumship," there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few. The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross. The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers. There was no real danger to him whose mind had become thoroughly spiritualized. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.* When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit*, if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit*, which is *one* in its essence, for the least particle of it represents the *whole*; and that matter is but the concrete copy of the abstract idea, after all. From whatever aspect we view and question matter, the world-

old philosophy that it was vivified and fructified by the eternal idea, or imagination, is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity.

Magnetism is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized. Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitively perceive the alpha and omega of the great mystery. Magic, as a science, is the knowledge of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM. 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 prenatal 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.

It will naturally be asked, to what practical issue this book tends. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries. We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment

are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, v; i, x-xi; i, 40; i, 41; i, 45-6; i, 49; i, 61; i, 62; i, xi; i, 42; i, 218; i, 320; i, 367; ii, 118-19; i, 244; ii, 635; i, 384; i, 396; ii, 610; i, 282; ii, 588-9; ii, 590; ii, 634.

A GERMAN MYSTIC'S TEACHINGS*

IN the last three numbers of the *Path* we have given a story by the German Mystic Kernning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Caroline illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognise the cause of the clouds, we will be unable to dissipate them. But Kernning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make a practical application of what they knew. There are many cases to-day in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsesser out as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kernning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the following as a note to the last story in order to try to show its theosophic meaning.

The conversation about "mantrams" between the Sage and the Student in the *Path* for August¹ involves an occult truth so important that it is worth while to recall that the power of mantrams is recognized by the school of German occultists represented by Kern-

* This article was first printed by William Q. Judge in *The Path* for October, 1888.

¹ See *Conversations on Occultism*, reprinted in *THEOSOPHY* for November, 1913.

ning. Readers of the *Path* who have attentively read "Some Teachings of a German Mystic" have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the "spiritual rebirth," by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantrams, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless "medium" who is obsessed by elementals and elementaries that make life a torment and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self—like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it—, has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, "right motive" must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as "mediumship" has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other's will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *akasa*, than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, "The Freemason," Kernning gives a good explanation of the power of mantrams, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of India, and therefore must

be wholly nonsensical! Says Kernning: "Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty."

PROVERBS FROM LUCIFER*

It is requisite to defend those who are unjustly accused of having acted injuriously, but to praise those who excel in a certain good.

Neither will the horse be judged to be generous that is sumptuously adorned, but the horse whose nature is illustrious: nor is the man worthy who possesses great wealth, but he whose soul is generous.

When the wise man opens his mouth the beauties of his soul present themselves to the view, like the statues in a temple.

Remind yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavour to obtain this greatest good.

Be sober, and remember to be disposed to believe, for these are the nerves of Wisdom.

It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

You will not be in want of anything which it is in the power of Fortune to give and take away.

STOBAEUS.

* These Proverbs were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ELEMENTALS*

BY H. P. BLAVATSKY.

(Concluded.)

EVERY organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are "spirits" implies that there is a diversity of "spirits"; for men differ, and human "spirits" are but disembodied men.

To say that all "spirits" are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called "spirits" at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the "psychomatics" of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindús of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:

Yes, but we know them to be *bad bhûts* [spirits, or rather, the "empty" ones, the "shells"], . . . good ones can hardly ever appear at all. They are principally the *spirits* of *suicides* and

* This article first appeared in *Lucifer* for October, 1893.

murderers, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favourable to them, they seduce the feeble-minded and tempt others in a thousand different ways.*

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:

The *soul*,¹ having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.²

Though spiritualists discredit them ever so much, these nature-spirits—as much as the “elementaries,” the “empty shells,” as the Hindûs call them—are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton’s “Dweller on the Threshold” is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.³

The Christians are very wrong to treat them indiscriminately, as “devils,” “imps of Satan,” and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,⁴ for they are only *inferior* angels, “the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God.”⁵ Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

* Görres, *Mystique*, iii, 63.

¹ The ancients called the spirits of bad people “souls”; the soul was the “larva” and “lemure.” Good human spirits became “gods.”

² Porphyry, *De Sacrificiis*. Chapter on the true Cultus.

³ Chap. lxxx. vv. 19, 20. “And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] . . . they locked their doors after them, and God ordered the Sulanuth . . . [a *sea-monster*, naively explains the translator, in a foot-note] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.”

⁴ *Strom.*, vi. 17, §159.

⁵ *Ibid.*, vi. 3, §30.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the “silvery spark,” observed by Dr. Fenwick in Margrave’s brain (in Bulwer Lytton’s *Strange Story*), and not found by him in the animals, never changes, but remains indestructible “by aught that shatters its tabernacle.” The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and mediæval Kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augoeides never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man—the astral soul—the Kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man’s soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the “fall of Adam,” contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared—

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may

occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and his spiritual soul or the monad—*i. e.*, spirit and its vehicle—had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul—Manas and *its* vehicle Kâma Rûpa—and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Avichi, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i. e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the

same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature—the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we “take the kingdom of heaven by violence,” and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our *only* personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings—ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,¹ because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as preëxisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (i. e., from a source higher than the Universal Soul—in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element—whereas it is the *seventh* in the Esoteric Philosophy, or Mûlaprakriti—purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and

¹ As says Krishna—who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man—in the *Bhagavad Gita*: “I am the Cause. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string.” (Ch. vii.) “Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Maya [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind].” (Ch. vi.)

ethereal nature spread throughout the Universe, in short—Ether.¹ The stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms—which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature—an anthropomorphic and personal something, *i. e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, some Swedenborgians—those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching—fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D. D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The

¹ Ether is the Akasha of the Hindus. Akasha is Prakriti, or the totality of the manifested Universe, while Purusha is the Universal Spirit, higher than the Universal Soul.

higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust."

Although we do not believe in "the Lord and the angels"—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or *Manas*), is quite compatible with the absence of *Buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a "double" soul, or soul *plus* spirit, as one can see in his *De Generat. et Corrupt.* (Lib. ii.). He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.¹ Aristotle is indebted for the sublime morality of

¹ *De Part.*, i. 1.

his Nichomachean Ethics to a thorough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the Tetraktys found."¹ But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Appelicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of "spirits" and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine*, and has taught us two important truths, viz., that for the exercise of "mediumship" personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or

¹ A Pythagorean oath. The Pythagoreans swore by their Master.

vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genuine handwriting of the “spirit,” the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize*, *i. e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the “spirits” of the departed human beings that are at work even in the “materialization” of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, “The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals.”

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—i. e., having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this", why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timaus* and *Gorgias*, calls the *mortal soul*, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?¹

¹ The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Eus.

THE SACRED TREE OF KUM BUM*

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English, and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion—vol. ii, p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:—

"There were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of a plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

"The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character."

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And

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

he saw on—or rather in—the leaves, not merely letters but “religious sentences,” self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. “For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion.*” Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum “for the purpose of testing Huc's extraordinary account of the famous tree of Buddha.” They found “neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence. A few God-favoured men* alone were privileged to discover such leaves.” That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is

Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that “there really was in Huc’s time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters.” Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did “his best in that direction to discover the slightest trace of human trick” but whose “baffled mind could not retain the slightest suspicion.” So until Herr Kreitner and Mr. Dyer can show the candid Abbé’s motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the *SENSAR*, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect “that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them,” settles that question most completely. And as for Kreitner’s assertion that the tree is of the lilac species, Huc’s description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and “biologized” Count Szechenyi’s party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such “wags.”

ECHOES FROM THE ORIENT

(Continued.)

XII.

THERE have been so many secret societies during the Christian era, by whom claims were made to knowledge of nature's secret laws, that a natural question arises: "In what do the Theosophic Eastern Sages differ from the many Rosicrucians and others so often heard of?" The old bookshelves of Germany are full of publications upon Rosicrucianism, or by pretended and genuine members of that order, and to-day it is not uncommon to find those who have temerity enough to dub themselves "Rosicrucians."

The difference is that which exists between reality and illusion, between mere ritualism and the signs printed by nature upon all things and beings passing forever up the road to higher states of existence. The Rosicrucian and Masonic fraternities known to history rely upon outward signs and tokens to indicate the status in the order of their members, who, without such guarantees, are only uninitiated outsiders.

But the Sages we speak of, and their disciples, carry with them the indelible mark and speak the well-known words that show they are beings developed under laws, and not merely persons who, having undergone a childish ordeal, are possessed of a diploma. The Adepts may be called rugged oaks that have no disguise, while the undeveloped man dabbling in Masonic words and formulas is only a donkey wearing a lion's skin.

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word "society" the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control—his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are

brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.

It is claimed that the Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of the Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of the Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visible; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason, that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment of signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.

In two ways the difference between the Adept fraternity and the worldly secret societies can be seen—in their treatment of nations and of their own direct special disciples. Nothing is forced or depends upon favor. Everything is arranged in accordance with the best interests of a nation, having in view the cyclic influences at any time prevailing, and never before the proper time. When they desire to destroy the chains forged by dogmatism, they do not make the error of suddenly appearing before the astonished eyes of the people; for they know well that such a course would only alter the dogmatic belief in one set of ideas to a senseless and equally dogmatic adherence to the Adepts as gods, or else create in the minds of many the surety that the devil was present.

XIII.

The training of the disciple by the teachers of the school to which the Theosophical Adepts belong is peculiar to itself, and

not in accord with prevailing modern educational ideas. In one respect it is a specialization of the pilgrimage to a sacred place so common in India, and the enshrined object of the journey is the soul itself, for with them the existence of soul is one of the first principles.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; to-day at the pinnacle of wealth and power, to-morrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centers of spiritual force from which radiate elevating influences not perceptible to the pig-sticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centers were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his

last, are on difficult, often dangerous places; the road, indeed, "winds up hill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. Nothing is gained by favor, but all depends upon his actual merit. As the end to be reached is self-dependence with perfect calmness and clearness, he is from the beginning made to stand alone, and this is for most of us a difficult thing which frequently brings on a kind of despair. Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. So, instead of being constantly in the company of a lodge of fellow-apprentices, as is the case in the usual worldly secret society, he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. But this produces no selfishness, because, being accompanied by constant meditation upon the unseen, the knowledge is acquired that the loneliness felt is only in respect to the lower, personal, worldly self.

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure that he is neither Adept nor disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weakness as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

XIV.

Looking back into the past the nineteenth-century historian finds his sight speedily striking a mist and at last plunging into inky darkness. Bound down in fact by the influence of a ridiculous dogmatism which allows only some six thousand years for man's life on earth, he is unwilling to accept the old chronologies of the Egyptians or Hindûs, and, while permitting the assumption of vast periods for geological changes, he is staggered by a few millions of years more or less when they are added to the length of time during which humanity has peopled the globe. The stu-

dent of Theosophy, however, sees no reason why he should doubt the statement made by his teachers on this subject. He knows that the periods of evolution are endless. These are called Manvantaras, because they are between two Manus, or, two men.

These periods may be called waves whose succession has no cessation. Each grand period, including within it all the minor evolutions, covers 311,040,000,000,000 human years; under a single Manu the human years come and go, 306,720,000 in number, and the lesser yugas—or ages—more immediately concerning us, comprise of solar years 4,320,000. During these solar revolutions the human races sweep round and round this planet. Cave-dwellers, lake-dwellers and those of a neolithic or any other age appear and disappear over and over again, and in each of those we who now read, write and think of them were ourselves the very Egos whose past we are trying to trace.

But, going deep into geological strata, the doubt of man's existence contemporaneously with the plesiosaurus arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophists come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H. P. Blavatsky writes in her *Secret Doctrine*: "it teaches the birth of the *astral* before the *physical* body, the former being the model for the latter." At the time of the huge antediluvian animals they absorbed in their enormous bodies so much of the total quantity of gross matter available for frames of sentient beings that the astral man remained without a corporeal frame, as yet unclothed "with coats of skin." For this reason he could exist in the same place with those huge birds and reptiles without fear. Their massive proportions inspired him with no terror, and by their consumption of food there was no lessening of his sustenance. And, therefore, being of such a composition that he left no impression upon mud or plastic rock, the death of one astral body after another left no fossil and no mark to be unearthed by us in company with the very beasts and birds which were his contemporaries.

Man was all this time acquiring the power to clothe himself with a dense frame. He threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world—and others as well—felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an

age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by the soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in the very early geologic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages, as I may call it, which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves—for it is held that *we are those very persons*, now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then and have been under its influence ever since, and it seems fitting that that great doctrine should be taken up at another time for a more careful examination.

(To be continued.)

ARE THE "ARABIAN NIGHTS" ALL FICTION?*

By W. Q. J.

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is, how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, &c., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

AROUND THE TABLE

THE Doctor had been telling about the courage shown by one of his patients that day, as the Family sat comfortably on the porch in the twilight. The careful placing of screens and a shrewd disposal of lights have made this delightfully retired porch a cool and refreshing room for reading and sewing after a hot summer day. And tonight the round wicker table was heaped with newspapers and magazines, and Mother's sewing-table looked very business-like indeed; but for once hands and eyes were resting, while the events of the day were being checked over, with the usual Family "give and take."

"It was a capital operation," continued the Doctor, "very serious indeed; but that boy—for he is only twenty-one—showed no fear whatever at the prospect."

"How do you account for it, Doctor?" asked Mother.

"Why, he's a Theosophist," was the answer. "'You tell *those people*,' said the boy, 'how much Theosophy has meant to me in this trouble.'"

"Who did he mean by 'those people'?" asked Spinster, interestedly.

The Doctor smiled—"Why, Mentor and the rest of you who make the public meetings possible, I suppose."

"Not much like the man who came to me today," remarked Big Brother with a chuckle. Big Brother's law practice brings him into touch with many strange people. "My man was scared half to death, and my strongest assurances only half calmed him."

"What had he been doing, Son?" asked Mother, fondly looking over at her big kind-faced boy.

"Doing the right thing, Mother," answered Big Brother—"doing the right thing in the face of suspicion and hostility—and he is still scared of what will happen."

"Why didn't you talk Theosophy to him then?" asked Spinster—"it was a fine opportunity."

"Because he is a church-man," was the answer, "and thinks Theosophy is some 'crazy' belief, and that Theosophists are 'heathens'—so I had to keep quiet, I'm sorry to say," added Big Brother with a sigh.

"If he would trust the teachings of his own teacher, Jesus, he wouldn't be frightened," said Mentor, suddenly coming into the talk. "How could he expect harm to come to him when good and unselfish action had been taken? Why don't these church men practically apply the teachings they say they hold so dear?"

"Oh, they think the teachings are *theoretically* true, I guess," remarked Doctor, ironically, "but not *practical* in this day and age—at least I've heard some of them say so."

"Well, Theosophists are like that, too, aren't they?" asked Student, who had seemed far away from the talk and buried in thoughts of her own, "—or some of them, at least," she added virtuously.

"Why, Theosophists are just 'folks' like anybody else," laughed Spinster.

"And yet we've seen contrasts today," said Mentor quickly, "this boy of the Doctor's calmly and bravely facing death; and this frightened and distressed citizen Big Brother mentions. One relies on the Law of his own being, and the other, though he knows he has acted aright, fears the consequences."

"How do you account for it, Mentor?" asked Student.

"One has a *living* faith," was the answer, "the other a counterfeit one—and his fear really invites disaster for him, and half vitiates the results of the good he has done."

"What do you mean, Mentor, by that phrase 'the Law of his own being'?" asked Mother. "I feel that I understand, but I couldn't put it into words to save my life."

"Well, it isn't an *outside* law, that is certain," answered Mentor, as the Family settled back to listen—"for there really is no outside law, nor any outside law-giver, in fact.

"This dependence upon an outside God, and an outside Law, is the greatest mistake the church-men make—a misapplication of the teachings of Jesus, who clearly taught that God is within.

"Law is inherent in the being; without beings there would be no Law—only the potentiality of it. 'There is no action unless there is a being to make it and feel its effects', says the old aphorism. Therefore the Law must be within the being himself.

"'Whatsoever a man soweth, that shall he also reap', said Saint Paul—and Jesus, too, in effect. This is a statement of Law, the *one* Law. The Scientist puts it this way: 'Action and re-action are equal, and in opposite directions'; the Philosopher says: 'Every cause produces its equal effect; every effect presupposes a sufficient cause'. These statements are one in fact—statements of the One Law. They show that it applies equally upon all planes—the physical, the mental or psychical, and the spiritual—that One Law rules throughout the universe, the nature its action takes depending upon the media, or planes, we see it acting in—though as a matter of fact every act shows its effects on every plane of being."

"Why, that is *Karma*, Mentor," said Mother, as if surprised. "I did not definitely associate the idea of Karma with the phrase, 'the Law of one's own being'."

"There is just the trouble with so many students," answered Mentor with a smile. "While they will not admit it, they really think of Karma as something outside themselves. It is not out-

side; it is within. The word Karma means 'action and re-action'. The best definition of Karma I know is this one, given by William Q. Judge: 'Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly'. With every thought, word and deed we invoke the Law—set it in motion; and the re-action inevitably comes back to us, the point where the disturbance was initiated.

"No being implies no action; no action implies no re-action—therefore, no being = no Law: and therefore the Law must be inherent in the being. It's as clear and logical—and as completely demonstrable—as a theorem in geometry.

"Your sick boy, Doctor, realized the reign of Law, even if he could not express it in words—and so he had no fear. Your righteous client, Big Brother, leans upon an 'outside God' whose ways are 'past finding out'—and so he was badly frightened, although he had unselfishly tried to do right. The man who recognizes that Law rules in everything and every circumstance can have no fear whatever under any circumstances. 'Whatever comes to me, from whatever apparent source is my own—the reaping of what I have sown in this or some previous life', he says to himself—'I cannot avoid it, nor do I want to avoid paying my just debts. But, knowing this, I will sow worthy seeds for *future* harvests—meantime reaping the fruits of past sowings with a steadfast realization of their justice, and a keen eye for the lessons the experiences will bring.' That is a sound, intelligent position to take; and, once assumed, fear will inevitably leave us and our wisdom and discrimination will grow."

"That makes clear your phrase, 'the Law of his own being'; and I thank you, Mentor," said Mother, gratefully.

"I suppose this 'looking outside' for God and Law is the result of our early theological training," thoughtfully remarked the Doctor.

"Yes, that is true," said Mentor. "If Theosophists would but study Mr. Judge's 'Aphorisms on Karma', as published in the old *Path* Magazine, they would no longer have mechanical ideas of Karma, nor place so much useless dependence upon outside entities—they would invoke the Law for themselves."

Somebody turned on the lights as Mentor finished speaking; and the Family group broke up—some to go out for the evening, others to attend to duties at hand.

* * * * *

Big Brother looked through the bound volumes of THEOSOPHY and found the "Aphorisms on Karma" in the December, 1912, issue of this magazine. And so may any other student who wants to clear up his conceptions of the workings of Law—from within.

PROJECTION OF THE DOUBLE*

IN one of the daily issues of the *N. Y. World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Head-quarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (*Mayavi-rupa*) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with the gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there, saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *fehtas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of the Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Head-quarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute, and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very sceptical as to such a possibility before, proclaiming it after the occurrence as “the most glorious, solemn of sights.” Three times, during one evening the “form,” perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moon-light . . . and then faded out. Again, the case of Mr. Ramaswamier, B. A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science: he first saw a Mahatma’s portrait; then saw him in the “double;” and finally met him in

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

the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R.'s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their “phantom” form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their doubles so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells (*Night Side of Nature*) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid

opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying, "Why, Sir, I have just let you in!" (or words to that effect.) Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emilie Sagée, governess in a ladies' school at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crepe. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it."

FROM THE UPANISHADS¹

This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.

By truthfulness, indeed, by penance, right knowledge, and abstinence, must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

MUNDAKA UPANISHAD.

* A condensed version is given by the Hon. R. D. Owen in his "Footfalls on the Boundary of another world," and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d'Assier "Essai sur L'Humanité Posthume, etc." A translation is in *Light* for August 18, 1882 (q.v.).

¹ Selected from Extracts printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

ON THE LOOKOUT

The editor of the *Metropolitan* magazine voices an observation that we hope may be widely considered. He finds that war has caught the country unready in much more than a material sense, and dwells upon the ethical unpreparedness of America in these words:

"No nation in the world was more wedded to the idea of individualism than ourselves. Each man for himself and let the devil take the hindmost. That was our motto. Herein lay the spirit of our democracy. . . .

"When every man has been educated to think only of himself, he cannot suddenly in a great crisis begin to think of something entirely different. Theoretically we all love our country and are willing to serve it or die for it. But since in peace time we have never thought of serving any interest but our own and have never thought about dying at all, it is very difficult to know in a sudden crisis how to go about serving or dying for our country. . . . Every individual thinks he wants to do something for the general welfare, but in reality he is thinking mainly of something else; he is thinking about his own individual welfare and wondering how that is going to be affected by the war. It cannot be otherwise, for he has been educated all his life to think about his own welfare and nothing else."

The editor goes on to hope that the lesson suddenly exposed to our consciousness will not "be altogether lost," and says:

"The theory of every man for himself has been punctured. Humanity needs our individual services; and if we must have a more concrete object to serve, our country has called upon us. . . . Our democracy has still to be organized so that the good of the many is put above the selfish interests of the few. Democracy no more than autocracy can run by itself; it has to be organized and constantly energized."

But how? There are many who see the evil effects of war, of "big business," of governments as organized and energized, of life devoted to the aggrandizement of the individual. The world has never lacked jeremiads and the prophetic warnings of further evils to come, and of iconoclasts the supply has always been in accordance with the demand—the trade of the image maker and the profession of the image breaker are mutually supporting. We answer our own question in the only way it can ever be answered, by pointing to the message and example of all the great Saviors of history and tradition: that man is a spiritual being; that brotherhood and unselfishness are the fact of his being and the law of his well-being. Until Karma and Reincarnation are recognized as the basis of individual and collective action in every relation of life, self-seeking and its evil fruits will afflict mankind. War is the collective harvest of individual and national selfishness, sown and cultivated by materialism in philosophy, science and religion. Theosophy and Theosophists alone can furnish the basis and the energy for a true Republic of mankind.

A Simple Study In Theosophy, by Michael J. Whitty, is a modest, and therefore a clean, clear, and fairly accurate presentation of the principal tenets of theosophical teachings. For the most part it repeats, in the author's language, which is easy and flowing, the ideas of H. P. B. and W. Q. J. Here and there the statements are clouded and colored by impressions apparently derived from the interpretations of Mrs. Besant and other writers of her school. This is seen particularly in the treatment of the evolution of a solar system, where the Logos is spoken of as a "Great Being" and the earth is said to be "the creation of, part of, and directly the concern of" this "great

being" and his "Helpers." This is purely Besantesque and is only the Jewish "Lord God" and "Elohim" under a theosophical nomenclature. Mr. Whitty should have borne in mind H. P. B.'s phrase regarding "the Personal God idea, which every true occultist regards with detestation and horror," and her statement in the *Secret Doctrine* that the "Logos" is simply the name for the "collective aggregate of Dhyan-Chohanis hosts." Apart from this and a few other and minor misunderstandings the book is excellent. The sincerity and good sense of the writer are further shown in the list of "books recommended for further study" at the conclusion of the volume, which consists for the most part of the standard writings of H. P. B. and W. Q. J. and those recommended by them, though why Mr. Whitty should have felt impelled to include Mrs. Besant's writings and those of her present associate, can best be left to him to explain. It is as if with the New Testament should be recommended the papal "bulls" and Cotton Mather. "A Simple Study In Theosophy" is itself so much better than anything emanating from such sources that we much prefer to recommend it to those avid for theosophical literature bearing date of the twentieth century. (New York: Mitchell Kennerley. Price, postpaid, \$1.25.)

"We are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness, and is dimly conscious that he is working with great and constant efforts, and without any idea towards what end those efforts are directed, then descends on him the misery of nineteenth century thought. He is lost and bewildered and without hope. He becomes sceptical, disillusioned, weary, and asks the apparently unanswerable question whether it is indeed worth while to draw his breath for such unknown and seemingly unknowable results. But are these results unknowable? At least, to ask a lesser question, is it impossible to make a guess as to the direction in which our goal lies? This question, born of sadness and weariness, which seems to us essentially part of the spirit of the century, is in fact a question which must have been asked all through the ages." This quotation from the "Gates of Gold" comes to mind on reading "*I, Mary McLane*." "*I, Mary McLane*," is neither an autobiography nor a confession, though it might easily be mistaken for both. It is a series of echoes from that lazaretto of souls termed Kamaloka in theosophical parlance: the putting into print of those mental fevers, hallucinations, and morbidities that are a part of the spirit of the age, and that each one experiences in the reactions that succeed intoxications, physical or astral. Here and there through the book are fitful efforts of conscience toward the sanity of repentance. Evidently Mary McLane has read Theosophical literature, for she seems to "believe" in reincarnation, and recites former lives as courtesan. And perhaps such an explanation would best account for her book, for it is a kind of selling of the soul for a price—both seller and purchaser losing by the transaction. Like many another, Mary McLane has gotten from life what the distiller gets from the grain, a means of merchandise in intoxications and deliriums of self-flagellations. One thinks of Rousseau, of De Quincy, of Verlaine, of Marie Bashkirtseff, of the many who, as a result of practices pursued in former lives, are reborn in this with two natures, the one opposing the other, so that they alternately seek the mysteries and, having come near to the Temple, make themselves drunken with the sacramental wine. Thus, "*I, Mary McLane*," is essentially a *post-mortem* communication and as such bears the muddy imprint of the seance-room. It is a dissection, not a self-analysis.

The press syndicate associations are devoting more and more attention to the "craze for the occult that is sweeping the country"—to employ the phraseology of one of them. A recent full-page article published in many papers stresses the evil effects, particularly among women of "leisure and

refinement," of "circles," trances, recourse to witches and soothsayers, oriental swamis, and "occultism" generally. It is interesting to note, in contrast to a generation ago, that papers, journals and periodicals devoted to what was then called "spiritualism" are today a rarity. On the other hand there are numberless magazines and books devoted now-a-days to exploitation and propaganda of psychic research, psychology, telepathy, magic, astrology, new thought, mental healing, christian science, Eastern cults, and all the hodge-podge of astral delusions, however named. The conventional papers and magazines contribute their quota, too, ranging all the way from the purely sensational and fictional to the ponderously serious speculations of the scientists and psychologists of the schools and universities. All this is mere merchandising and strictly follows the law of supply and demand. Beneath all this flotsam and jetsam, which is nothing more than the return of the cycle marking the recrudescence of the follies and philosophies, the religions and gods, of decadent Egypt, Greece and Rome, under other names, the student of H. P. B. can discern the inevitable workings out of the law of reincarnation and karma. It is the stream of returning egos repeating once again the errors of their former lives. In the midst of it the "sacred tribe of heroes" are working silently and diligently cultivating the seeds sown by H. P. B. and the Wisdom-Religion which never perishes is germinating in the mind of the race. By the end of the century these weedy exuberances will have fallen to the earth from which they sprang, and the karmic stamina of the race, strengthened by its sufferings, will see *taught and demonstrated* the principles and practice of true Occultism. For that day all true students will work without ceasing, knowing that this is the time of sowing, not of harvest. "The evil Karma of the world must work itself out" before that world will be willing to learn.

Among the many cries for "a new religion," since this war began which proclaims the abject and utter failure of Christianity, none has sounded so deep a note of honesty and sincerity as G. Stanley Hall's *"Jesus, the Christ, in the Light of Psychology."* For many years Clark University has been renowned for its department of Psychology, of which Dr. Hall, the president, is head. He has been a pioneer in the psychological field by his open declaration that the soul of man is the one source of his evolution, and that, therefore, the soul of man is the most important object of study. In the present work he says:

"Religion and all that it has and is, its God, Bible, churches, creeds are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restrictions which he has imposed upon his impulses. The deities he worships are his own creation and not he theirs. His soul in its positive creative era was more fecund and originative than he has ever dared to dream. It had a dynamic, magic power that it has quite forgotten."

But it is not our intention to review this work; merely to take note of it as a sign of the times. However revolutionary its ideas may seem in theological and student circles, they have been quite forestalled by the writings of Madame Blavatsky, especially, and in fact, in such a work as this, it is easy to recognize her leavening influence. Scarce one of the cultivated men and women of Dr. Hall's generation in New England has not been informed on the propositions which she set forth both in *Isis Unveiled* and *The Secret Doctrine*. That Dr. Hall uses other methods than Madame Blavatsky's is perhaps far more helpful in the particular field where he can plant. At any rate, this book (in two volumes) can but hasten thought and effort toward "a new religion," which must of necessity rest on the fundamental truths of the God within, the Law within, and Evolution from within, outward.

It is interesting to note that Dr. Hall believes that the *message* of Jesus would continue dynamic, even could it be proved Jesus were not an

historical character; yet "even could his existence be disproven, we should have to postulate some such person at about this time, place and circumstance."

We could wish that the author were a little farther-seeing on the subject of the miracles of Jesus. He believes that the ideal miracle is symbolic, and would demand "a complete katharsis of theurgy" to sweep away many modern repugnances to Christianity. The Theosophist, little though he may value theurgy as a claim to establish any truth, yet has its explanation; he knows how not to materialize the spiritual, as well as to sublimate the material. Dr. Hall looks at one side of the shield, in this instance. We would agree with him, by all means, not to draw the soul down; but we must raise matter up! A knowledge of the soul, which may in any true sense be termed "spiritual," can leave out no department of nature, but must be aware of the unity of all things.

Professor Nels Quevli, in his book, "*Cell Consciousness*," recites that "the cell is a conscious intelligent being, and, by reason thereof, plans and builds all plants and animals in the same manner that man constructs houses, railroads and other structures." He argues that "a cell is a combination of a multitude of highly organized and specialized primordial beings. The cell contains in itself crowds of skilled workers, numbering thousands or millions. When the cell multiplies by division there is simply an equal division of a colony of specifically skilled workers in the cell, which is called the nucleus. In this way you can clearly see that the knowledge, skill and experience possessed by the cell, or more correctly speaking, by the individuals composing the cell, and which they have accumulated through the past ages of experience, is handed on to posterity and preserved." This is pure Occultism as far as it goes. The scientific students and periodicals which are making much of Professor Quevli's work, as a "great advance" and a "new epoch" in science are deferentially advised to study *Isis Unveiled*, published in 1877, wherein they will find all that Professor Quevli has discovered, and much more, laid down in H. P. B.'s statements on instinct, memory, will, and evolution. And after such preliminary study, if they will take up seriously the further treatment of "evolution" from the standpoint of intelligent consciousness, that is found in the *Secret Doctrine*, published in 1888, we take no undue hazards in assuring all and sundry that they will be rewarded beyond all measure, and "science" for the first time in Western adventure will find itself on a firm philosophical and truly scientific foundation: we are tempted to add, on an *honest* foundation for the first time, too; where credit will be given to the sages of old, who long ages ago solved, with the *help* of Nature, what science in our days tries to ravish from her. Two quotations from the *S. D.* are illuminating as covering in their immense generalisations all that science has accomplished or can ever hope to accomplish, in teleontology. They follow:

"The collective hosts of spiritual beings are the Intelligent Forces which give to and enact in Nature her 'Laws.' This Hierarchy of spiritual Beings is like an army, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; *each contained in a larger individuality*, to which its own interests are subservient, *and each containing lesser individualities in itself.*"

"There is but one indivisible and absolute Intelligence in the Universe, and this thrills throughout *every atom and infinitesimal point of the whole Kosmos.*"

Every atom is a Life, teaches H. P. B., engaged in the Ever-Becoming. In man as he is are all the threads of evolution, to be woven at last into the perfect vesture of the Soul. "Nature exists for no other purpose than the evolution of the Soul." May Professor Quevli and others like him soon *consciously* learn this so that they may "help Nature and work on with her"—not against her, as so many have done.

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THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. V

SEPTEMBER, 1917

No. 11

*"Do not look at things as failures, but regard every ap-
parent failure after real effort as a success. . . ."*
—WM. Q. JUDGE.

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THE UNITED LODGE of THEOSOPHISTS
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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.



А И И

The real substance of the concealed Sun is a nucleus of mother substance. It is the heart and matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their seventh essence every eleventh year.—*Secret Doctrine, Vol. I.*

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.

THE HANDWRITING ON THE WALL

THE sole value of the past for any human being is in the application of its lessons to the present, and the index they afford for the future. Theosophists are, of all men, most responsible for their actions and their opportunities, for, if their philosophy is true, they have had placed in their hands an exposition of the highest knowledge, for the benefit of the world of men. Upon the right understanding and use of that knowledge depends the right progress of the race as a whole, and heavy will be the karma of every Theosophist who by the crimes of commission or omission causes or permits the trust placed in his hands to become obscured or corrupted.

It was H. P. Blavatsky who delivered the message of Masters to the body of students known as the Theosophical Society. By her, the existence of Masters was made known, and also the means by which those great beings could be reached; the duty of every one who aspired to become a Theosophist in fact was clearly laid down; her last message contained the ringing words, "Be Theosophists; work for Theosophy; Theosophy first and Theosophy last"; so that there can be no doubt whatever as to the purpose of her mission.

That great purpose was left to the then existing Theosophical society, a body of students, with branches in every part of the civilized world. Among those students were some who by reason of their karmic opportunity had gained prominence in the work of promulgating the message left by the Teacher. While the latter lived, all went well, and the Society was one throughout the world, but a very short time after the Teacher had left us, ambition and a desire to lead, dressing itself up in the peacock feathers of altruism, took a course which led to the disruption of the Society, from which followed other "splits"; and the course of the various divi-

sions became that of following persons, each of these divisions claiming to be the real Theosophical Society—the stress in each case being the “Society”, not Theosophy itself: a fatal error, and one which is still persisted in by the self-acclaimed “leaders” of the various bodies. The outcome of this exhibition of personality is that confusion exists in the minds of men in general as to what Theosophy is, a confusion which is being constantly increased by conflicting proclamations by the various would-be “leaders”, each trumpeting his own greatness in the sacred name of Theosophy.

Among all the various societies formed supposedly to study and apply the body of knowledge called Theosophy by its Messenger there is one which stands pre-eminent in its obscuration of the truths delivered to the world; its leader has departed far, far away from the lines laid down, and has led and continues to lead the unfortunate members in directions that will leave them stranded upon some sand-bank of thought, and wreck their opportunities for this incarnation. Among many divergencies, consider the following: *Co-Masonry*, *The Brotherhood of the Mystic Star*, and the culmination—*The Old Catholic Church*. Let the reader consider the following taken from one of the above mentioned society’s publications and determine for himself the depths into which the name of Theosophy has been dragged, and the consequent crime against humanity which is being so complacently committed:

“OLD CATHOLIC CHURCH”

“It has been decided to have a Service at the Star Shop every Monday morning at 11:30, commencing Monday, May 7th. The Service will be conducted by the Rev. Reginal Farrer, *who will say Mass according to the old Catholic Ritual*.

Many of our members feel that this Service is the best form that we can provide for the Great Ones to fill with Their Force, and that it makes a very strong link between the invisible worlds and the visible, because Force from the highest Planes is brought down into the physical, and in that way a channel is made for the World Teacher to pour out His blessing on the world through the Order of the Star in the East and through ourselves.

We in this way have a link between the Christian Church and the Star in the East which it is hoped will prove helpful to many of our members, who are not in the habit of going to church, but feel the need of the divine help and comfort which the act of taking part in this service provides.”

As long as theosophical students will follow persons and neglect the study and application of the store of knowledge left by H. P. B., these things will go on to the final destruction of the hopes of that “great sacrifice”, whose latest words were,

“DO NOT LET MY LAST INCARNATION BE A FAILURE.”

"SPIRITS" OF VARIOUS KINDS*

BY H. P. BLAVATSKY.

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 Greek 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 (Mahattattva and Bhûta—the primary and the secondary), all evolved from the body of Brahmâ. The Urdhvasrota¹ alone, of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same is true of the Egyptian, Chaldean, Greek, Phœnician, or any other account. The hosts of these 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 standpoint 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 did the Fathers of the Church, according to whose policy all the angels that were not recognized as the attendants upon the Jewish Jehovah were pronounced devils.

We find the effects of this belief, afterwards erected into a dogma, 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 many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.

This is his Karma, but it is also that of the Churches collectively. In the latter such a stubborn fanaticism or a *parti pris* is only natural: it is their policy. In the free Spiritualist it is surely irrational. There cannot be two opinions upon this subject. It is not a question of either belief in or rejection of the existence

* This article first appeared in *Lucifer* for June, 1896.

¹ Urdhvasrota, 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 a commentator on the *Vishnu Purana*.

of any "spirits." If a man is a sceptic, an unbeliever, we have nothing to say. But when once he believes in the "spirits of the dead" the question changes. Where is that man or woman who, free from prejudice and preconceptions, can believe that in an infinite universe of life and being—let us say even in our solar system alone—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 ages. It is no use to re-argue a question that has been so fully discussed in *Isis Unveiled*, and that has brought only opprobrium, enmity, and persecution on the writer. Therefore we will not go out of our way to say much more. The elementals and the elementaries of the Kabalists and Theosophists have been sufficiently ridiculed, but, sadly enough, far too insufficiently dreaded. Nevertheless, from Porphyry and Jamblichus down to the demonologists of the past centuries fact after fact has been given and proofs heaped upon proofs, but with as little effect as might be expected from the fairy tales told to Mr. Huxley in his nursery.

A queer book, that of the old Comte de Gabalis, immortalized by the Abbé de Villars, has been translated and published. Those who are humorously inclined are advised to read it and ponder over it. This advice is offered with the object of drawing a parallel. The writer read it several years ago and has now read it again with more attention than formerly. Her humble opinion as regards the work is that one may search for months and never find the line of demarcation between the "spirits" of the séance-room 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 in which he believed, had probably a presentiment of his own speedy Karma in the shape of assassination.* The way he introduces the Comte de Gabalis is worthy of imitation—by unbelievers:

"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 accent of a Foreigner: 'Adore, my Son; adore the most glorious and great God of the Sages; and let not thyself 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 a partaker of the wonders of his Omnipotency.'"[†]

* The 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.

[†] *Sub-Mundanes, or the Elementaries of the Cabala*: "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." (Robert H. Fryar, Bath, 1886.) P. 19.

There is only one answer 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) "to have changed the whole Frame 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 study. . . . the which are certainly most dangerous to jest with." [*Verbum satis est 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 there are 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 accident and chance.

Theosophists believe in spirits no less than do Spiritualists, but to them they are dissimilar in their variety as are the feathered tribes of the air. There are bloodthirsty hawks and vampire-bats among these, 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-fold materializations of the modern medium. And if our doctrines were all torn to pieces by the "drolleries" of a de Villars that would not and could not interfere with the claim of the Occultists that their teachings are historical and scientific facts, whatever the garb in which they are presented to the profane. Since the first kings began reigning "by the grace of God," countless buffoons appointed to amuse majesties and highnesses have passed away; and most of these graceless individuals had more wisdom at the bottom of their humps and at their finger's ends than all their royal masters put together had in their brainless pates. They alone had the inestimable privilege of speaking truths at the courts, and truths have always been laughed at.

This is a digression, but such works as that of the Comte de Gabalis have to be quietly explained 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 which say what they have to say in direct language. And it is most posi-

tively maintained that there are more truths uttered in the witty railleries and gasconades of that satire—which is full of 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 Spiritualists, will be sufficient to prove that we are right.

It has been often said that white magic differs very little from the practices of sorcery except in its effects and results, good and bad motives being everything. The preliminary rules and conditions for entrance to Societies of Adepts are also identical in many points, both for those of the Right and the Left Path. 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 all would-be mystics—Rosicrucians or Yogis, Europeans or Asiatics;* but it is also one with the Dugpas and Jadoos of Bhûtan and India, as with the Voodoos and Nagals of New Orleans and Mexico—with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and female djinns, elementals or demons—call them by whatever names you please.†

"I am making known nothing to you but the principles of the ancient *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 (p. 29).

"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 a 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

* We speak here of the well-known ancient statutes in the sorcery of the Asiatics and 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 employed in the exercise of his powers. Every Kabalist knows this.

† The Jewish Kabalist of Poland, when bent on revenge, calls the female spirit of Nergal to his help and to infuse into him power; the Mussulman sorcerer calls a female djinni; a Russian Kaldoon a deceased witch (*vedyma*); the Chinese malefactor has a female houn in his house at his command; the above intercourse is said to give magic powers and a supernal force.

Sylph ceases to be mortal from the moment that he Espouses one of our Daughters." (pp. 31, 32).

Having explained that this intercourse has led to the error in former ages of attributing the fall of the angels to their love of the women on earth (the gandharvas of the Hindus, if you please), when in fact it was simply "The desire which all these Elementary Inhabitants have of Allying themselves to Men, as the only means to attain to the Immortality which they have not," 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 endeavoured 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.)

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes.

Shall we be told again that this is a calumny and an invention? Then let those outsiders who are inclined to see nought but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called "spirits of the dead" watch some of the developments of Spiritualism in the United States. Let those who ridicule the beliefs of both Spiritualists and Theosophists—laughing at the warnings and explanations of the latter—let them, we say, explain, after analyzing the matter dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain mediums and sensitives of the conviction 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 at séance-rooms—all of which facts have been proved as well as the existence of these visitors themselves—why should not those same spirits perform matrimonial duties as well?

But who are these spirits, and what is their nature? Shall we be told that the spirits of Mme. de Sévigné or of Delphine, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual "spirits" of those two deceased ladies? That the latter felt a "spiritual affinity" for an idiotic, old and slovenly Canadian medium, and thus become "his happy wife," as he boasts publicly,

the result of the union being a number of "spiritual" children? And who is this astral husband of a well-known 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 Comte de Gabalis' work, especially the Appendix to it; and then he perchance will be better able to appreciate the full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between the fauns, satyrs, and incubi of St. Hieronymus, the sylphs and nymphs of the Comte de Gabalis, the "elementaries" of the Kabalists, and all these poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons" and the other departed Don Juans from the "Summer-Land," the "spiritual affinities from beyond the grave" of the modern world of mediums.

But all this still leaves open the question, Who are the spirits? For "where doctors disagree" there must be room for doubt. And besides such ominous facts as 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. An eminent man of science, Mr. W. Crookes, gave once a very 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 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 it be

* The answer given (p. 133) by an alleged devil to St. Anthony, respecting the corporeity of the incubi and succubæ 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 the gentile world under its varied delusions worships under the names 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.

one at all, 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 both in the writings and traditions of the East, and in the numberless fragments and manuscripts left to us by the neo-platonic Theosophists, and so on *ad infinitum*, we find the same identical testimony as to the extremely various and often dangerous nature of all these genii, demons, "gods," lares and "elementaries," now all confused into one heap under the name of "spirits," we cannot fail to recognize herein something "enduring the test of universal experience" and "coming unchanged out of every possible form" of observation and discussion.

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 succuba was slowly killing, and the spirit-wives and husbands of our own day." 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 none are so bitter and so implacable as some of the Spiritualists of the Protestant and of 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 one-sided 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, and "gods" and genii, there are no spirits from the invisible realms, or no really holy and grand spirits, who communicate with mortals. For that is not so. What the Occultists and Kabbalists have said all along and what 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 the invisible—but too often present—visitants from better and worse worlds than our own is too deeply rooted in men's hearts to be torn out easily by the cold hand of either materialism or science. Charges of superstition, coupled with ridicule, have at best but served to breed additional hypocrisy and social cant among the better classes. For there are few men, if any, at the bottom of whose souls belief in superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first opportunity. No need to repeat the long string of names of eminent

and scientific converts to the phenomena of Spiritualism and to the creed itself, since for many years the catalogue has been published weekly by some spiritualistic papers. Many are the men of science who, having abandoned with their nursery-pinafores belief in kings of elves and in fairy queens, and who would blush at being accused of believing in witchcraft, have fallen victims to the wiles of "Joes," "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 this 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 complex psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict be ever "*non compos mentis*," or "victim to fraud and psychology"? When we say with regard to unbelievers that they are "a handful," the statement is no under-valuation, 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 opportunity they will be foremost among 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 Carington over the "departure of the fairies." They are gone, says the poet:

. . . . They are flown—
 Beautiful fictions of our fathers, woven
 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"—legitimate because resting on the authority of experiment and observation—vindicates at the same time 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 ever saw God?—that God we mean, the Infinite and the Omnipotent, the one about whom monotheists talk so much? Polytheism—when 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

to be an infinite abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a God as to concern himself with the breeches 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 higher spheres in the universe, in conscious intra-cosmic Beings, in fact, is logical and reasonable, while belief in an extra-cosmic 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 Moses upon Pharaoh as the Egyptian monarch's Deity,¹ why should not "Pagans" be allowed the choice of their own Gods? When once we believe in the existence and survival of our Egos, we may also believe in Dhyân Chohans. As Hare has it: "Man is a fixed being, made up of a spiritual and of a fleshly body; the Angels are pure spirits, herein nearer to God, only that they are 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 the Dhyân 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 thought.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them spirits, angels, and demons that Christians are less polytheistic than are 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,[†] Bhûts, and Pisâchas; the Pagans, however, only keep them quiet from post-mortem mischief. On the other hand, we have demonstrated fully in the Proem to the *Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polythe-

* "And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach" (*Exodus* xxviii. 42). God a linen-drafter and a tailor!

¹ "I have made thee a God to Pharaoh." (*Exodus*, vii. i).

[†] The Houen in China is "the second soul, or human vitality, the principle which animates the ghost," as explained by the missionaries from China—simply the astral. The Houen, however, is as distinct from the "Ancestors" as the Bhûts are from the Pitris in India.

ism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian "idolatry" that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,* as may be seen on reference to Beale's *Catena of Chinese Buddhism*. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores ($33 \times 10,000,000$). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.†

Although these Gods are said to be "superior to men 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 the conclusion of their evolution prescribes a limit to their expansion to which the human Spirit is not subjected. This fact has been symbolized in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (man), over the whole host of Devas and Devayonis (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 Cor. v. 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 ethereal form. An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See "Elixir of Life" in *Five Years of Theosophy*.) The story of Nahusa gives a glimpse of the truth as known to the Initiates.

A description of the orders of beings called Devas—whose variety is so great that it could not be attempted here—is given in some occult treatises. There are high Devas and lower ones,

† See *Secret Doctrine*, Appendix ii. Book ii.: "Gods, Monads, and Atoms."

* See Chinese, Burmese, and Siamese Mythologies.

† See again "Gods, Monads, and Atoms."

higher elementals and those far below man and even the 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, are several times mentioned by Spiritualists as an argument that Hindus 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. A few words may perhaps serve as valuable hints to Occultists and students.

What the Brâhmanas invoke are not the "spirits" of the departed ancestors, the full significance of which name is shown in *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 punaravarte*" ("I am not coming 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 can be given out beyond what is said here. One of the names of the moon is "Soma" in Sanskrit, and this is also the name, as is well known, of the mystic drink of the Brâhmanas, showing the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, and thus of deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This concentration of energy—and the fact of the moon being a store-house of that energy—is the secret, the meaning of which must not be revealed, beyond the mere fact that it is continuously pouring upon the earth from the bright side of the orb.

This pours out in one stream (for the ignorant), but it is really 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 milk from the water which was mixed with it, and thus showed great wisdom—will have his reward. The word "Pitri" does mean, no doubt, the "ancestor," but that which is invoked is the "lunar wisdom," as Manu calls it, not the "lunar ancestor." It is this wisdom that is invoked by Qu-ta-my, the Chaldean, in the *Nabathæan Agriculture*, he who wrote down "the revelation of the moon." But there is the other side to this. If most of the Brâhmanical religious ceremonies are connected with the full moon, the dark ceremonials of the sorcerers take place at the new moon and at its last quarter. For similarly, when the lost human being, or sorcerer, attains the consummation of his depraved career, all 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 is 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 uses; while the Brâhmana, on the other hand, pursues a corresponding but benevolent course with the energy bequeathed to him by the Pitris.

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 Brâhmanism, and of 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 penetrate.

It follows from the foregoing that no Theosophist, whether Gentile or Christian, deist or pantheist, has ever believed in or helped to spread "degrading superstitions" any more than has any other philosophical or scientific society. If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and in the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this they are far more honourable than those who hide that belief and keep it *sub rosâ*. 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 Catholic Church sees the devils of the host of Satan, we see neither. We call them Dhyân Chohans, Devas, Pitris, Elementals, high and low, and know them as the "Gods" of the Gentiles—imperfect at times, never wholly so. 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 own globes; hence all are a natural and logical necessity in Kosmos.

QUESTIONS AND ANSWERS

H. W.—I cannot tell you with what intense interest and delight I am reading Mr. Judge. The utter beauty and gentleness of his great soul; his deep knowledge and wisdom; his consecration, love, humility, and clear practical teaching. I am getting so much of revelation and help. He is making me feel and think very

differently of Mme. Blavatsky. He is changing much of my thinking and believing. But even with all this, which is so true, I cannot understand how anyone can mention Mme. B.'s name with those of Christ, Buddha, Krishna, &c. Giving her all her dues, which are many as I now see them, she had only attained the degree of advancement or initiation which gave her certain occult powers, among which was the power to be used by, and to communicate with Masters. . . . Surely you do not call Mme. B. a perfected human being? . . . It would astonish me if the T. S. Masters themselves were not regarded as lower in high spiritual attainment than Christ, Buddha, &c., in spite of their great attainment.

Ans. You are concerned about the place of Christ in the Theosophical estimation; well, neither the place of Christ nor that of any of his predecessors is considered at all in the theosophical philosophy, as it has to do with principles and laws, and not with personal appearances. Each student therefore, in applying those principles and laws, has to learn and decide for himself, and in so studying and applying will no doubt change his conclusions many times, as he enlarges his range of spiritual perception.

You must be aware that there are Theosophical students from all religions, and that in the case of each there is a predilection for the founder of the religion into which each was born or adopted. With Buddhists, Buddha is considered to be the highest spiritual entity, and similarly with each sectarian. So, if we are Christians, and have not as yet applied the fundamental principles universally, we are quite likely to imagine that the founder of *our* religion was greater than any other. This attitude of course is just an extension of sectarianism, and has finally to be supplanted by one with a wider grasp of the meaning of "divine incarnations."

The first thing that a Theosophical student should learn is "the origin and source of Theosophy". Theosophy means divine knowledge, understanding and wisdom in regard to the whole of Nature, comprising the spiritual, intellectual, psychical, astral, and physical worlds of being. Those who are the possessors and custodians of this all-inclusive knowledge are known as the Masters of Wisdom, perfected men from past great periods. If so perfected, how could there be any being higher? For perfection is arrived at in no other way than through evolution, and through observation and experience. What is known to us as Theosophy is that portion of Their great knowledge which has been delivered to us by H. P. Blavatsky. Once this is admitted and understood, the question arises as to who and what H. P. Blavatsky was or is. It is an important question, for upon its correct solution depends right appreciation and understanding of the philosophy.

If we admit that Mme. Blavatsky was selected by the Masters of Wisdom as their direct agent, and was herself an ordinary

human being like ourselves, we will have to also admit that all other human beings of the past who were credited with being divine incarnations—Christ included—were also, as such, selected by Masters as their agents; for the Masters of Wisdom are perfected septenary beings, and as such possess all knowledge. Now, if we consider that the Christian Bible, upon which the Christian faith is founded, says of Jesus that “he became in all things like unto us”, entering into a body in the physical world, although himself perfected, would it be a great stretch of probability to think of him as one of those Masters? And from this can we not see that all *great* religious reformers might in reality be members of the Great Lodge of Masters, whatever their human appearances or positions might be; each having his particular mission, and each having to adapt his message to the intelligence of the people to whom he came.

If all the incarnations spoken of were those of members of the Great Lodge, how are we to judge of the degree of attainment of any of them? We certainly have no means of doing so; we can only see the differences in kind and amount of work for humanity that the conditions of the time permitted them to do. It would be presumptuous for any of us to say that any one was higher than another. We can however see the different conditions prevailing at each such visitation; we can realize the dogmatism, ritualism and general ignorance that existed at the time of Jesus, and can understand why he could do no more than he did. Jesus made no record himself; all that is recorded—and it is very little of his knowledge and teaching—was written down by his followers according to their understanding. He taught the multitude in parables, but to his disciples he taught the “mysteries of the kingdom of Heaven”; those mysteries are not recorded in the Bible.

Let us contrast the narrowness, ignorance and bigotry of the Jews at the time of Jesus with a period like the present, when communication with all countries is almost instantaneous, and when the world intelligence is within reach of all peoples of the earth. We can thus obtain some conception of the incalculable importance to humanity of an all-inclusive message to the world from the Masters. Can we imagine that this time is a less important one than the time of Jesus? Would we not naturally expect, even with our small wisdom, that a period like ours would require an infinitely greater presentation, and would we expect that such an important mission would be entrusted to an ordinary human being? If so, we have a very poor conception of the heights of power and glory whereon the Masters of Compassion stand. The mission of H. P. B. was not to any one people, but to the world-at-large, and that should tell its own story.

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY*

THE German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig “popular astronomical journal,” the *Sirius*—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year’s earthquake at Zagrel. At the beginning of 1868, he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May 1869 he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*, in which, among other prophecies, he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Columbia and the Crimea, which five months later—in October—actually took place. In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and the 26th of February 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on, and Investigations of, the Causes of Volcanic Eruptions*—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagrel had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable dis-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1881.

courses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the *Novoye Vremya*, he has really "*worked out something, knows something additional* to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over."

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of his, called *Die Umwälungen, im Welt All*, in three volumes. In Vol. I., he treats of the revolutions in the stellar world: in Vol. II. of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III. of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. "He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything"—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a "visionary" or a "hallucinated enthusiast"; and so he is cautiously *chaffed*. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his "heretical" views, the papers generally add.—"We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet." Some add to the information given the fact that Dr. Falb's theory carries back the "Universal" deluge to 4000 years B. C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediæval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6500 A. D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Heliacal," Great year, or cycle of six *sars*, at the close and turning point of which

our planet, is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching,—believed in by Aristotle if we may *credit* Censorinus—the “great year” consists of 21,000, odd, years (the latter varying) or six Chaldean *sars* consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, “the former moving slowly towards the line and the tropical zone: . . . replacing the forbidden wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros* (600 years) a semi-universal deluge like the legendary Bible flood is brought about” (See *Isis Unveiled*, Vol. I., pp. 30-31.)

It now remains to be seen how far Dr. Falb’s theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years, his *Die Umwälungen im Welt All* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer’s work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man’s endeavours to snatch them from her bosom; and (b) that Nature’s workshop is one vast clock-work guided by immutable laws in which there is no room for the caprices of *special providence*. Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes*. “The law which moulds the tear also rounds the planet.” There exists a wealth of chemic force—in heat, light, electricity and magnetism—the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

ECHOES FROM THE ORIENT

(Continued)

XV.

THE Oriental doctrine of reward and punishment of the human Ego is very different from the theological scheme accepted throughout Christendom, since the Brahmins and Buddhists fix the place of punishment and compensation upon this earth of ours, while the Christian removes the "bar of God" to the hereafter. We may not profitably stop to argue upon logic with the latter; it will be sufficient to quote to them the words of Jesus, St. Matthew, and the Psalmist. "With what measure ye mete, it shall be measured unto you again," said Jesus; and Matthew declares that for every word, act, and thought we shall have to answer, while David, the royal poet, sang that those who serve the Lord should never eat beggar's bread. We all know well that the first two declarations do away with the vicarious atonement; and as for the Jewish singer's notion, it is negatived every day in any city of either hemisphere.

Among the Ceylonese Buddhists the name of the doctrine is Kamma; with the Hindûs it is Karma. Viewed in its religious light, it "is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being."* When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reincarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of Karma.

Hence hell is not a mythical place or condition after death in some unknown region specially set apart by the Almighty for the punishment of his children, but is in very truth our own globe, for it is on the earth, in earth-lives experienced in human bodies, that we are punished for bad deeds previously done, and meet with happiness and pleasure as rewards for old merit.

When one sees, as is so common, a good man suffering much in his life, the question naturally arises, "Has Karma anything to do with it, and is it just that such a person should be so afflicted?" For those who believe in Karma it is quite just, because this man in a previous life must have done such acts as deserve punishment now. And, similarly, the wicked man who is free from suffering, happy and prosperous, is so because in a previous existence he had been badly treated by his fellows or had experienced much suffer-

*The Rev. T. P. Terunnanse, High-Priest at Dodanduwa, Ceylon.

ing. And the perfect justice of Karma is well illustrated in his case because, although now favored by fortune, he, being wicked, is generating causes which, when he shall be reborn, will operate then to punish him for his evil-doing now.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective*. And such is the reason why so many minds, both of the young and old, have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created. When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed they had in mind this doctrine of Karma, just as all the Hindûs and Buddhists have when they see some of their fellows crippled or deformed or deprived of sight.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being. It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body—this earth—so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu. Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted: "At the death of a being nothing goes out from him to the other world for his rebirth; but by the efficacy—or, to use a more figurative expression, by the ray—of influence which Kamma emits, a new being is produced in the other world very identical with the one who died away," for in this "new being" is held all the life of the deceased. The term "being," as applied to it may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator under the great Cosmic laws that control all creations.

A better term in place of "creation" is "evolution," for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force and out of that comes matter in its objective form.

XVI.

Very many Western people say that this Oriental doctrine of Karma is difficult to understand, being fit only for educated and thoughtful persons. But in India, Ceylon and Burmah, not to mention other Asiatic countries, the whole mass of the people accept and seem to understand it. The reason for this lies probably in the fact that they also firmly believe in Reincarnation, which may be said to be the twin doctrine to Karma. Indeed, the one cannot be properly considered without keeping the other in view, for Karma—whether as punishment or reward—could have no actual or just operation upon the Ego unless the means for its operation were furnished by Reincarnation.

Our deserts are meted out to us while we are associating in life with each other, and not while we are alone, nor in separateness. If being raised to power in a nation or becoming possessed of wealth is called a reward, it would lose all value were there no people to govern and no associated human beings with and upon whom we could spend our wealth and who might aid us in satisfying our manifold desires. And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that the Karma—or causes—generated in company with those Egos may be worked out, for to take us off separately into an unknown hell, there to receive some sort of punishment, or into an impossible serio-comic heaven to meet our reward, would be as impossible as unjust. Hence, no just-hanged murderer absolved by priest or praising Jesus can escape. He, together with his victim, must return to this earth, each to aid the other in adjusting the disturbed harmony, during which process each makes due compensation. With this doctrine we restore justice to her seat in the governance of men, for without it the legal killing of the murderer after condemnation is only a half remedy, since no provision is made by the State for the being hurled out of the body nor for the dependants he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him.

But the Theosophical sages of all ages push the doctrine of Karma beyond a mere operation upon incarnated men. They view all worlds as being bound together and swayed by Karma. As the old Hindû book, the *Bhagavad-Gîtâ*, says, "all worlds up to that of Brahmâ are subject to Karma." Hence it acts on all planes. So viewing it, they say that this world as it is now conditioned is the

actual result of what it came to be at the beginning of the *pralaya* or grand death which took place billions upon billions of years ago. That is, the world evolves just as man does. It is born, it grows old, it dies, and it is reincarnated. This goes on many times, and during those incarnations it suffers and enjoys in its own way for its previous evolutions. For it the reward is a greater advance along the line of evolution, and the punishment is a degraded state. Of course, as I said in a former article, these states have man for their object and cause, for he is the crown of all evolution. And, coming down from the high consideration of great cosmic spaces and phenomena, the Theosophist is taught to apply these laws of Karma and Reincarnation to every atom in the body in *especial* and apart from the total Karma. Since we are made up of a mass of lives, our thoughts and acts affect those atoms or lives and impress them with a Karma of their own. As the Oriental thinkers say, "not a moment passes without some beings coming to life in us, acquiring Karma, dying, and being reincarnated."

The principal divisions of Karma are three in number. One sort is that now operating in the present life and body, bringing about all the circumstances and changes of life. Of this we see illustrations every day, with now and then strange climaxes which throw upon the doctrine the brightest light. One such is immortalized in India by a building erected by the favored son of fortune, as we would say, and thus it came about. A Rajah had a very strange dream, so affecting that he called upon his soothsayers for interpretation. They said that their horoscopes showed he was required next day to give an immense sum of money to the first person he should see after awaking, their intention being to present themselves at an early hour. Next day the King arose unusually early, stepped to his window, threw it open, and there before him was a chandalah sweeping up the dirt. To him he gave a fortune, and thus in a moment raised him to affluence from abject poverty. The chandalah then built a huge building to commemorate his sudden release from the grinding chains of poverty.

Another class of Karma is that which is held over and not now in operation because the man does not furnish the appropriate means for bringing it into action. This may be likened to vapor held in suspension in the atmosphere and not visible to the eye, but which will fall as rain upon the earth the moment conditions are ripe.

The last chief class is that Karma which we are making now, and which will be felt by us in future births. Its appropriate symbol is the arrow shot forward in the air by the archer.

XVII.

The spirit is not affected by Karma at any time or under any circumstances, and so the Theosophical Adepts would not use the terms "cultivation of the Spirit." The Spirit in man, called by

them *Ishwara*, is immutable, eternal and indivisible—the fundamental basis of all. Hence they say that the body and all objects are impermanent and thus deluding to the soul whenever they are mistaken for reality. They are only real on and for this plane and during the time when the consciousness takes them up here for cognition. They are therefore relatively real and not so in an absolute sense. This can easily be proved from dreams. In the dream state we lose all knowledge of the objects which while awake we thought real and proceed to suffer and enjoy in that new state. In this we find the consciousness applying itself to objects partaking of course of the nature of the experiences of the waking condition, but at the same time producing the sensations of pleasure and pain while they last. Let us imagine a person's body plunged in a lethargy extending over twenty years and the mind undergoing a pleasant or unpleasant dream, and we have a life just of that sort, altogether different from the life of one awake. For the consciousness of this dreamer the reality of objects known during the waking state is destroyed. But as material existence is a necessary evil and the one in which alone emancipation or salvation can be obtained, it is of the greatest importance and hence Karma which governs it and through whose decrees emancipation may be reached must be well understood and then be accepted and obeyed.

Karma will operate to produce a deformed or deficient body, to give in a good body a bad disposition or *vice versa*; it will cause diseases, hurts or annoyances, or bring about pleasures and favorable situations for the material frame. So we sometimes find with a deformed or disagreeable body a most enlightened and noble mind. In this case the physical Karma is bad and the mental good.

This leads us to the sort of Karma that works upon the mental plane. At the same time that an unfavorable Karmic cause is showing forth in the physical structure another and better sort is working out in the mind and disposition or has eventuated in conferring a mind well balanced, calm, cheerful, deep, and brilliant. Hence we discover a purely physical as compared with an entirely mental Karma. Purely physical would be that resulting, say from a removal from the ground of fruit peel which might otherwise cause some unknown person to fall and be hurt. Purely mental might be due to a life spent in calm, philosophical thought and the like.

There is in one of the Hindû books a strange sentence respecting this part of the subject, reading: "Perfection of body or superhuman powers are produced by birth or by herbs or by incantations, penances, or meditations."

Among mental afflictions esteemed as worse than any bodily hurt or loss is that Karma from a preceding life which results in obscurity of such a character that there is a loss of all power to conceive of the reality of Spirit or the existence of soul—that is, materialism.

The last field of operation for this law may be said to be the psychical nature. Of this in America we have numerous examples in mediums, clairvoyants, clairaudients, mind-readers, hysterics, and all sorts of abnormal sensitives. There could be no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

A very strange belief of the Hindûs is that one which allows the possibility of a change of state by a mortal of such a character that the once man becomes a *Deva* or lesser god. They divide nature into several departments, in each of which are conscious powers or entities called *Devas*, to put it roughly. Yet this is not so far apart from the ideas of some of our best scientific men who have said there is no reason why in each ray of the spectrum there may not be beings to us unseen. Many centuries ago the Hindû thinker admitted this, and pushing further on declared that a man might through a certain sort of Karma become one of these beings, with corresponding enjoyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again.

What might be called the doctrine of the nullification of Karma is an application in this department of the well-known law in physics which causes an equilibrium when two equal forces oppose each other. A man may have in his Karmic account a very unpleasant cause and at the same time a cause of opposite character. If these come together for expression at the same time they may so counteract each other as that neither will be apparent and the equilibrium is the equivalent of both. In this way it is easy to understand the Biblical verse: "Charity covereth a multitude of sins," as referring to the palliative effect of charitable deeds as opposed to deeds of wickedness, and giving a reason for the mediæval knight devoting some of the years of his life to alms-giving.

In the *Bhagavad-Gîtâ*, a book revered by all in India, the highest place is given to what is called *Karma-Yôga* or the Religion of the Performance of Works and Duty, and there it is said: "He who, unattached to the fruits of his actions, performs such actions as must be done, is both renouncer and devotee; not he who kindles no sacrificial fires and performs no ceremonies. He who remains inert, restraining the organs of action, and pondering with his heart on objects of sense, is called a false pietist of bewildered soul. But he who, restraining his senses by his heart and being free from interest in acting, undertakes active devotion through the organs of action, is praiseworthy."

XVIII.

That the doctrine of Karma is unjust, unsympathetic, and fatalistic has been claimed by those who oppose it, but such conclusions are not borne out by experience among those races who believe in

it, nor will the objections stand a close examination. The Hindûs and Buddhists thoroughly believe in Karma, convinced that no one but themselves punishes or rewards in this or any life, yet we do not find them cold or unsympathetic. Indeed, in the relations of life it is well known that the Hindû is as loving and tender as his American brother, and there are as many instances of heroic self-sacrifice in their history as in ours. Some go further than this and say that the belief in Karma and Reincarnation has made the Hindû more gentle in his treatment of men and animals than are the Europeans, and more spiritual in his daily life. Going deeper into their history, the belief in Karma is found side by side with material works of great magnitude, and whose remains to this day challenge our wonder, admiration, and respect; it is doubtful whether we could ever show such triumphs over nature as can be seen at any time in the rock-cut temples of Hindustan. So it would appear that this doctrine of ours is not likely to produce bad or enervating effects upon the people who accept it.

"But," says an objector, "it is fatalism. If Karma is Karma, if I am to be punished in such and such a manner, then it will come about so whether I will or not, and hence I must, like the Turk, say 'Kismet,' and do nothing." Now, although the Moham-medan doctrine of Kismet has been abused as fatalism, pure and simple, it was not so held by the Prophet nor by his greatest disciples, for they taught that it was law and not fate. And neither is Karma amenable to this objection. In the minds of those who, having vaguely apprehended Karma as applying to one life only, do not give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earth personality, there can be no fatality in it, because in his own hand is the decree. He set in motion the causes which will inevitably have certain results. Just as easily he could have made different causes and thus brought about different results.

That there are a repellant coldness and want of tenderness in a doctrine which thus deals out inflexible justice and compels us to forever lose our friends and beloved relatives, once death has closed the door, is the feeling of a few who make sentiment their rule in life. But while sentiment and our own wishes are not the guiding laws of nature, there is no reason even on the sentimental ground for this objection; it is due to a partial knowledge of the doctrine which, when fully known, is found to be as full of opportunity for the exercise of what is dear to the heart as any other theory of life. The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of character they cannot under any law of attraction remain in company. Not unless and until they become different do they separate from each other. And who would wish

to be eternally tied to the side of uncongenial relatives or acquaintances merely because there was an accident of birth!

For our aid also this law works well and ceaselessly. "Those whom you help will help you in other lives," is the declaration. In ages past perhaps we knew those who long since have passed up to greater heights. The very moment in the long series of incarnations we come near to where they are pursuing their pilgrimage, they at once extend assistance, whether that be on the material or moral planes. And it makes no difference whether one or the other is aware of who is assisting or who is being assisted. Inflexible law guides the current and brings about the result. Thus the members of the whole human family reciprocally act on one another, forced into it by a law which is as kind as it is great, which turns the contempt we bore in the past into present honor and opportunity to help our fellows.

There is no favoritism possible in nature; no man has any privilege or gift which he has not deserved, either as a reward or a compensation. Looking at the present life spread before our limited vision, we may see perhaps no cause why there should be any such reward to an unworthy man, but Karma never errs and will surely repay. And it not only rewards, but to it solely belong those compensations which we with revenge attempt to mete out. It is with this in view that the holy writ of the Christians says, "Vengeance is mine; I will repay," for so surely as one hurts another so is the certainty of Karma striking the offender;—but let the injured one beware that he does not desire the other punished, for by Karma will he be punished also. So from all this web of life and ceaselessly revolving wheel, Karma furnishes the escape and the means of escape, and by reincarnation we are given the time for escape.

(To be concluded.)

THE PRALAYA OF MODERN SCIENCE*

IF Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klansius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of

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the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat . . ." say our scientists. Kanada, the atomist, the old Hindu sage, said as much. . . . "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain: the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself: the sun, powerless and dying, will again become extinct and

this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun. . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaya*:—"Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea"! . . .

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away. . . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. . . . Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one. . . . Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyans, the unrevealed, and his task being accomplished, he falls asleep. . . . Night for the Universe has come! . . ." (By Vama-deva.)

FRAGMENTS*

BY H. P. BLAVATSKY.

IDOLATRY.

THE outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the “third eye” (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two “creations” or evolutions of our phenomenal universe), the great It, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârāja (great King). Devising means for mankind to learn of his existence, the Mahârāja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing*; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Mahârāja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts*. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatās and Devatis—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmā, Vishnu and

* This article first appeared in *Lucifer* for August, 1896.

Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every Phenomenon of nature.

AVATARAS.

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; *e. g.*, Khatvânga, in *Vishnu Purâna* (Book IV.). "It must be equally easy to the Adept to travel a ray downwards," remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions as $7 \times 7 = 49$ is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatâra.

INITIATIONS.

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "*Sahasrakirana*" "he of the thousand rays"—is shown kneeling before the "Hiero-

* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

phant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and in the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India. In trans-Himālayan regions it was the same.

In order to become a "Perfect One," the Sakridāgāmin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Pâtāla, the "nether world," after which process only he could hope to become an "Anāgāmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

ON CYCLES AND MODERN FALLACIES.

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have begun at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms

* See Judges xvi., again, where Samson, the symbolical personification of the Sun the Jewish Hercules, speaks of his *seven locks* which, when cut off, will deprive him of his (physical) strength, i. e., kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the *seven locks* symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upasaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

† No need of explaining that *Sanjna*—pure spiritual conscience—is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the *seven locks* are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridagamin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

which we find repeated in the embryonic history of a single individual, and again in the succession of geologic types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life*, p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die*, Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly "*Our History*," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." (*Egypte*, i. p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Shesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*)—Time is "duration set forth by measures," and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God—blue because he is space and the

depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purâna* describes him thus: "Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Dânavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*) gives light to all the regions. . . . In one hand he holds a plough* and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B. C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintains that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A. M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

* An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

THE NUMBER SEVEN*

A DEEP significance was attached to numbers in hoary antiquity. There was not a people with any thing like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B. C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events, our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and begun speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says:—

The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had *seven* original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens.

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but

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

the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were sub-divided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have, to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and, *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world, &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean, flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred, the *Sol or Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *pūja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that

we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or *Sol's* day?

If in the "*Rámáyana*" *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "pfennigs" of contribution? The Holy Roman and Christian Empire has *seven* *Kurfürsts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans." In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "triad," to which the "one" or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tones. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements,) the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* "ulems." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one, to whom it was administered, was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine (7×7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins, which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand* and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas,—were *seven* leagued. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months (2×7); begins to walk after *twenty-one* months (3×7); to speak after *twenty-eight* months (4×7); leaves off sucking after *thirty-five* months (5×7); at *fourteen* years (2×7) he begins to finally form himself; at *twenty-one* (3×7) he ceases growing. The average height of a man, before mankind degenerated, was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the

child is not held responsible for any crime till he is *seven*, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Rishis*; the *Sapta Loka*—the *seven* worlds; the *Sapta Pura*—the *seven* holy cities; the *Sapta Dvipa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the *Sapta Parvatta*—the *seven* holy mountains; the *Sapta Arania*—the *seven* deserts; the *Sapta Vriksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*?

THE THOUGHTS OF MARCUS AURELIUS ANTONINUS*

I learned from my great grandfather not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

Begin the morning by saying to thyself, I shall meet with the busy-body; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity. I can neither be injured by any of them, for no one can fix on me what is ugly nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

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

AROUND THE TABLE

THE summer has been a strange one for our "Around the Table" Family. There has been no year before this one for the past decade when at some time or another during the heated term we have not all been together as a family at our mountain camp. But this season has been quite different. The camp has been open, to be sure, and always occupied; but some figure has been missing around the fire-place, where every evening the cool mountain air makes a snapping blaze most grateful. Another year the camp will not be opened at all perhaps; or perhaps, if opened, some figure that used to be will be gone forever from the cheerful blaze.

Big Brother is drafted. The Doctor has forgotten approaching age and volunteered for medical service in France. Spinster will go with him, having brushed up her nursing knowledge. Mother and Student are deep in Red Cross work—in which, so far as may be, Mentor has also joined.

It was one evening in August, with Big Brother and Student absent, that "Fate and Free Will" were talked about before the fire-place—and perhaps something then said may be of help to the readers of THEOSOPHY.

"I thought you Theosophists were 'Pacifists'", said the owner of a neighboring camp who had stopped in on his way from the community mail box.

"Not in the sense in which the word is ordinarily used," answered Mentor.

"No more pacifists than we are jelly-fish," added the Doctor, with a chuckle. "The true Theosophist is first of all a man of action, isn't that so, Mentor?"

"Yes," agreed the latter. "He takes the basis of the Bhagavad-Gita which, as Mr. Judge so truly wrote, tends to arouse two great ideas—first, selflessness, and then, action. The real Theosophist—by whom I mean the man or woman who truly *lives* in accord with the teaching of the Wisdom-Religion, tries in every way to serve all the rest—and this implies *action*, and also *wisdom in action*. The Theosophist *works* for peace, not your peace, nor mine, but universal peace, and while so working, exercises his powers to protect the weak from the strong, the victim from his oppressor whether as between individuals or nations. His active propaganda for peace can be found expressed in the words of Krishna, 'I incarnate from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.'"

"But you're speaking of voluntary service," objected the neighbor. "Many who will go to war are drawn into it unwillingly. Fate has a hand in that, so what position can they take?"

"Just what do you mean by 'fate' "? asked the Doctor dryly.

"Why, I hadn't thought," answered Neighbor slowly, "some compelling force, I fancy—call it the force of circumstances, if you like."

Mentor smiled and remarked, "But those circumstances presuppose a *chain* of circumstances and where, and where only in a Universe of Law, could that chain begin?"

Neighbor observed that the discussion was getting "too deep" for him, so Doctor answered, "It must have begun in the thought and action of those who find themselves enmeshed in that chain—always presupposing that this is a Universe of Law."

"Exactly," said Mentor—"in which case what becomes of this 'fate' idea that Neighbor has introduced into an otherwise sensible household?"

There was a laugh at this, in which Neighbor himself heartily joined. "Then you don't consider that the ideas implied in the word 'fate' are true ideas," he remarked, his eyes still twinkling at Mentor's briskness.

"Certainly not," answered the latter, "nor does the man who calls himself a fatalist consider them true ideas either, no matter what he may say about them. For a man's religion is what he actually *does*—not what he *says*; and you will find your 'fatalist' busy as a bee trying to extricate himself from an unpleasant chain of circumstances, or doing his utmost to avert an impending calamity. If he were truly a fatalist he would uncomplainingly submit.

"In fact, in the past seventy years I've met a great many people who called themselves 'fatalists,'" continued Mentor, with a smile, "and they all act in about the same way. Say a calamity impends: when they avert it, they at once claim the credit for the happy outcome—when they are unable to avert it, the calamity is always the workings of 'fate'—and not in the least due to anything done or left undone by a busy fatalist."

Neighbor nodded his head vigorously. "I believe you're right about that," he remarked. "My own experience tallies with yours."

"And isn't the position of the theological Christian, that some event takes place from 'the will of God' just the same in effect as that of the so-called 'fatalist'?" asked Doctor, thoughtfully.

"No different," agreed Mentor, "except that the Christian personifies his 'fate'. Nor does he really believe what he says," continued Mentor, "any more than our 'fatalist' friend. He struggles to shape events—does his utmost in every direction. If he were truly convinced that the will of the God he assumes to worship was engaged in the matter, he could not logically struggle at all."

"Well, then," demanded Neighbor, "to get back to the original question: what is it that drives unwilling men into the war?"

"Their own thoughts and acts in the past," answered Mentor, gravely. "Man is a continuing entity. He has existed on this earth, as a human being, many times before this one; he will re-

appear as a physical man many, many times again. Whatever he sows in any incarnation, he reaps either in that life or a life to come. He sows his seeds right here on earth in a physical body; he reaps his harvest right here on earth in a physical body. These seeds are sown—or call them ‘causes’ set up, if you prefer—always with and through other human beings, or in relation to them; the harvest, or the effects, therefore, are always received from and with others.

“You will see, then, that wars are the effects of causes set in motion, by all the entities concerned, in previous incarnations. If that is clear, then we can at once realize that if any man or woman is, willingly or unwillingly, drawn into or affected by the present war, it is on account of the thoughts and actions of that one in the past.”

“He makes his own ‘fate,’ then, doesn’t he,” remarked Neighbor, with a nod.

“Exactly,” continued Mentor—“there is no outside force compelling us, no outside God. The compelling force is *within*, for within our own nature is the law which compels adjustment.”

“Then the youngster who is drafted had better take his medicine cheerfully,” said Doctor.

“Yes,” agreed Mentor. “He can say to himself, ‘In a Universe of Law the law must rule in every thing and every circumstance. That course which is now alone open to me is the result of my thought and action in the past. If I meet this condition cheerfully and willingly do my best under it, I will have made adjustment—and not have to meet it again. If I kick against the pricks, I will be setting in motion a new cause of the same kind, and have to make further adjustment of the same nature.’”

“You see, the Power of Choice is always present,” continued Mentor—“if nowhere else than in the attitude assumed under the existing condition. ‘Power of Choice’ is the same thing as ‘Free Will’. A man always has it under all conditions. In fact, that might be said to constitute what a man really is: he is the Power to Choose.”

* * * * *

Neighbor went thoughtfully away with his mail. Mother picked up her writing tablet, while the Doctor turned to the medical book he had been studying.

“I wonder if Neighbor really understood and will hand on the true ideas to somebody else,” said Spinster as she and Mentor drew closer to the waning fire.

“I wonder,” repeated Mentor—and then, with a smile, “If I didn’t think so, my Dear, if I didn’t *know* that by explanation and repetition the true ideas would at last be understood, and spread and bear fruit in the lives of men—I wouldn’t want to be staying here on earth much longer—and you *know* that I want to stay.”

ON THE LOOKOUT

White Lotus Day, the commemoration of the passing of H. P. Blavatsky, is observed by Theosophical students the world over. It has been so observed from the first anniversary by those who feel the immeasurable debt of gratitude due to that great Messenger of the Masters, without whose sacrifice there would be no Theosophy or students of Her message. She stands *sui generis*, first, and alone in this commemoration, and the reverence, love and gratitude of Her students are given, unmixed and undivided, on this special occasion. Some animadversion is cast upon this attitude by the official organ of the American section of the Besant society in the following item:

"White Lotus Day, this year, was an exceptionally impressive celebration at Krotona. Over a hundred attended. A striking thing was that Mr. Judge was remembered at length, as was H. P. B., Col. Olcott and others—striking in this only, that there are those in other bodies who believe our members are always either unkind to, or neglectful of that distinguished pupil of H. P. B. But they do not know. His photograph hangs with the rest in our rooms. Does Mrs. Besant hang in theirs?"

A body which does not rate its understanding, love and gratitude by the number of photographs displayed in its rooms, but rather by the message of Theosophy which H. P. B. brought, has discrimination enough to go direct to the source of that message, and by its photographic presentments leave no room for misunderstanding in regard to the real Teacher. To cumber its walls with presentments of students whose writings and methods are questioned by other students, would only serve to confuse the enquirer. Mrs. Besant is not only a student, but a much younger one than others in the body referred to; it may therefore be understood why neither her photograph nor her writings are placed side by side with those of the Teachers, and why everything that tends to confuse the enquiring mind in its search for Theosophy as it was given by Those who brought it is carefully eliminated, for which the world will sometime be duly thankful.

If there were no other reasons for not placing Mrs. Besant's picture before theosophical enquirers, surely the various tangents that she has led her society into would be sufficient. What has Theosophy *per se* to do with Co-Masonry, the Star of the East, or the Old Catholic Church; how is an enquirer to gain knowledge of the Message called Theosophy in such directions as the above? We consider that we would be recreant to our trust if we furnished anything that would lead enquiring and trusting minds in the wrong direction.

Azoth for August contains a moderate and temperate statement of the ruin which has fallen upon the theosophical society of which Mrs. Besant is the font and *prieu-dieu*. Two classes of readers who most need help benefit least from restatements of unpalatable truth: the superficial and the inattentive who read for the appeasement of their appetites, with no desire to learn or apply; the devotees,—exponents or followers,—who will see, not a statement of the malignant fact of perversion, but a malignant perversion of fact in the statement. The *Azoth* article concludes as follows:

"All real students of Theosophy will feel, as the writer does, terribly disheartened at this debacle. We can only hope for an awakening to the seriousness of the situation by F. T. S., a setting of its house in order, and a return to the ideals and principles laid down by its old leaders."

All real students will, we have no doubt, coincide with the views thus expressed by "Amru," save in the first sentence of the quotation "Those who are wise in spiritual things grieve neither for the dead nor for the living"; why should any student feel disheartened, terribly or otherwise, at what has happened with Mrs. Besant, with her society, with those of her followers who have given her "unquestioning love and devotion?" If the members "are so weak that they need leadership, just as a church needs a pastor"; if they "have given her a blind devotion, an unquestioning obedience, an utter acceptance of her teachings, have set her on a pedestal and worshipped her"—they are but repeating before our eyes the age-old follies of humanity. *They have to learn*, and if they accept in "blind devotion" (read, the credulity born of personal desire) the hearsay statements of Mrs. Besant and others instead of going direct to the "ideals and principles of the old leaders," i. e., the original teachings of H. P. B. and W. Q. J., why should "Amru" or any other real student be any more disheartened than over the like errors of priest and follower in the thousand sects of India and Christendom. The Brahmin, the priest and the pope, theosophically self-styled, who profess to be able to give preferment, exist in response to the everlasting human desire to gain preferment, to get something for nothing. Both reap what they sow. Their nature is not changed by becoming President or F. T. S. in a Theosophical Society. The "Gods" of religion and the "Masters" of Mrs. Besant, with all their paraphernalia are sustained by the self-seeking multitude who seek "spiritual gifts for a price"—or, more modernly speaking, "at a bargain." May "Amru" and all other real students lay aside their disheartenment at the operation of the Law of Karma, and set that Law in operation in a better and more helpful way than by indulging in the "despondency of Arjuna," i. e., let them labor as diligently for the spread and propagation of "the ideals and principles of the old leaders" as Brahmin, priest and pope of the theosophical sects exert themselves for the building up of their "societies."

The National Anti-vivisection Society magazine, *The Open Door*, strikes vigorously against the infamous practices of compulsory vaccination, and in its April issue makes a showing of facts that should have a wide consideration. Scientific investigation and research, being based, in almost every case, upon a purely materialistic conception of life and law, necessarily deals entirely with effects, and sees no incongruity or insanity in seeking the cure or prevention of disease by the substitution of one effect for another. It is the ruinous theory of *post-obits*, spendthrift younger sons discounting with the usurer for present pennies the pounds sterling of a future inheritance—transferred to the consulting-room, the laboratory and the hospital. What is disease but a debt due to nature for abusive or extravagant living? And what, at best, are the vaccines, the serums, the powerful drugs, but renewals at frightful interest of the debt that sooner or later must be paid? In the end, the bankruptcy of the surgeon's knife, or the felon's cell of premature and painful death for our crimes against our own natures. Not so many generations ago physician and patient alike placed their faith in transfusion of blood, in phlebotomy, in the hundred and one now derided and discarded methods and medicines. They forget that those who questioned then, were met only with deaf ears, or with jeers and calumny. What is now laughed at was *then* "the most advanced science," and as such was practised. Even so today. Every disease is the due result of the misuse and abuse of our own powers, functions and faculties in the past. Until this is recognized by the schools and the sufferers alike, and Karma, the law of adjustment spiritually, morally, mentally and physically, is studied and applied, no real diminution of the ills of mankind, physical or metaphysical, can be looked for. Meanwhile, those who oppose with facts and arguments the prevailing practices of vaccinations, vivisections, serums, drugs and nostrums in medicine, in politics, in social economy, and in religion—for the same false basis

that ills can be remedied by a substitution of effects runs through all—are the true pioneers of thought, the true scientific students, whose cumulative efforts aid in making possible the wider spread and adoption of the true basis supplied by Theosophy.

Exactly the same fundamental misconception of life and law on the part of the sufferer and him to whom he flies for healing is evidenced in the books and articles dealing with and purporting to give communications from the disembodied. The sufferings of those who have lost their loved ones in the scourge of war have driven them from the comparatively harmless offices and potions of their religious sect and creed. They who laughed at or derided their ancestors for the superstitions of witchcraft, of demonology, of soothsayers and evil spirits, and who saw in the spiritualistic phenomena naught save the phenomena of gross credulity and gross fraud—now haunt the seance-room, the ouija board, seeking by any and every device to break through the protecting barriers, and assuage their pains with the toxins of *kamaloka*, heedless and deaf to every warning, whether of the obstacles interposed by the unseen Guardian Wall of the Masters, the experience of the past, or the voices of the present. They want surcease. They want to know. They want to experience the occult and the mysterious at first-hand. It is still karma, the workings of the inevitable Law of Compensation on another, deeper, more responsive and therefore more injurable portion of their nature. One phase of the deadly reaction is indicated in an article in the *London Lancet* by Dr. Geo. M. Robertson, an alienist whose repute is almost as wide as that of the publication for which he writes. He deplores the publication of such books as *Raymond*—Sir Oliver Lodge's account of communications received through a medium and believed by him to be from his son, a victim of the war. Dr. Robertson is not a student of Theosophy, but he is none the less an experienced and thoughtful student of afflicted mankind, and he finds these "occult manifestations are symptoms of disease which are duplicated in any mental hospital." He knows of the hundreds and thousands of sensitive and suffering men and women whose very bereavement makes their moral and mental nature peculiarly open to the poison of the seance. He does not know the nature nor the rationale of that poison, but he knows it is poison, for he is every day called upon to treat its victims. Small wonder, then, that he should raise his powerful voice in warning that by his publication Sir Oliver Lodge has advertised this poison, and thus his scientific repute and influence have "accentuated a craze that was tremendous enough before." Just as the man afflicted with obscure and baffling disease grows impatient of the sane advice and alleviating treatment of the practitioner who cannot cure him, and flies to the clutches of the cure-all, the quack and the charlatan, so others, afflicted with mental and moral anguish that their church cannot cure, fall prey to the practicers, students and pretenders of the "black art" of sorcery and left-hand occultism.

What, then, should real students of the Wisdom-Religion do? Shall they, also, pursue investigations similar to those of the medium-hunter, the societies for psychic research? Shall they, also, endeavor to break into the holy of holies and make themselves drunken with the sacramental wine? Shall they make use of such knowledge as they have acquired from Theosophy and set up in business for themselves as dispensers of occult arts, hold seances, seek to go into trances, act as procurers for those who clamor at the door of the Great Mystery? Shall they, in the name of "brotherhood" and "tolerance," spend their time in the reading and advertising of the several psychic roads to perdition? Shall they, in the great and holy name of Theosophy, practise and advise others to practise the steps of the "forbidden path?" Or shall they *point to the Teachings* of Masters, of H. P. Blavatsky,

of William Q. Judge? Let them read Master's words to Mr. Sinnett and his friend in the pages of *The Occult World*. Those words are not vitiated by the fact that Mr. Sinnett himself subsequently took the very path there warned against, believing himself immune from the effects of the causes there spoken for general as well as personal application. Let the students read *Occultism Versus the Occult Arts*, printed by H. P. B. in the pages of *Lucifer*, and reprinted in this magazine (January, 1913). Her words are not vitiated by the fact that under Mrs. Besant's example and leadership, the theosophical society of which she became and has remained the head and dominating force, the very steps were taken and the very results have accrued in Mrs. Besant's society, that H. P. B. so vividly warned against. And so with every organized society, misusing the name Theosophy as Christians misuse and abuse the name and teachings of Christ—one and all they teach and practise that which H. P. B. and Those for whom She spoke, explained and condemned. And of the hundreds of minor societies, cults, followings and "teachers," it is almost without exception true, no matter under what name or verbiage they exist and act, that they are all traceable to some person or persons originally students of Theosophy—often members of the Esoteric Section—who ignored, neglected or derided the plain and oft-repeated warnings of the true Teachers to study philosophy and practise ethics, and went aside searching for strange gods in forbidden paths in their impatience to acquire "occult powers." Their first personal psychological experience made them victim of their hallucinations and henceforth there remained for them but one of two resultants—despoiler or despoiled. What was warning to those who revered and obeyed the Teachers, became prophecy in regard to all those who disobeyed the warnings and violated the rules of Occultism and of their own inner being—and the path of the past forty years is strewn with the wreckage of these deluded and deluding victims of the psychic maelstrom into which they were sucked. Had they followed the "lines laid down from the beginning" and had they studied and pointed to the Teachings, following the wise path shown by the Predecessors, they and the world would have been infinitely enriched, and vast useless misery present and to come would have been avoided, for the cause would not have been sown. Occultism is a two-edged sword. Believing in the wisdom, the love and the power of H. P. B. and W. Q. J., and of the Masters whose agents They were, it should be the constant endeavor of all sincere students to study the Message They brought, and point with unwavering hands to the Teachers and the Teaching.

That *rara avis*, a thoughtful observer, writing in one of the newspapers of the phases of human nature disclosed by the great war, comments on the dearth of vision in the leading figures, and quotes Walt Whitman's line: "Produce great men; the rest will follow." We wonder if this observer is aware that Whitman, like Emerson, was more or less a student of the *Upanishads*, and, therefore, rather a prophet than a bard. The quoted line is a half felt, half expressed rendition of the great dictrine of *Avatars*, thus expressed by Krishna in *Bhagavad-Gita*:

I produce myself among creatures whenever there is a decline of virtue and an insurrection of vice and injustice in the world. I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

Theosophical students do not make as wide and as deep applications of the Wisdom-Religion as they might and should. *Karma* is "the undeviating and unerring tendency to restore equilibrium" where it has been disturbed, and this disturbance of equilibrium in the world of beings (and there is no other world) is due to their changing relations. "There is no action without a being to make it or feel its effects." These actions are those of good beings and bad, of wise and foolish ones. The adjustment of effects to causes, by which the restoration of equilibrium is continued, goes on

momently in each individual, and is not studied. Only when mass adjustments—those culminations which we call catastrophes, personal or collective—occur, is the soul shaken loose from its attachments, and so willing to learn. *Kali-Yuga* is the mass adjustment of the effects of ignorant, selfish and foolish actions to their causes—weak and wicked men. Precisely because of the impending catastrophe now witnessed and experienced of all, did H. P. B. and W. Q. J. sow once more in the world the seeds of the ancient, immemorial teaching of the One Spirit ensouling each and all, of *Karma* and reincarnation, of Masters or avatars. The study of and living by these great doctrines can alone provide the conditions precedent for the incarnation of “great men,” as Whitman has it, or *Mahatmas*—Great Souls—in the noble language of the Upanishads. It is for students to assimilate and spread those teachings to the utmost extent of their power, for the *Incarnation* has to be actually mental and moral before it can become physical. If Theosophy does not fecundate the hearts, minds and lives of the students, it is in vain to expect the presence among men of Great Souls.

As with Whitman—Rodin of poets—and Emerson, there is the half sensed perception of contact with the invisible but mighty universe of order and harmony pervading, sustaining and readjusting our visible and discordant world, so also the aroused souls of serious and thoughtful editorial writers of the day are breathing the air of inspiration—prelude, let us hope and believe, to clear seeing and constant expression of the great directive ideas of Theosophy. Another example of this intuitive perception of true Occultism is an editorial article which appeared in the *Los Angeles Times* of July 25, and which we reproduce in full, alike for its going value and its exemplary significance to students in the School of the Masters, who, above all, should be constant observers of the workings of consciousness:

“MEASURE FOR MEASURE.”

Back of the cry of English mothers who are demanding air reprisals against the Germans, stronger than the desire of America for justice, more persistent than the despairing wail of outraged, bleeding Belgium, more certain than the advent of that world-liberty for which mother earth is in travail, is the immutable, universal law that silently works through every manifestation of life—the law that binds effect to cause, reaction to action and that hurls the boomerang of retribution back upon the head of him who exacts an unjust tribute. This is the law which, through its natural and perfect action, must bring upon Germany the most terrible punishment ever meted out to an organized body of men and women designated as a nation. “Anger is the basis of the republic,” said Plato, but back of the anger of the oppressed are the oppressors, and the father of oppression is selfishness, and selfishness arises from the false assumption that one man may be happy while his brothers suffer. Thus does selfishness react upon itself, the tyrant becomes the slave and the oppressor must feel the hand of oppression before the balance of life can be restored. It is not England, nor America, nor all the Allied nations together, nor the oppressed people and colonies of the German Empire that are responsible for what shall come to Germany as a result of her wholesale murder of thousands of innocent victims on earth and sea and in the air. There is but one avenger, but one rectifier of wrong, but one eternal adjuster, working forever impartially and without feeling, and that is inevitable law. And because that law is inevitable and because it is perfect and because it is remedial Germany must suffer. And that is why the United States was drawn into this war, and that is why, in spite of “conscientious objectors” and pacifists and a whole world that is sick of bloodshed, there can be no peace until to Germany has been meted out justice for wrong, measure for measure,

death for death. The Allies are only instruments in the hand of justice. If they fail to crush Prussian militarism then the people of Germany themselves will do it or later on it will be accomplished through some natural, though awful, means. "But we who had nothing to do with the cause of this conflict, why should we have to suffer?" asks the individual who foolishly imagines that this country could have maintained a state of neutrality. To this question it might be answered: First, how do we know that we had nothing to do with the cause of the conflict? The memory of man is brief, but time and life are eternal, and both religion and science declare that the hours man spends between cradle and grave do not comprise all of his connection with the force and substance of life. We are the descendants of the past; we are the fathers of the future. No individual belongs entirely to himself. Each one belongs to the human race as a whole and must be responsible to the race because of the tie that binds him to his fellow-beings and to that Almighty Power that holds all things in its hand. Then let no man whine or shrink from what must be. Let none imagine that there is exemption for him. Let each man do his best, working or fighting for what he thinks is right, forgetting himself and, with the assurance that justice must triumph, let him wait in patience the coming of peace.

There is a beautifully told little story in the August *Century* built upon Theosophic lines. Much space has been given in *Century's* columns in the past year to stories dealing with the "occult" in varying degrees of triviality and weakness, and it was as refreshing as a midsummer breeze to find "Inside Out," by Laurence Housman. The sub-title reads "The Story of Bunder-Runder the Jail-bird." The scene is by inference laid in India. Bunder-Runder has been consigned to prison for ten years in consequence of sedition. His story is an account of his thought-life in this confinement. His early despair, when as said, "through his brain his thoughts went weeping from place to place; round and round wearily they went, beating a high-road for grief to travel by." Then there dawns in him a brotherly sympathy for the lives imprisoned in the stone that form his walls and at last his thought takes him out in the sunshine where "the streams are rushing down from the hills; the frogs are singing in the marshes, and the rice fields are beginning to look green."

And after that he knew his prison no more. Walls could not shut in his thought, and in his thought he lived, free. In his thought he lived, happy, kindly forgiving all that had seemed harsh and unjust in his life, filling the very atoms and lives in the atmosphere with this beneficence.

His jailer reported him to the Governor.

"Bunder-Runder," he said, "is always making more noise than he has any right to. From the way he sings, Sahib, you would think he was at a festival or at a wedding or at a rich uncle's funeral. I can't cure him of it; I've left him without lights and I've left him without food, and still he goes on. It's not reasonable unless he is planning some way by which to escape."

After three years of prison life they found Bunder-Runder dead; sitting on the floor of his cell, with his legs crossed, and all about him garlands of flowers, which when touched, faded away, leaving a strange fragrance. The jailer and the Governor were afraid. "People are afraid of things they do not understand," Mr. Housman says, which sounds very like the theosophical statement that "Fear is the full expression of ignorance."

It is a sign of the changing times to find so much Eastern thought in a magazine of the West. The little Allegory is full of the teaching that was brought by H. P. B. and W. Q. J. In particular it is good in these times to see the idea brought forward that injustice, fear, revenge, all that makes for unbrotherliness, only exists because our thoughts go round and round along the worn old ruts of conditioned existence.

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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. V

OCTOBER, 1917

No. 12

" * * * the true chela does not talk much of his Master and often does not refer to that Master's existence."
—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.

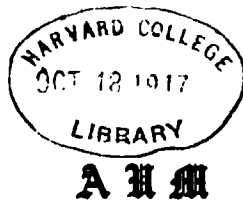
The defined Objects of the Society were as follows:

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.



Mortals, O dear friend! by their actions which are of a mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty.—*Anugita*.

THEOSOPHY

Vol. V

OCTOBER, 1917

No. 12

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.

H. P. B. AT ENGHIEEN*

IN the spring of 1884 H. P. B. was staying in the Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji and the writer. Part of the time Bertram Keightley was also there. As always since I have known H. P. B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H. P. B. and invited her to come to the Château owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H. P. B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled*, making indices at the foot of each page, as she intended to use it in preparing the *Secret Doctrine*.

A lake was at one side of the house and extensive ground covered with fine timber hid the building from the road, part being a well kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows

*This article first appeared in *Lucifer* for July, 1891.

opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was a marble slab holding ornaments; between the windows, at the end near the piano, was the fireplace, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H. P. B., whether those were witty, grave or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H. P. B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H. P. B. on the other had place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H. P. B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H. P. B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H. P. B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many sceptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H. P. B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H. P. B. being seated on my right. This lady began to talk of phenomena, wondering if H. P. B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even that small rosebud bloom at once. Just then H. P. B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H. P. B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:—

“H. P. B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room where we were all sitting. Mohini threw himself at H. P. B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn.”

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H. P. B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H. P. B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H. P. B. said: “Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same ‘light’ take its place”.

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H. P. B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar, who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H. P. B.'s departure and the d'Adhémar had some friends to dinner. After dinner they all went into the drawing

room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone, they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H. P. B. of this and she only said: "It sometimes happens."

WILLIAM Q. JUDGE, F. T. S.

A VERY WONDERFUL FLOWER*

"A French paper, *Les Mondes*, gives a fascinating account of a newly-discovered flower, of which rumours have from time to time reached the ears of floriculturists. It is called the snow flower, and is said to have been discovered by Count Anthoskoff in the most northern portion of Siberia, where the ground is continually covered with frost. This wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It shines for but a single day, and then resolves to its original elements. The leaves are three in number, and each about three inches in diameter. They are developed only on that side of the stem toward the north, and each seems covered with microscopic crystals of snow. The flower, when it opens, is star-shaped, its petals of the same length as the leaves, and about half-an-inch in width. On the third day the extremities of the anthers, which are five in number, show minute glistening specks like diamonds, about the size of a pin's head, which are the seeds of this wonderful flower. Anthoskoff collected some of these seeds and carried them with him to St. Petersburg. They were placed in a pot of snow, where they remained for some time. On the 1st of the following January the miraculous snow flower burst through its icy covering, and displayed its beauties to the wondering Russian Royalty."—*Sheffield Independent*.

It is interesting to note that one of these wonderful snow flowers is mentioned in the *Voice of the Silence*, p. 39. The passage runs as follows:—

"Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot."

Tradition adds that the flower blooms *fully* only when an Arhan is born.

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

THE POPULAR IDEA OF SOUL-SURVIVAL*

AT what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semicivilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate, inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics." This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish worshipper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his *Science of Religion*, after having shown to us, by citing numerous instances, that the human mind had, from the beginning, a "vague hope of a future life," explains no more than Herbert Spencer whence or how came originally such a hope. But merely points to an inherent faculty in *uncultivated* nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that the worship of the spirits of the departed is the most widely spread form of *superstition* all over the world.

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or

*This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1879.

ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism "*nihil in intellectu quod non ante fuerit in sensu*," makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis "foreign to thought in its earliest stage . . . primitive ideas, arising out of various experiences, derived from the inorganic world"—such as the actions of wind, the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power", were all sufficient to have created a like "inevitable belief" (see Spencer's *Genesis of Superstition*.) But we are now concerned with something nearer to us, and higher than the primitive man of the stone age; the man who totally ignored "those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization." We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same, "form of superstition," if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage "a shadow is thought of as an entity." Bastian says of the Benin negroes, that "they regard men's shadows as their souls" . . . thinking "they . . . watch all their actions, and bear witness against them." According to Crantz, among the Greenlanders a man's shadow "is one of his two souls—the one which goes away from his body at night." By the Feejeeans, the shadow is called "the dark spirit, as distinguished from another which each man possesses." And the celebrated author of the "Principles of Psychology" explains that "the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing."

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how "*mythology* not only pervades the sphere of religion . . . but, infects more or less the whole realm of thought," Professor Müller in his turn tells us that, when men wished for the first time to express "a distinction between the body, and something else within him distinct from the body . . . the name that suggested itself was *breath*, chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal . . . immortal part of man—his soul, his mind, his self . . . when a person dies, we, too, say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath." As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that "when men die, there comes forth from their mouth something which resembles a person and is called *Julio* (in Aztec *yuli* 'to live'—explains M. Müller.) This being is like a person, but does not die and the corpse remains here. . . ." In one of his numerous works, Andrew Jackson Davis, whilom considered the greatest American clairvoyant and known as the "Poughkeepsie Seer," gives us what is a perfect illustration of the belief of the Nicaragua Indians. This book (*Death and the After Life*) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the "Formation of the Spiritual Body." Out of the head of the defunct, there issues a luminous appearance—her own rejuvenated form.*

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second

*"Suppose a person is dying," says the Poughkeepsie Seer: "The clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden, and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of the human form! Beneath it, is connected the brain. . . . owing to the brain's momentum. I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something *white* and *shining* like a human head; next, a faint outline of the face *divine*; then the *fair* neck and *beautiful* shoulders; then, in rapid succession come all parts of the new body, down to the feet—a bright shining image, a little smaller than the physical body, but a perfect prototype . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardian to the Summer Land."

day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." (*The Pâtâne Prabhus*, by Krishnanáth Raghunáthji; in the Government Bombay Gazetteer, 1879.)

Mr. Davis's theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the "incorruptible from the corruptible." But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality throughout eternity, the Aztecs say that "when the deceased has lived well, the *julio* goes up on high with our gods; but when he has lived ill, the *julio* perishes with the body, and there is an end of it."

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Laponians and Finns also maintain that while the body decays, a *new* one is given to the dead, which the Shaman can alone see.

"Though breath, or spirit, or ghost," says further on Professor Müller, "are the most common names . . . we yet speak of the *shades* of the departed, which meant originally their shadows. . . . Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek *eidolon*, too, is not much more than the shadow . . . but the curious part is this . . . that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl." ("The Science of Religion").

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. Each wife knows the skull of her former husband or child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food. . . . There is scarcely an hour in a pleasant day but more or less of these women may be seen sitting or lying by the skulls of their children or husbands—talking to them in the most endearing language that they can use (as they were wont to do in former days)

"and *seemingly getting an answer back.*" (Quoted by Herbert Spencer in *Fetish-worship.*)

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic,—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person, so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tipplings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning over the yet fresh corpse or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblical phraseology to "lift up their voices." Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptian and Peruvian had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of to-day, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paints its cheeks with rouge. Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it were, over the mourners seated around the table, who eat and drink the whole night and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person's brow with a long slip of gilt and ornamented paper, called *Ventchik* (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint's protection.* The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addressees—and, placing them in the coffins of the newly departed,

*It runs in this wise: "St. Nicholas, (or St. Mary So-and-so) holy patron of— (follow defunct's full name and title) receive the soul of God's servant, and intercede for remission of his (or her) sins."

ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent *séance*, held by a well known medium in America,—(see *Banner of Light*, Boston, June 14th, 1879.)

"Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air."

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of "pure gold, as it were transparent glass," and the foundations of the wall of the city "garnished . . . with precious stones;" where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his "Summer Land Zone within the milky way,"¹ though somewhat higher than the celestial territories of other people.* There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children.†

Verily, verily we can exclaim with Paul, "O death where is thy sting; O grave, where is thy victory!" Belief in the survival of the ancestors is the oldest and most time honoured of all beliefs.

Travellers tell us that all the Mongolian, Tartar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the *Tukui*—the forefathers of the modern Turks—show them as worshiping "the spirits of the sky, of the earth, and the spirits of the departed." Medhurst enumerates the various

¹See "Stellar key to the Summer Land" by Andrew Jackson Davis.

*In the same author's work—"The Spiritual Congress," Galen says through the clairvoyant seer: "Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than four hundred thousand planets, and fifteen thousand solar bodies of lesser magnitude."

†The latest intelligence from America is that of the marriage of a spirit daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U. S. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The "spirit bride" was "arrayed in a dress of mild green." A wedding supper was spread by the spirit's order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully "materialized" themselves and sat at table with them. (New York Times, June 29th, 1879.)

classes of the Chinese spirits thus: The principal are the celestial spirits (*tien shin*); the terrestrial (*ti-ki*); and the ancestral or wandering spirits (*jin kwei*.) Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, "while each family has, besides this, its own *manes*, which are treated with great regard; incense is burned before their relics, and many superstitious rites performed."

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit, of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the *bhutas*—the souls of those who depart this life, unsatisfied, and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become "earth-bound." Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation; and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling—the mother's love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in child-birth, she will return to see and watch over her child. Therefore, on their way back from the ghaut, after the burning of the body,—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct's home. For some unconceivable reasons they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labor is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—to vanish, till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains, (Castren's "*Finaische Mythologie*," p. 122) a son, whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee, and various kinds of food; thou hast all thou canst desire: but do not trouble us, do not come back near us." Among the Lapps and Finns, those departed spirits, which make their presence visible and tangible, are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—

keep them at a distance"—said Confucius, six centuries B. C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that *he knew of no evil* which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Dupotet, in his "Magie Devoilée," warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can *fasten itself* upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so engrafted itself upon every succeeding age,—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with "primitive man." Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere "superstition"—the only satisfactory answer is given by Prof. Max Müller, in his "Introduction to the Science of Religion." And by his solution we have to abide for want of a better one. He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge;" and then defines for us a third faculty. . . . "The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."

The faculty of *Intuition*—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined. And yet, when closing his lecture upon the superstitious rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: "All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends—with worshipping the Spirits. . . ."

A POSTHUMOUS PUBLICATION* .

WE are glad to lay before our readers the first of a series of unpublished writings of the late Eliphas Levi (Abbé Louis Constant) one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least—" said Carlyle. Eliphas Levi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words . . . "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy;" dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of "The Dogma and Ritual of High Magic," of the "Science of Spirits," and of "The Key to the Great Mysteries," died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and *demoniacal* miracles and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding

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human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Levi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabbalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabbalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Eliphas Levi is then a *Jewish* Kabbalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Eliphas Levi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE.

BY ELIPHAS LEVI.

(*From an unpublished letter.*)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of

the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred forever from the communion of saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with "prayer"—but that prayer must *be one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.* Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of the Spirits*; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force

* The Kabalistic theory is, that a man having so many years, days, and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences, but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them—if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down* through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of "celestial magnet."† The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

* It would be an error to infer from the above that Eliphas Levi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

† *Celestial magnet* means here that spiritual buoyancy, (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

FROM THE BOOK OF IMAGES

NARACHARYA, resting in the real, retained naught of the vestures three, for they are the liens for the ladder of descent into the worlds of mahamaya.

On earth, which is the varsha of works, the disciples of the earlier race wandered in darkness, seeking that which was left them and lost. The cycles came and went. The false teachers working with the remains builded sects and divisions. Hard and fast were the doctrines they taught. Religions multiplied and the stones of the temples were for a sign of their greatness. Stony the faiths of men, and stony their hearts.

Half the priests looked backwards, worshipping as gods the Rishis of old. Other part sought to pierce the dark veil of the future, studying signs and portents that might prophesy the return of an avatar. Kalapani, the black water of ignorance, stretched its immemorial depths around the present, dividing the present from the past, separating the present from the future. Children, old men, and women alone entered the sanctuaries and gave ear to the priests. Ignorance, fear, and love which has suffered and lost alone remained to seek the sacramental presence and cry out to the invisible.

Souls entering the bodies of men entered the darkness of ignorance, for kaliyuga is the fruition of the desires which are hidden in the heart through many lives, and where desire is fulfilled, memory is dead. Souls departing from the bodies of men departed in the darkness of ignorance. Their works not being consumed in the fire of sacrifice, gave no light, and these perceivers of the three worlds, seeing only by the light of desire, saw not the higher worlds, the desireless worlds of the Mahatmas. Thus the great wheel of parentless souls revolved and those who came in unwisdom into the varsha of works departed this world of works no wiser than before. The Souls which know not their source and which question not why they are in the land of works are the Anupadaka, the Parentless.

But the disciples of old days questioned without ceasing. They who of old had walked with the Master, seeing by his light, hearing by his hearing, striving under his guidance, surrounded by his wisdom, loving the Master, were now unresting, searching for what they knew not, but only knew must be.

Entering now into this caste and now into that, through many births they wandered. But the laws of caste fretted them like ill-fitting sandals for their natures were outcaste to usages without reason. They entered the temples as worshippers and as neophytes, but the rites of religion illumined them not at all, and they went forth, some driven and some by choice, execrated and heretic.

The occupations and appetites of men enticed them. They fought as soldiers, but the fierce joy of the kshatriyas was alien to them. As merchants in small booths and in shops filled with fine stuffs they sought profits wherewith to gain the joy of vaishyas. But the joy of the vaishya was not for them.

The songs of women lulled them, nevertheless unrest possessed them even in the new presence of the well-beloved. The hearing of mantras intoned in deep measures of sound brought echoes of former memories near to the horizon of their hopes. But as is well known, echoes are heard only in their departing, and only the aching recession stirred their hearts.

Nevertheless, since they ceased not from the trial of questioning in all places, and rested in none, refusing the ritual of the dead, whether in religion, in philosophy, in song, in speech, or in the slave markets of the desires of men, the engendered energy of former devotion led them unwittingly on, seeking that knowledge which was theirs in former births.

Came the cycle when the disciples, sheared of all hope, desiring no desire, not even for the knowledge of they knew not what, became content to do that which was at hand to be done, content that their doing fed another, healed another, blessed another. Then these disciples perceived that they were true sudras of the lowest order, serving others unthanked and unperceived, and not served by any. Then of a truth they perceived this perception that the highest see through the eyes of the lowest, for they perceived that the great Rishis of old days came but to serve. In the hearts of these disciples rose spontaneously the desire that they might serve like the Rishis of old days, where before they had desired that they might serve the Rishis.

This, Shravakas, is the desire that pierces to the far heart of those who rest in the real, for this desire, arising in the heart of man, rives the fetters of great Maya, so that the soul of the humblest chela is one with the Paraguru. It is the silver thread that breaks not, and that binds the three worlds to the world of the unmanifested.

Naracharya, resting in the real, awakened to the unreal, for this desire in the heart of man to serve all men, is the power of the vow which alone can arouse the Ahancara of those who are the Mahatmas of old days. All those who ask with this desire in the heart have found again that which was lost.

Naracharya in the midst of Ananda perceived the vestures three. Clothed in Manas, Buddhi and Ahancara once more, the Master once more entered the chosen body of the race, threading the flesh upon the vestments of light, as the fibers are threaded in the meat of the mango.

He sought out Maranu, his sword of old days, fiery and hotly impetuous in works. Maranu, swathed in the mysteries of bhuts, knew him not. Then the Master called bhuts, pisachas and pitris,

who obeyed his will, and spoke sooth at the Guru's bidding, so that Maranu half waked, became again the sword, cleaving a path in the minds of men. This Maranu had the heart of a warrior and the head of a child, so that he loved fighting and marvels. By his blows and words many came to learn again of those powers that men had misused and forgotten.

But Junara, the sower, the well-beloved, the Master sought not at all. The Master smiled and waited. Junara knew Maranu and besought him humbly for wisdom. Maranu in answer replied:

"Over-young are you for great deeds and deep wisdom. Nevertheless some perception is in you, for you have sought me in humbleness for knowledge. Know, then, that I have had communication with spirits, and am filled with their knowledge. Me have they chosen to spread and direct their works amongst men. Already Masters and Rishis have visited me in secret, pointing what is to be and be done. Great is my work for the future. I am filled with the vision."

Junara questioned him further. "What is that which stirs within the seed making ready the germinal hour? It cannot be seen, but is present, awake before the awakening. I feel what cannot be told; what, I do not understand, yet know it is there and is speaking. Comes this feeling from far and how can its will be determined and service be rendered?"

"Perchance this is the echo in you of the great things that stir in me. I will consider your case. Perhaps the spirits will give me counsel in your behalf. Or even if the Master is favorable it may be given to me to mention your name in his hearing. But these be sacred things. Are you prepared to give up all and follow me in this great work?"

"All that men hold dear seems to me not dearly to be loved. The object passes but the hunger remains. That which moves in me is athirst for the enduring. Without the Eternal all things are empty and unfilled. I seek the eternal. Can It be found through men or through spirits? I do not know if I am worthy to be servant to those who serve, yet would I serve. This feeling that stirs bids me serve, that I know."

"This is for a trial, Junara. The great Beings try the natures of the neophytes through circumstances without and within. The chela sees only the circumstances, perceiving not at all that it is a trial and sifting. Each is tried according to his nature, so that what occurs seems only natural to him. There is the great Unknown in every known thing. Ponder upon the Unknown that is hidden in the midst of the known. All that is known comes from pondering upon the Unknown. With this be content until I shall give you further enlightenment."

Maranu went his way, unknowing the wisdom he had spoken, and unknowing that contact with the Master had aroused in him the desire to be the doer, for the color of desire changes with

every contact. Nor did Maranu know that every contact is a trial of the nature of the neophyte, both the good and the evil in the nature. Maranu had desired ardently to serve like the Rishis of old days, but when the hour of service came, Maranu desired to appear as a teacher before Junara, who came seeking wisdom.

Whence came the wisdom spoken by Maranu? From Nara, Charya of mankind. Whence came the conceit of Maranu? From pride and self-sufficiency, which spring from desire seeking wisdom as a possession of great value. Thus the heart of Maranu was a fiery sword, strong in battle, but the head of Maranu was a vaishya head, seeking profit. Of this Maranu, therefore, the wise Naracharya used the heart and not the head. But Maranu used the head and not the heart, gaining no further than the eye doctrine of the Law.

Junara, pondering upon the Unknown in the midst of the known, served Maranu, following faithfully, doing all things as directed, asking nothing but corrections, striving always in his head to understand the feeling that stirred in his heart. Thus the head became porous to the heart, receiving no guile.

Naracharya, patient in wisdom, awaited the germinal hour of Junara, the well-beloved, giving trial through Maranu the hotly impetuous in works. Maranu, speaking to his servant, said, "Junara, you have been faithful to my discipline, diligent upon my sayings. Come now into the presence of one whom I have discovered and greatly encouraged in marvelous things. He is humble like you, and under my corrections has grown to be of much service to me and my Masters. Being together, it may be that the veil of the mysteries will fall upon you as upon him and I shall have two instruments ready to my hand."

Thus Maranu led Junara into the presence of Naracharya, Knower of the Eternal. Then the feeling in the heart of Junara rose to the head rendered porous by pondering upon the Unknown in the midst of the known, free from guile through diligent service to the unworthy. Thus the eye saw and the ear heard that which is invisible and unuttered.

The eye of Junara saw through the body and circumstance and perceived the vesture of light in which the Teacher was clothed. The third eye of Junara perceived veritably this Knower of the Eternal. The knowledge that was his in former births became again his vesture, and in this light he recognized the Guru of old days, saw again the plan of the great work, and went on with the task unperceived by Maranu. Maranu, immersed in the images of the mind, by their deceptive light saw only the body and circumstance of the Teacher, perceived only a worker of marvels, through whom the spirits spoke at the wish of Maranu. In Junara he saw only a servant and humble.

Thus they went forth into the world of men, Nara, Charya of mankind; Junara the sower, the well-beloved of the Guru, the

chela of power and of knowledge; Maranu, fiery of heart with the head filled with imaginings, thinking himself the doer and the witness. Mankind were sifted in the three hidden sieves of the wise. According to their works in past lives, men followed Maranu, the great and the fiery, speaking boldly and claiming great wisdom. Among thousands of mortals a single one perhaps clove to the seed sown by Jurana, seeking by service the germinal hour. Among those so striving perhaps a single one pierced through body and circumstance, the heart grown pure through pondering upon the Unknown in the midst of the known, the head rendered porous through diligent service to the unworthy, and perceived the vesture of light in which Nara the Teacher was clothed, thus knowing the Knower of the Eternal and regaining the knowledge which was theirs in former births, seeing that which is not visible, hearing that which is not spoken.

The voice of Naracharya, the voice of Jurana, and the voice of Maranu, these three voices are always in the world. The voice of Maranu is heard by those who seek they know not what, in the midst of body and circumstance. The voice of Jurana is heard by those who seek by doing service and asking questions in the midst of body and circumstance. The voice of Naracharya is heard by those who seek by doing service, by strong search, by questions and by humility in the midst of body and circumstance. Among mortals few hear other than the cry of body and circumstance; fewer still hear the voice of Maranu; few as the fingers of the hand those who hear the voice of Jurana; only those who cleave like the fingers of the hand hear the voice of Nara, Charya of mankind. Great Sifter, doctrine of the heart, is the sifter of mankind.

WORDS OF WISDOM*

Despise all those things which when liberated from the body you will not want and exercising yourself in those things of which when liberated from the body you will be in want, invoke the Gods to become your helpers.

Neither is it possible to conceal fire in a garment, nor a base deviation from rectitude in time.

Wind indeed increases fire, but custom love.

Those alone are dear to divinity, who are hostile to injustice.

Those things which the body necessarily requires are easily to be procured by all men, without labour and molestation: but those things in the attainment of which labour and molestation are requisite, are objects of desire not to the body, but to depraved opinion.

*These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

(Concluded)

XIX.

IN the Egyptian *Book of the Dead*, chapter X describes the place where, after death, disembodied souls remain in different degrees of perfection. Some are shown as taking wheat three cubits high, while others are only permitted to glean it—"he gleaned the fields of Aanroo." Thus some enjoy the perfection of spiritual bliss, while others attain only to minor degrees in that place or state where divine justice is meted out to the soul.

Devachan is the land of reward; the domain of spiritual effects. The word spiritual here refers to disembodiment; it must only be used as relative to our material existence. The Christian demonstrates this fact by the material *entourage* of his heaven. In the *Secret Doctrine*, H. P. Blavatsky says: "Death itself is unable to deliver man from it [Karma], since death is simply the door through which he passes to another life on earth, after a little rest on its threshold—Devachan." Devachan, then, is the threshold of life. In the Hindû system it is etymologically the place of the gods, Indra's heaven. Indra is the regent of heaven, who gives to those who can reach his realm long-enduring gifts of happiness and dominion. The *Bhagavad-Gîtâ* says: "After enjoying felicity for innumerable years in the regions of Indra, he is born again upon this earth."

For the purpose of this article, we assume that the entire man, minus the body, goes into Devachan. This, however, is not so. The *post-mortem* division of our sevenfold constitution given by Theosophy is exact. It exhibits the basis of life, death and reïncarnation. It shows the composite being, man, in analogy with that other composite being, nature. Both are a unity in diversity. Man, suspended in nature, like her, divides and reünites. This sevenfold division will be treated in a future article.

Devachan, being a state of prolonged subjective happiness after the death of the body, is plainly the heaven of the Christian, but with a difference. It is a heaven made scientifically possible. Heaven itself must accord with the divine laws projected into nature. As sleep is a release from the body, during which we have dreams, so death is a complete separation and release, after which in Devachan we dream until, on being again incarnated in a new body on earth, we come once more into what we call waking existence. Even the human soul would weary of the ceaseless round of rebirths, if some place or state were not provided in which rest could be obtained; in which germinating aspirations, restricted by earth-life, could have their full development. No energy can be annihilated, least of all a psychic energy; these must somewhere find an outlet. It is found in Devachan; this realiza-

tion is the rest of the soul. Its deepest desires, its highest needs are there enjoyed. There every hope blooms out in full and glorious flower. To prolong this blissful state, Hindû books give many incantations and provide innumerable ceremonies and sacrifices, all of them having for end and aim a long stay in Devachan. The Christian does precisely the same. He longs for heaven, prays that he may go there, and offers up to his God such propitiatory rites and acts as seem best to him, the only difference being that he does not do it half so scientifically as the Hindû. The Hindû is also more vivid in his conception of this heaven than the Christian is. He postulates many places or conditions adapted to the energetic and qualitative differences between souls. Kama-loka and other states are where concrete desires, restricted by life in the body, have full expression, while in Tribûvana the abstract and benevolent thinkers absorb the joys of lofty thought. The orthodox heaven has no such proviso. It also ignores the fact that a settled monotony of celestial existence would exhaust the soul—would be stagnation, not growth. Devachanic life is development of aspiration, passing through the various stages of gestation, birth, cumulative growth, downward momentum and departure to another condition, all rooted in joy. There is nothing in the mere fact of death to mould a soul anew. It is a group of psychic energies, and heaven must have something in common with these, or why should it gravitate there? Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate; its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindû gives infinite variety of occupation and existence suited to grave and gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous. Results are proportionate to antecedent energies. The soul oscillates between Devachan and earth-life, finding in each conditions suited to its continuous development, until, through effort, it reaches a perfection in which it ceases to be the subject of the laws of action and reaction, becoming instead their conscious co-worker.

Devachan is a dream, but only in the sense in which objective life can be called such. Both last until Karma is satisfied in one direction, and begins to work in the other. The Devachanee has no idea of space or time except such as he makes for himself. He creates his own world. He is with all he ever loved, not in bodily companionship, but in one to him real, close and blissful. When a man dies, the brain dies last. Life is still busy there after death has been announced. The soul marshals up all past events, grasps the sum total, the average tendency stands out, the ruling hope is seen. Their final aroma forms the keynote of Devachanic exist-

ence. The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.

XX.

It is quite evident to the unprejudiced inquirer that Christian priests for some reason or other studiously ignore the composite nature of man, although their great authority, St. Paul, clearly refers to it. He spoke of body, soul, and spirit, they only preach of body and soul; he declared we had a spiritual body, they remain misty as to the soul's body and cling to an absurd resurrection of the material casket. It became the duty of Theosophists to draw the attention of the modern mind once more to the Oriental division of man's constitution, for through that alone can an understanding of his state before and after death be attained. The division laid down by St. Paul is threefold, the Hindû one is of a sevenfold character. St. Paul's is meant for those who require broad outlines, but do not care to inquire into details. Spirit, soul, and body, however, include the whole seven divisions, the latter being a more complete analysis; and it is suspected by many deep thinkers that Paul knew the complete system but kept it back for good reasons of his own.

An analysis of body discloses more than mere molecular structure, for it shows a force or life or power that keeps it together and active throughout its natural period. Mr. Sinnett, in his *Esoteric Buddhism*, attempting to bring to his countrymen some knowledge of the Eastern system, called this *Prâna* or *Jiva*; others, however, call it *Prâna* alone, which seems more appropriate, because the human aspect of the life force is dependent upon *Prâna*, or *breath*.

The *spirit* of St. Paul may be taken for our purposes to be the Sanscrit *Atmâ*. Spirit is universal, indivisible, and common to all. In other words, there are not many spirits, one for each man, but solely one spirit which shines upon all men alike, finding as many souls—roughly speaking—as there are beings in the world. In man the spirit has a more complete instrument or assemblage of tools with which to work. This spiritual identity is the basis of the philosophy; upon it the whole structure rests; to individualize spirit, assigning to each human being his own spirit, particular to him and separate from the spirit of any other man, is to throw to the ground the whole Theosophic philosophy, will nullify its ethics and defeat its object.

Starting, then, with *Atmâ*—spirit—as including the whole, being its basis and support, we find the Hindû offering the theory of sheaths or covers of the soul or inner man. These sheaths are necessary the moment evolution begins and visible objects appear,

so that the aim of the soul may be attained in conjunction with nature. In this way, through a process which would be out of place here, a classification is arrived at by means of which the phenomena of life and consciousness may be explained.

The six vehicles (adopting Mr. Sinnett's nomenclature) used by the spirit and by means of which the Ego gains experience are:

Body, as a gross vehicle.

Vitality, or *Prâna*.

Astral Body, or *Linga Sarîra*.

Animal Soul, or *Kama Rûpa*.

Human Soul, or *Manas*.

Spiritual Soul, or *Buddhi*.

The *Linga Sarîra* is needed as a more subtle body than the corporeal frame, because the latter is in fact only stupid, inert matter. *Kama Rûpa* is the body, or collection, of desires and passions; *Manas* may be properly called the mind, and *Buddhi* is the highest intellection beyond brain or mind. It is that which discriminates.

At the death of the body, *Prâna* flies back to the reservoir of force; the astral body dissipates after a longer period and often returns with *Kama Rûpa* when aided by certain other forces to séance rooms, where it masquerades as the deceased, a continual lie and ever-present snare. The human and the spiritual soul go into the state spoken of before as *Devachan* or heaven, where the stay is prolonged or short according to the energies appropriate to that state generated during earth-life. When these begin to exhaust themselves the Ego is gradually drawn back to earth-life, where through human generation it takes up a new body, with another astral body, vitality, and animal soul.

This is the "wheel of rebirth," from which no man can escape unless he conforms to true ethics and acquires true knowledge and consciousness while living in a body. It was to stop this ceaselessly revolving wheel that Buddha declared his perfect law, and it is the aim of the true Theosophist to turn his great and brilliant "Wheel of the Law" for the healing of the nations.

XXI.

High in the esteem of the Hindû stands the serpent, both as a symbol and a creature. Moving in a wavy line, he figures the vast revolution of the Sun through eternal space carrying the rapidly whirling Earth in her lesser orbit; periodically casting his skin, he presents a visible illustration of renewal of life or reincarnation; coiling to strike, he shows the working of the law of Karma-Nemesis which, with a basis in our actions, deals an unerring blow. As a symbol with tail in mouth, forming a circle, he represents eternity, the circle of necessity, all-devouring Time. For the older Initiates he spoke to them also of the astral light which is at once devilish and divine.

Probably in the whole field of Theosophic study there is nothing so interesting as the astral light. Among the Hindûs it is known as Akâsa, which can also be translated as æther. Through a knowledge of its properties they say that all the wonderful phenomena of the Oriental Yogis are accomplished. It is also claimed that clairvoyance, clairaudience, mediumship, and seership as known to the Western world are possible only through its means. It is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. Swimming in it as in a sea are beings of various orders and also the astral remains of deceased men and women. The Rosicrucians and other European mystics called these beings Sylphs, Salamanders, Gnomes, Undines, Elementals; the Hindû calls them Gandharbhas or celestial musicians, Yakshas, Rakshâsas and many more. The "spooks" of the dead—mistaken by Spiritualists for the individuals who are no more—float in this Akâsic substance, and for centuries have been known to the mystical Hindû as Bhûta, another name for devil, or Pisâcha, a most horrible devil; neither of them any more than the cast-off soul-body nearest earth, devoid of conscience and only powerful for evil.

But the term "astral light," while not new, is purely of Occidental origin. Porphyry spoke of it when referring to the celestial or soul-body, which he says is immortal, luminous, and "star-like;" Paracelsus called it the "sidereal light;" later it grew to be known as astral. It was said to be the same as the *anima mundi* or soul of the world. Modern scientific investigators approach it when they speak of "luminiferous ether" and "radiant matter." The great astronomer, Camille Flammarion, who was a member of the Theosophical Society during his life, speaks of the astral light in his novel *Uranie* and says: "The light emanating from all these suns that people immensity, the light reflected through space by all these worlds lighted by these suns, *photographs* throughout the boundless heaven the centuries, the days, the moments as they pass. . . . From this it results that the histories of all the worlds are travelling through space without dispersing altogether, and that all the events of the past are present and live evermore in the bosom of the infinite."

Like all unfamiliar or occult things the astral light is difficult to define, and especially so from the very fact that it is called "light." It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term "light" which while unavoidable is none the less erroneous.

A definition to be accurate must include all the functions and powers of this light, but as those are not fully known even to the mystic, and wholly *terra incognita* for the scientist, we must be content with a partial analysis. It is a substance easily imagined as imponderable ether which, emanating from the stars, envelopes the earth and permeates every atom of the globe and each molecule upon it. Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative. This gives it a circular motion which is symbolized by the serpent. It is the great final agent, or prime mover, cosmically speaking, which not only makes the plant grow but also keeps up the diastole and systole of the human heart.

Very like the action of the sensitive photographic plate is this light. It takes, as Flammarion says, the pictures of every moment and holds them in its grasp. For this reason the Egyptians knew it as the Recorder; it is the Recording Angel of the Christian, and in one aspect it is Yâma, the judge of the dead in the Hindû pantheon, for it is by the pictures we impress therein that we are judged by Karma.

As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hypnotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we constantly are impressed by them by way of suggestion and go then and do likewise. Upon this the great French priest-mystic, Eliphas Lévi, says: "We are often astonished when in society at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbor; this fact is of great importance, since it relates to the manifestation of conscience—one of the most terrible and incontestable secrets of the magic art. . . . So diseased souls have a bad breath, and vitiate the moral atmosphere; that is to say, they mingle impure reflections with the astral light which penetrates them, and thus establish deleterious currents."*

There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring "coincidence" of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

Some self-styled scientists have spoken learnedly of telepathy, and other phenomena, but give no sufficient reason in nature for thought-transference or apparitions or clairvoyance or the hundred

**Dogma et Rituel de Haute Magic.*

and one varieties of occurrences of an occult character noticed from day to day among all conditions of men. It is well to admit that thought may be transferred without speech directly from one brain to another, but how can the transference be effected without a medium? That medium is the astral light. The moment the thought takes shape in the brain it is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact.

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul spoken of in another article, the Theosophical Adepts of all times gave no credit to pretended returning of the dead. Eliphas Lévi learned this well and said: "The astral light combining with ethereal fluids forms the astral phantom of which Paracelsus speaks. This astral body being freed at death, attracts to itself and preserves for a long time, by the sympathy of likeness, the reflection of the past life; if a powerfully sympathetic will draws it into the proper current it manifests itself in the form of an apparition." But with a sensitive, abnormally constituted person present—a medium, in other words, and all of that class are nervously unbalanced—the strong will is not needed, for the astral light and the living medium's astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Yet all I have referred to here are only instances of a few of the various properties of the astral light. So far as concerns our world it may be said that astral light is everywhere, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colors, and all things; reflective in the sense that it reflects itself into the minds of men; repellant from its positive side and attractive from the negative; capable of assuming extreme density when drawn in around the body by powerful will or by abnormal bodily states, so that no physical force can penetrate it. This phase of its action explains some facts officially recorded during the witchcraft excitement in Salem. It was there found that although stones and other flying objects came toward the possessed one they always fell as it were from the force of gravity *just at the person's feet*. The Hindû Yogi gives evidence of a use of this condensation of the astral light when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet no matter how great their momentum, and the records of genuine Spiritualistic phenomena in the United States furnish similar experiences.

The astral light is a powerful factor, unrecognized by science, in the phenomenon of hypnotism. Its action will explain many of the problems raised by Binet, Charcot and others, and especially

that class in which two or more distinct personalities seem to be assumed by the subject, who can remember in each only those things and peculiarities of expression which belong to that particular stratum of their experience. These strange things are due to the currents in the astral light. In each current will be found a definite series of reflections, and they are taken up by the inner man, who reports them through speech and action on this plane as if they were his own. By the use of these currents too, but unconsciously, the clairvoyants and clairsaudients seem to read in the hidden pages of life.

This light can therefore be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If you fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.

PROVERBS FROM LUCIFER*

Many who have not learnt to argue rationally still live according to reason.

Many who commit the basest actions often exercise the best discourse.

Fools frequently become wise under the pressure of misfortunes.

It is necessary to emulate the works and actions and not the words of Virtue.

Those who are naturally well disposed know things beautiful and are themselves emulous of them.

Vigour and strength of body are the nobility of cattle, but rectitude of manner is the nobility of man.

Neither Art nor Wisdom can be acquired without preparatory learning.

It is better to reprove your own errors than those of others.

Those whose manners are well ordered will also be orderly in their lives.

It is good not only to refrain from doing an injury but even from the very wish.

It is proper to speak well of good works, for to do so of such as are base is the property of a fraudulent man and an imposter.

Many that have great learning have no intellect.

*These Proverbs were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

AROUND THE TABLE

IT was a golden afternoon in early September, one of the last the Family was to spend in its well-beloved mountain camp. The trunks of the spreading madrone trees fairly glowed in the warm sunlight, and the yellowing leaves which carpeted the ground where Spinster sat, blended most charmingly with the brown of her hair and eyes. Doctor leaned back at his ease against the grey logs of the cabin, looking down with an appreciative twinkle in his eyes at the picture of white-haired Mentor playing dominoes with this laughing brown wood-nymph. Mother, knitting steadily at a sweater that some soldier some day would wear, swung gently to and fro in the great cushioned chair which hung so comfortably from a nearby oak.

"Ten, sixteen, twenty-two, twenty-eight," counted Spinster triumphantly, after a surprising "domino." "If this was money, Mentor, I'd give it all away."

Mentor pretended great difficulty in adding the amount to Spinster's mounting score, and there was much good-natured argument as to proper methods of addition. Twenty-eight and seventy-nine at last were miraculously put together, and Spinster had won the game. "One hundred and seven," she remarked absently, putting the dominoes away in the box. "If it were only dollars, it would help the spread of Theosophy."

"Don't be mercenary, Daughter," objected the Doctor.

"Now, Doctor, you know Spinster doesn't want money for herself," defended Mother.

"Wish I had a million—I'd give every cent of it," said Spinster firmly.

"The question is, my Dear," remarked Mentor gently, "what are you doing with what you've already got?"

"Very theosophically put," said Doctor with an appreciative nod.

"She's giving *herself*, and that's all she has," added Mother placidly.

"Very true," remarked Mentor, patting the shoulder of his dearest "child." "She is doing her utmost—then why *wish* for something more? It's the point of view I refer to, not the actual facts. I have heard so many people," he continued, "talking and wishing in similar strain—for something they haven't got, to do something it's not their duty to do. Meantime, more often than not, they are proving very faulty stewards of what they already possess—have you not noticed it, Doctor?" turning gravely to his old friend.

"Indeed I have," agreed Doctor warmly. The Doctor is notoriously a "poor collector," and too warm-hearted ever to secure

in full measure the fees that his skill and experience warrant. "In fact I've had patients come to me," he added somewhat ruefully, "dressed in the latest styles and gotten up regardless—and almost weep because they couldn't seem to pay the little bills they owed me. 'So grateful, and so sorry, but it costs so much to live' "!

Mother laughed over her knitting. "You couldn't be hard if you wanted to, Doctor."

"They come to me about Theosophy, too," said Mentor reminiscently. "Thousands of times people have said to me: 'this is a noble work; I wish I could help it; if I had wealth, you should have my greatest support.' Then they would shake hands warmly and eagerly and go away. I've often wanted to answer: 'Well, *what are you doing with what you've got?*'—but I never have," he added, "for people have to learn for themselves."

"Exactly," agreed the Doctor. "I know just what you mean. And it's using what we *have* in the right way that is the real road to knowledge, and that bespeaks the real gratitude. Why, five cents as a sacrifice from the man to whom every penny means much is a greater gift, or payment, than five hundred dollars from the man of wealth."

"Yes, and brings *him* more," added Mentor. "'Rain comes from sacrifice,' says the *Bhagavad-Gita*—but it is so hard to make the application to ourselves: we all want to learn some other way, some easy way, some way that won't sacrifice *us*. We all applaud the story of the 'widow's mite,' but to take the parable home seems beyond our powers."

"Then energy spent in wishing is so much energy lost," said Spinster, briskly coming into the conversation to which she apparently had not been listening.

"That's the idea, exactly," agreed Mentor. "A desire is not a condition. Furthermore our wishes are almost always personal, almost always an evidence that we are thinking too much about our personal selves. Better to think of what channels we can put our energy to work in, to best advantage, of how we can best give what we now have—and then *give it*."

"Seems to me," remarked Mother, looking up from her knitting, "that continual wishing for 'something different' is not only a deterrent to the effective performance of present duty, but a non-reliance on the Law as well."

Mentor smiled approvingly. "Now, there is a good application of the doctrine of Karma," he said. "Under the Law we earn whatever conditions we are presently undergoing. To accept them as such, do our very best under those conditions and thus earn better ones, is the true line to follow and really a working *with* the Law. But to fret and worry because our burden is not to our liking, to wish for better things, imagining what we would do if we had them—meanwhile neglecting present duties, as is

usually the case—is a denial of the Law and a ‘kicking against the pricks’. It merely works to continue the present conditions, and weakens the ability of the actor to overcome them.

“I have known young men and women, as well as older ones, who complained consistently and regularly of their employment and employers, for instance, and who wondered at and fretted over their slow advance in position and remuneration. They never seemed to understand for a moment that their own attitude and consequent influence was the very thing that was keeping them at a stand-still, or worse. Call it to their attention, and perhaps they will reluctantly admit it. But they find it difficult indeed to change a habit of mind, and usually revert to and maintain the old ruts of thinking and action they have worn for themselves.”

“What’s the cure, Mentor?” asked Doctor.

“An entire change in the basis of thinking,” was the reply, “a throwing away of old false ideas in regard to life, and the substitution of a sound, synthetic philosophy—of Theosophy, in fact. And a mere *believing* of Theosophical tenets will not bring in the nature the desired results. The student must *work*, must study and apply the principles Theosophy enunciates to the affairs of his daily life. From such application conviction comes—and from conviction comes realization and knowledge, in the process of time.”

* * * * *

A cheery shout from down the trail announced the arrival of Neighbor and the mail; and in the mail was the letter that turned the Doctor’s martial ardor to saner uses, and the Family’s direction homewards, to remain there at its accustomed tasks—a letter that released Spinster from a line of action which had not seemed her true line; but taken from a sense of duty, that her Father might not need to go to France alone.

She looked at Mentor, as the Doctor read his letter, with an air half humorous, a mixture of enjoyment of the situation and of relief.

Mentor did not change countenance at all, but there was that in his expression which showed that the denouement was not unexpected by him. It was as if he and Spinster had known something which the others did not know, and sensed the direction that the general trend of the Family’s life would doubtless take.

For the Doctor’s letter was a frank, curt refusal of the service he had volunteered. “You are too old for effective work in France,” it told him. “You could never endure the strain—it would be like throwing good ability away. You can serve your country best by remaining at home and doing what may be done here.” There was more to it, but the Doctor read aloud no further.

He went up the trail alone, instead, seeking adjustment in the quiet of the trees. Mentor and Spinster shook hands without a

word. Mother wiped her eyes from time to time—and kept on knitting.

“He’ll be all right in a little while,” said Mentor cheerfully. “The good, old Doctor lost his sense of proportion for a while, that is all. He will be all the better for the lesson, when he begins to get it—and perhaps we shall all be wiser for what has passed.”

How Mentor outlined the lesson, and how the Doctor learned it, will be told next month.

THE SEVENTEEN-RAYED SUN-DISC*

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed. Theosophist.*]

Exploring Copan and Quinqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded “sun-disc,” crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number of rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure “coincidence” or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a “coincidence,” is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

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

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

EDITOR'S NOTE.—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with "the wisdom religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent "Atlantis; or the Antediluvian World." The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say, whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

THE DEVIL'S OWN*

THOUGHTS ON ORMUZD AND AHRIMAN.

"Hail, holy light, offspring of Heaven first-born.
Or of the Eternal co-eternal beam.
Since God is light
Bright effluence of bright essence increate."
"Satan
Puts on swift wings, and towards the gates of hell
Explores his solitary flight." . . .

MILTON.

NO more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Moinyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—*Zeruana Akarana*—itself issued from the Supreme and Unknowable Principle,¹ the one is the embodiment of "Good Thought" (*Vohu Manâ*) the other of "Evil Thought" (*Akô Manô*). The "King of Light" or Ahura Mazda, emanates from Primordial Light² and forms or creates by means of the "Word", Honover (*Ahuna Vairya*), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-

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¹ Though this deity is the "First-born," yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in the *Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdâo*, *Varana*, the "Supreme" deity and the synthesis of the *Ameshâspends*, etc. The real order would be: the Supreme or the One Light, called the Eternal; then *Zeruana Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kâla*, Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

² *Zeruana Akarana* means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (*Karma*). See *Vendidad*, Farg. xix. 9.

contending Forces, whether in Heaven or on Earth.¹ The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator² of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man." The same writer broadly sums up Magism in this wise:—

"The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the law-giver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell* will be destroyed, men will *rise from the dead*, and everlasting happiness will reign over all the world."

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans, as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies", can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,³ being the divine, and therefore the immortal and

¹ The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

² *Vendidad*, trans. by J. Darmsteter. "Introduction," p. lvi.

³ Ahura Mazda stands here no longer as the supreme One God of eternal Good and Light, but as its own Ray, the divine Ego which informs man—under whatever name.

eternal symbol of "Boundless Time", is the secure refuge, the spiritual haven of man. And as Time is two-fold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms, including itself, the seven Ameshâspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking *personality*, the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshâspends themselves¹, are almost powerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins². Fiends of evil, their presence radiates and fills the world with moral and physical ills; with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name³ or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant (Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the Revelation, and the same as Vishnu in the *Kalki-avatar*. Both are expected to appear as the *Saviour of the World*, seated on a white horse and followed by a host of spirits or genii, mounted likewise on milk-white steeds.⁴ And then, *men will arise from the dead* and immortality come⁵.

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual

¹ The gods of light, the "immortal seven," of whom Ahura Mazda is the seventh. They are deified abstractions.

² Or devils.

³ In verse 16th of *Yast* XIX, we read: "I invoke the glory of the Ameshâspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda." As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name; i. e., one of the seven hidden names, the initials of which compose the *mystery name* of the Septenary Host, viewed as one.

⁴ *Nork* ii. 176. We compare *Rev.* XIX, 11-14, "I saw heaven opened, and behold, a white horse, and he that sat upon him . . . and the armies followed him upon white horses."

⁵ *Yast* XIX. 89 *et seq.*

perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise* "from the dead". By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kali-yuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent", is not so easily reduced. Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds", and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult

to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy", said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

"Let it be the King of Birds", quoth the Dark One, "and let man *worship him and act after his fashion.*"

From that day "Melek Taus" (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some¹ and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions, notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and

¹ The Yezidis, or "Devil Worshipers," some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

the will o' the wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant

display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all—STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi, Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World," as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognize in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that

civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own*.

ANSWERS TO QUESTIONERS

Question—Why did Madame Blavatsky think that the Moon is older than the Earth?

Answer—H. P. B. did not give that teaching as product of her own personal *thinking*: she gave it as a tenet of the Ancient Wisdom, and in the “Secret Doctrine” itself the Ancient Wisdom is said to be the result of the *actual observation and experience* of many Adepts, working both together and independently of each other to determine the facts. However, knowing what we do of the moon “as a burnt out planet”, as popular science used to say, it does not seem at all unreasonable to consider it “a corpse” of a former planet—and this would imply that the moon is older than the earth, because we know for ourselves that our present earth is not “a corpse”, but fairly teeming with life both within and without.

Question—Why do you suppose that the French Astronomer, Camille Flammarion, thinks Mars is much *older* than the Earth; and therefore more highly developed as a planet, and also as to its people?

Answer—As was pointed out by the Teachers, it is useless for us to try to square the statements of Theosophy with the hypotheses and speculations of modern science. Indeed, the latter are so changing that they show themselves to be, for the most part, mere guesses. The scientists erect hypotheses from the observation of a limited number of facts; then when new facts are discovered which vitiate the old hypotheses, they proceed to abandon them and erect new ones that will include the new facts. This has been the process for the last fifty years or more—and it should be noted that this process still goes on. Mars may be older than our Earth, but according to the occult statement is less developed so far as inhabitants are concerned and at present in a “state of obscuration.”

Question—Do you think the planets farthest away from the Sun are the oldest, or those nearest the Sun? Again, don't you think *all* the planets are the product of the Sun?

Answer—It is indicated by the Theosophical teaching that the beings inhabiting the planets nearer the sun are more highly developed and represent a higher evolution than the beings dwelling on our earth—that, in our solar system, the scale of development of the beings varies directly with the distance of the planet from our sun. There are other suns and solar systems; and in this connection it should be remembered that Jupiter and Saturn are *not*

directly connected with our system, but belong to another, although we indirectly have their impulse upon us. It is difficult to consider a planet apart from the beings that compose it, for every planet, while an entity, is made up of the beings connected with it, just as our bodies, for instance, are made up of the lives within their sphere of influence.

As to whether all planets are the product of the sun, or not (referring here to our own Sun and its planets)—it can be said that they are connected with the sun as a focal point, and that all the atoms which form every planet in our solar system periodically pass and re-pass from the planet of which they form a part to the sun and back to the planet—a sort of re-charging process. Planets are thus “a product of the sun” in that sense. But our sun is said to be merely a center of force for the real or central sun. Again, the Nebular Theory of science is said, by the Adepts, to be at least partially correct. This would preclude the possibility of planets being “products of the sun”, at least in our material sense.

Question—Some Theosophists think our Earth is less developed than any of the other planets—that it is the primary grade for human beings in a School—why do they think so?

Answer—You must see that it is quite impossible to answer this question directly, for we do not know why they think so. Many people calling themselves “Theosophists” have advanced many queer ideas; but it is to be noted that many such ideas are not in accord with the Ancient Wisdom as taught by the Masters through H. P. B. in the “Secret Doctrine.” It is therein indicated that Mars, for instance, is not so advanced as our Earth.

We note you tell us, “Please don’t tell me to read the ‘Secret Doctrine’”—but we really cannot refrain from doing so, because this work contains all that will be given out for centuries in regard to these very questions that you ask. The student has to read, study and digest, getting what he can for himself. It is in this way only that the intuition is aroused and that real knowledge may be obtained by any student—for himself. We know that the world is full of the written speculations of students in regard to these matters. One may consider these, but he has to check them for himself in the light of what is given in the “Secret Doctrine.”

Question—What do you think of “Patanjali’s Yoga Aphorisms”? Is not this book about like the “Bhagavad-Gita”?

Answer—The books may be considered to be complementary, and both are based on the same teaching; but each book has its own particular value and help for the student. The “Aphorisms” will not prove of great value to the student who is not already well versed in the Philosophy of Theosophy. A careful study of the “Bhagavad-Gita” *and an application in daily life* of its precepts are really essential before one can make truly intelligent use of Patanjali. The best rendering of “Patanjali’s Aphorisms” in English is that by William Q. Judge. His introduction to that volume also is exceedingly valuable to the sincere student.

ON THE LOOKOUT

McClure's for September contains, under the title, "Is This Why You Drink?" an article embodying a curious mixture of truth and misconception in regard to the psychology of the dream states as affecting waking consciousness. The article purports to be the "confession" of a periodical drunkard who was cured of his addiction through the treatments of a "psycho-analyst." The "treatment" consisted in a careful recitation of the dreams of the patient, an explanation of their symbology as related to waking actions, and a "laying of the ghost" of disappointed and disappointing earlier experiences retained in the "sub-conscious mind," thus forming the basis for the impelling necessity to seek relief in intoxication. Upon the clearing up of the sub-conscious unhappiness the dreams and the drink mania departed hand in hand, and the restored victim and the "psycho-analyst" become equally complacent and satisfied. Neither has any question as to why the unhappy experiences, the "sub-conscious" impressions, and the subsequent alcoholism should have occurred to the particular person and not to another or to all. Neither has any desire to understand the mutual reactions of *Jagrata* and *Swapna*, or waking and dream states, nor the relation of the Ego involved in them to the experiences undergone. There is no idea of *Karma* or Reincarnation. Like an animal caught in a trap, suffering in the vise, and being released, goes its way, there is no concern as to the *chain of causation*. The "analyst" tells the patient:

"Through your dreams we shall find out what events, what influences upon your emotional life, have built up in you this apparently irresistible desire for drink. From this information we shall discover what distortion in your mind or character has led you to drunkenness."

There is no attempt to study or understand the emotional nature, or why the mind or character should have been distorted, or any idea that impressions may originate from any other source than the five senses; on the contrary, the "analyst" affirms without qualifications that all impressions are through the senses. The statements made, and the method pursued, are of interest to theosophical students, for the reason that they are essentially the same as those of metaphysical healing, the Emmanuel vogue, "new thought," Christian Science, and a host of other cults and practices, individual and collective, which differ only in the nomenclature adopted. At bottom, they consist in the getting rid of effects presently being experienced, without becoming any wiser in getting rid of the underlying causation. It is the prevalent popular idea that one can be "cured" physically or metaphysically of anything afflictive by "taking something" for it. The sufferer does not want knowledge—he wants relief from his pains; that obtained, he is prepared to "believe" anything and goes his way rejoicing until the next inlet from the "sub-conscious" drives him to drink or "psycho-analysis."

Caught in this vicious circle of substituting an agreeable effect for a disagreeable one, and seeing no relation between their alternations, the cyclic "return of impressions" finds the victim ever falling into the trap caused by his ignorance of his own nature and of the law of its action. Man is a thinking entity, rooted in immortality, which he does not enjoy because of his ignorance. He has no conception of the vast reach of his thoughts, nor that all of us are constantly coming in contact with the affinities engendered in former lives. "Our affinities anon save and anon damn us," while we go on seeing only the pleasure or pain of the repeated contacts. Thus, the psycho-analyst, commenting on one of the dreams, says:

"Your drinking is the manifestation of your desire to forget yourself. It is a proof that you are not all-sufficient to yourself. Nobody can be that. This dream has served to bring out in some degree a phase of your character hitherto unsuspected by yourself—your selfishness and morbidity."

But neither analyst nor patient reflects upon the nature of selfishness and morbidity (read, egotism), the *real* disease of humanity, of which the drink mania was a mere symptomatic effect. They are interested only in removing the painful symptom. That achieved, the patient is "cured" until selfish actions and their consequent affinities produce fresh disappointments, renewed "sub-conscious" impressions, and other symptoms, whether an affinity for drink or some other means for inducing "self-forgetfulness." Being thus born again he comes in contact with all the tendencies followed in former lives, and repeats the errors of the past. The repetition of errors does not lead to knowledge, but only to the chains of *Karma*. "Our chains are through thought; our release is due to nothing else." Thought is the god or the demon, and until we recognize that *Manas*, the immortal Thinker, is creator of both we grow "more and more deluded in each succeeding re-birth." Here lies the real work of Theosophists among their fellow men—to spread the knowledge given into their hands by H. P. B., so that men may be brought to see the plane of their thinking as the real plane of action; that they may purify, elevate and strengthen the active thoughts of the waking state, and thus dissipate the field of *Swapna*, the dream state, of its obstacles to real perception, so that men may come in contact with "that knowledge which was theirs in former births," instead of the muddy torments of *Kama-loka*.

For this is a "transition state" amongst mankind as a whole; which is only another way of saying that the class of Egos making up the now incarnating generations is struggling to awaken from the universal field of *Swapna*, the dream of mortal existence, to the true waking consciousness of their immortal identity. But they enter the field of knowledge only through the dissipation of ignorance: the consciousness of immortality is not an acquisition; it is the destruction of the false ideas of mortality—the notion that our existence is dependent upon form of any kind, whether in the physical body, or the dream body, or the "angel" body. That knowledge is not gained by the forms of religion, by prayers or supplications to other beings, whether gods of our own creation, guardian angels, devas, or the "masters" of astral intoxications. It is not to be had *via* ouija boards, circles, seances, psychic research, occult practices, or becoming astral tramps—one and all phases of self-surrender to external influences, not steps in self-knowledge. They are but going deeper and further afield in dream states, and are due to contact with the affinities of past mistaken thoughts and actions. What was anciently called demonology and witchcraft, then called spiritualism and now christened psychic research, neo-theosophy, what-not, is the re-entrance upon the transition state of the stream of Egos, where they either fall victim to the delusions of "the great astral serpent" or waken to the cognition of Self. There are thus ever the two roads—Theosophy, or—all the others. One more of the well-nigh innumerable books pointing the Left Hand Path is *Spirit Intercourse*, by J. Hewat McKenzie, and from the press of Mitchell Kennerly. The author is sincere—most of them are—and convinced that "Death, which appears to some mortals as a horrible nightmare is.....a pleasant awakening on the other side within a few hours, surrounded by loving friends and the beauties of celestial scenery." In order that these loving friends and this celestial scenery may be enjoyed by the living also, directions are given for "communicating with spirits" both through mechanical means, mediums, and self-induced passive states; the usual formulae of "development" for mediumship, hatha yoga practices, and

phenomena hunting, which are guaranteed to produce "results" in the way of communications, materializations, clairvoyance, and the delights to be enjoyed in other realms of being. There is no idea of Karma, and the author after twenty years of research is not yet decided as to reincarnation. There is no enunciation of principles, no perceived purpose or basis of existence in any of the "seven spheres" other than "progress" from one species of bodily enjoyment to another. He finds astral bricks and stones for building purposes, ethereal plants and animals, and in the highest sphere—situate for those who may wish their charts duly measured, 18250 miles from this earth—golden matter for all botanical and manufacturing purposes. "The writer was a member of the Christian Church for thirty years, but during that time he received no satisfactory evidence that man had a soul, or that a spiritual world existed, although he diligently sought for such evidence." Now, thanks to the "exalted spiritual beings" with whom he is in contact through the means indicated, he knows all about the "seven spheres," the inhabitants thereof and their occupations, and is himself able to visit them in his "astral body." He is able, also, to receive return visits from "experienced spirits" who are able to "converse, dance, or sing, and are capable of partaking of food and drink, all of which disappear in a manner most unaccountable to the uninitiated." The book refers the anxious inquirer for similar wonders to the writings of "Ramacharaka," Swami Vivekenanda, various spiritualistic writers, psychic research explorers, Mrs. Annie Besant and her coadjutor in "occultism," but speaks with unrestrained contempt:

"for those calling themselves Theosophists, who profess to know something about it, and who will seriously warn one against the dangers of spirit intercourse through public mediums. They will put before the seeker grotesque theories, which they have not sought to prove, claiming that what one really contacts through mediums are the husks and shells of dead or degraded souls living on the astral plane, or hells, of the spiritual world. These people are really not Theosophists, but pretenders who masquerade as Theosophists, and who know nothing of the science at first hand, or such advice or criticism would never be offered. Such persons, though professing to be learned, and perhaps even claiming to be the guardians of psychic science, are nevertheless its greatest enemies. They forget that all those who are real teachers within the Theosophical Society have received their knowledge of spiritual things within the psychic laboratory through mediums. It is very unfortunate that this theory of husks and shells was ever circulated by some of the Theosophical leaders, who began to write upon the subject before they really understood it."

All of which should be brave reading for Mrs. Besant, her "helpers," Mr. Sinnett, and others who have obtained their "knowledge of spiritual things" through mediums, and very, very sad for those deluded students who through study of the philosophy, logic and ethics of H. P. B. and W. Q. J. have the idea that the Two Messengers of the Masters may actually have known at "first hand" what they were talking about.

We have thought it might be worth while to give more than our usual notice to *Spirit Intercourse*, because of its perfection of bewilderment and materialism. It represents a *terminus* in one direction, as H. P. B.'s philosophy does in the other. The line of divergence between White and Black magic is very, very thin *at the beginning*. And it begins in the rigorous study and application of ethics to all the affairs of every-day life if the path of true perception, i. e., of true Occultism, is to be gained and followed. In last month's THEOSOPHY was reprinted an article by H. P. B. on "'Spirits' of Various Kinds" in which she states, "It has often been said that white magic differs very little from the practices of sorcery except in its effects and re-

sults, *good and bad motives being everything.*" The *Gita* warns of the "three-fold results" of every action, "looked for, unlooked for, and mixed." One result flows from our motives, another from our judgment or discrimination as to means, and a third from the application of these two, that is to say, what we customarily speak of as the "deed" or action. It is this latter alone that we ordinarily consider, whereas the immense and enduring resultant flows from the motive and the motive alone, and this is the effect and result "not looked for," which comes upon us with overpowering force. It is not the transfer of our energies to a wider and more plastic field that constitutes occult knowledge, but verily the purification of the motives, and this is not attractive to those who are "looking for" results. So all the Sages have taught, and so H. P. B. and W. Q. J. But each man of mankind is sure of the purity of his own motives and rushes headlong into the field of "unlooked for and mixed" results. Omitting from consideration the misguided and self-complacent multitude, and observing only those students drawn by the attraction of the Wisdom-Religion since its first presentment in *Isis Unveiled*, it can be all too plainly seen that of the thousands of students the great majority slipped or stumbled into the path of the "unlooked for and mixed" because they paid no heed to the iterated philosophy and ethics of the Teachers, but "looked for" results in the way of phenomena only. They are shining examples of what not to follow, even as *Spirit Inter-course* and its compeers.

"No man knows how many men he is. Which means that no man knows how many lives he lives, and how many worlds he inhabits here and now. The many in the one! We take that as meaning many atoms of dust combined into one world. But why not many lives in one life, many selves in one self, many worlds in one world? But that is an abyss on the edge of which it becomes me to pause."

These concluding and conclusive words are from the address of President Jacks of the Society for Psychical Research, as printed in the *Hibbert Journal*. They show, in our opinion, the utmost reach of vision attainable along the lines adopted by modern men of science, and end in a question and a pause. They are as true as the retinal impress of a lightning flash—and as elusive and vain; for, the light gone, the enveloping darkness only appears the more dense. It seems more than passing strange, it is one of the many mysteries of the Lower Manas—the personal man—that earnest and profound students of nature, as all genuine scientific students undoubtedly are, should not, by analogy alone, grasp the correspondence, and thence reason that "intuition" may be converted into a steady light instead of sterile flashes, even as the electric light is but a continuous lightning.

Mystery indeed that they do not fundamentally perceive that the Ego, the "man," is bodiless, sexless, *impersonal*, an Intelligence working *in* matter, and that the iron and inescapable logic of this fundamental fact stamps as counterfeit every so-called "communication" from the discarnate intelligence, whether supposedly a disembodied human or other entity. For they all speak in terms of sex, of body, of personality. Or, again, proceeding to a Universal perception, that they do not grasp the omnipresent fact that nature is embodied consciousness, and that the Universe is made up of almost endless hierarchies of sentient beings, each having a mission to perform, and all in process of evolution; and that every being either *was* a man, *is* a man, or *is* on his way to *become* a man; that all, *all*, "is soul and spirit ever evolving under the rule of law inherent in the whole." Then they will study all things as the action of consciousness, and seeing that form is everywhere and always the expression and instrument of Soul, thence, that it is Soul and not form that is eternal. Neither dissection nor vivisection of form, physical or metaphysical, can ever find Soul. This involves the rejection, utter and complete,

of the basis of thinking that accepts forms of religion, forms of materialism, forms of empiricism, as a standard whereby to find the Soul. It requires as a *sine qua non* the turning to the fundamental propositions of the old Wisdom-Religion as the "only possible key to the Absolute, whether in Science or Theology." All other efforts can end only in the recognition of negation—"no thoroughfare."

Under the heading of "The Adventure of Death," the Reviewer of the *New York Times* of July 29 devotes his entire space, some three columns, to a consideration of the facts adduced and conclusions drawn in regard to death by the authors of three recently published books. These are, *On the Threshold of the Unseen*, by Sir William F. Barrett; *The Adventure of Death*, by Dr. Robert W. McKenna; and *Psychical Investigations*, by J. Arthur Hill. All three writers, men of distinction in their several fields of endeavor, draw practically identical inferences from their examination of the great question of survival. That examination has, naturally, for the most part lain in the evidence seemingly offered through mediumship and its phenomena. But this evidence is not considered as conclusive, as indeed it is not, since it is tolerable and possible that unknown powers in living men may account for most of the manifestations; and the admission of the theory of living entities embodied in states of matter more subtle than those reachable by mechanical or chemical processes, and therefore interpenetrating and contacting our familiar "matter," organic as well as inorganic, can well account for the rest of the range of so-called "psychic" and "spiritual" phenomena. The change in views now becoming widely prevalent from materialism and agnosticism to "hope" and "belief" in survival upon evidential grounds rather than upon the dogmas of the sects, is encouraging, but as yet it is no more than that. It betokens the opening of the scientific and popular mind, a change in temper and disposition, rather than any real advance in knowledge. With minds open in directions hitherto jeered at and derided, it is now possible to hope for changes of greater moment in the direction of consulting the stored wisdom of the ages, made accessible through the writings of Madame Blavatsky. She indicated the trend of the generations, and Theosophists, following the lines laid down by her, will "work for the brighter morrow" when thoughtful men will study the phenomena of consciousness, not for the sake of the phenomena, but in the light of the teachings of Theosophy. What pleases us more than the books themselves is the tone, the seriousness, the grasp of the writer of the review in this great American newspaper. For we think that newspapers and writers like this affect the mind of the race more than the authors of the books they review, because as a rule they are freer, more catholic, in their viewpoint than the authors, and therefore more courageous in expression. Nor should we forget that the great Masters work through all channels that are in any way open, and reviews such as the one under discussion are distinctly channels making for "a clean life, an open mind, an unveiled spiritual perception," through which alone real knowledge is possible to the seeker. Their trend is very largely towards healthy thought and intelligent consideration which must infallibly lead to the discrimination that will investigate Theosophy with candid intent. The reviewer of the *Times* concludes his article with this quotation from Mr. Hill's book: "Even to the cold reason the facts (of psychical research) seem to justify or require an explanation which confirms the intuitions of the mystic that spirit is real, matter a temporary vehicle or medium." The italics are ours. The explanations justified or required by the facts adduced will be found in Theosophy and nowhere else.

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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.

Correspondence should be addressed to

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

Metropolitan Building, Broadway at Fifth St.

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