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On the Watch-Tower.

FOR European Theosophists the event of the month has been, of course, the Second Annual Convention of the European Section of the Theosophical Society. It proved to be a most earnest and business-like gathering, as will be seen by the perusal of the summary of its proceedings to be found in the present number of LUCIFER, or of the full report issued by the Executive Committee. One could imagine H. P. B. walking round, and rejoicing over the evidence of vigorous growth in the Society that was the child of her heart.

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The Convention will remain unique in our annals by the fact that on its second day the casket for the ashes of H. P. Blavatsky's body, committed into the charge of the Section, was unveiled before the delegates and members, in the hall of the Blavatsky Lodge. Our Swedish brother, Sven Bengtsson, would have been well content with the result of his loving skill, if he had heard the satisfaction expressed on all sides at the way in which he had discharged his self-allotted task. There were no two opinions as to the beauty of the execution and the appropriateness of the symbols. Beneath the flaming heart rising from an unfolded lotus, wrought in silver, is a square block bearing the dates 1831, 1875, 1879, 1891, the dates of her birth, of the founding of the T. S. in New York and in India respectively, and of her passing through the gateway of death. This block rests on the fluted copper dome, round the base of which runs the motto of the T. S., *Satyât nâsti paro dharma*. The pedestal of the dome is carven in panels, with Theosophical emblems graven thereon; the Tau with the Serpent, the interlaced

Triangles, the Triangle of the Initiate, the Elephant of Wisdom, and others. The whole stands on a three-stepped square block, at each corner of which is a small dome on light pillars, with a square black block occupying the centre of the space under the dome. This beautiful casket is now placed in H. P. B.'s room, amid the surroundings so familiar to her in her latest incarnation, where it may be seen by any members of the Society to which she gave her life.



The following account of an experiment with an alleged "mora stone," or stone from the head of a cobra, held in India to be a cure for snake-bite, is given in the *Homeward Mail*.

Among other curious beliefs, the uneducated native of India has implicit confidence in the efficacy of mora—a kind of stone said to be found in the head of a cobra—as an antidote to snake-bite. A mora, of course, like the precious jewel in the head of the toad, "ugly and venomous," is nothing more than a myth, but it is interesting to note that this fact was pretty clearly proved during some experiments made on Sunday, the 19th of June, in the presence of Dr. Childe, by Mr. Nowrojee Cowasjee Kalianwalla, who is attached to the Dwarkadas Lalubhoy Hospital, Bombay. A number of letters appeared some time ago in the columns of a Guzerati daily paper, attesting the existence of the mora and its curative effect in cases in which human beings and even lower animals had been bitten by poisonous snakes, and a host of correspondence ensued in other native journals. As an outcome of this, a Parsee liquor-seller, who was said to possess a mora, was requested by Mr. Kalianwalla to be present at the hospital, where preparation for the experiments had been made. The assistance of a snake-charmer was brought into requisition, and two dogs were procured to be experimented upon. The snake-charmer held a poisonous cobra in his hand and caused it to bite the smaller of the two dogs in the side. Immediately the reptile withdrew its poisonous fangs, deep wounds were made with a knife on the bitten part as suggested by the liquor-seller, and when the blood was flowing freely he applied the mora with his own hands on the incision. The poor animal struggled hard for existence for about four minutes and then expired, apparently in great agony. The second experiment also proved fatal; but in this case the poison did not take deadly effect until about half an hour after the animal was bitten.

There are many well-authenticated cases of cures of cobra-bites by the stone of the "King Cobra," but a "Parsi liquor-seller" would not be the one in whose hands the stone would keep its peculiar power. These stones are used by the snake-charmers who have been trained by Brâhmans in Shaivite temples, and it is said that no Hindû of the Shaivite sect ever dies from the bite of a cobra. The following statement, made by a great Rajput, will be found in *The Caves and Jungles of Hindustan*, the forthcoming work by H. P. Blavatsky.

This secret is quite useless in the hands of Europeans. The Hindûs do not try to conceal it, because they are perfectly certain that without their aid nobody can

make any use of it. The stone will retain its wonderful power only when taken from a live cobra. In order to catch the snake without killing it, it must be cast into a lethargy, or, if you prefer the term, *charmed*. Who is there among the foreigners who is able to do this? Even amongst the Hindûs, you will not find a single individual in all India who possesses this ancient secret, unless he be a disciple of the Shaivite Brâhmans. Only Brâhmans of this sect possess a monopoly of the secret, and not all even of them; only those, in short, who belong to the pseudo-Patanjali school, who are usually called Bhûta ascetics. Now there exist, scattered over the whole of India, only about half a dozen of their pagoda schools, and the inmates would rather part with their very lives than with their secret.

The stone loses its power in a few days, when it passes into the hands of any who have not learned the secret of the Shaivite Brâhmans, so that it will cure in the hands of stranger owners for a few days, and will then fail and become useless. It may be added that there is no cutting of wounds and flowing of blood in the process of the Shaivite who effects cures with it; he merely places it on the wound, to which it firmly adheres, and it is left on the wound till it drops off of its own accord. The member who sends me the above account remarks that it is interesting that the native is said to have held in his hand the undoubtedly poisonous cobra, whose bite killed two dogs.

* * *

Archdeacon Farrar has been speaking very strongly at Westminster Abbey on the political and social corruption of our times, and his frankness draws a melancholy picture of the state of Christendom. Let it stand here as reported in the columns of the *Daily Chronicle*.

When I know that the streets are haunted by thousands who in their misery well-nigh turn womanhood to loathliness, and have fixed on the shameful selfishness of manhood a yet deeper stain; when I see the curse to which betting and gambling are constantly leading us, with all their loathly herd of swindlers and blacklegs, reaching all classes down to the lowest with the fury of an epidemic, and not yet utterly discountenanced and branded by every honest man; when I see almost every day, in almost every newspaper, some fresh instance of brutal violence breaking out amid the plague-spot of squalor which arises immediately from the present condition of our traffic in drink; when I watch the greed of Mammon-worship, dead to every duty, in the attempt to load itself with the thick clay of superfluous wealth; when I read of the ever-increasing ostentation of luxury among the rich, and the ever-deepening misery and struggle among the poor, I think that, instead of trumpeting what we do, it would become us more to put sackcloth on our loins, and to sit in dust and ashes for all we leave undone. Nor does it comfort me too much to look at the nominal Church, great as has been its awakening and improvement. Better for us to consider our unprofitableness than our merits. I see the same injustice, and even deeper malice in her so-called religious journals, I see her animated by party animosities, I see her lapsing on every side into Romanism in all but name, I see but few living saints among her professors, though I hear the name of "saint" bandied among one another by her

partisans. I see her undoubtedly losing some of her hold upon the upper classes who are growing more indifferent to her Sabbaths and her ordinances; I see her producing little real effect on the working classes, who are the great mass of the nation, not ten per cent. of whom attend her churches. I see her standing with weak hands and feeble knees in the great battle against the master fiend of drink, or even siding with his champions, or palliating his intolerable enormities; and others saying smooth things and prophesying deceits. Let those others, if they will, prop tottering walls with untempered mortar. There are plenty of them to do it and to be rewarded for it. I will not.

It is only the teaching of Reïncarnation that can prevent the heart from breaking in hopelessness over the sad and terrible lives that ring us round. But when we remember whence come so many myriads of our population, and the extreme slowness of the evolution of the individual, we can face the present without horror, and the future without despair. For at the heart of these very swindlers and blacklegs there glows the spark of a Divine Life which shall slowly irradiate the being, and raise each up the ladder, till purity replaces vice and strength invigorates weakness. The Great Law shall at length be willingly obeyed, and harmony shall reign where discord rent; for the fog of ignorance is lifting, and the eyes that were blinded begin to see; each life won from self-service becomes a wing to lift instead of a clog to sink, so that the ranks of man's helpers are ever swelling in number, and our faces are set towards the dawning, where breaks the faint promise of the coming day.

* * *

But the coming of this happier day is hindered by all the forces that drive men apart instead of drawing them together, and the hatred and contempt shewn by many so-called Christians towards those whose views on religion are unorthodox are among these disruptive and anti-human forces. One day we have Father Clarke, a Jesuit, denouncing Theosophy as an invention of the Prince of Darkness himself. Another day we read of the vulgar insult of Messrs. Edgar Lee and Howard Talbot, collaborating in the production of a "parody on Theosophy," a three act comic opera called "The Mahâtmâ." Christians are very indignant when jokes are levelled at their sacred things, but they are extraordinarily callous to the pain they may inflict on others. Lately we had "The Light of Asia" as an opera, and the BUDDHA—one of the divinest of human figures—placed on the stage, and now we have a piece of petty vulgarity, trying to make ridiculous the concept of a noble and ideal humanity. But as BUDDHA said, when a man spits towards heaven, he does not soil heaven but defiles his own face, and mud thrown at a lofty ideal does not bespatter, it but falls back

on the garments of the thrower. Our punishment as a nation for our habit of turning into ridicule the things sacred to the heart of man comes in the disappearance of ideals, the vulgarizing of life, the intolerable banality and pettiness of existence. Great poets, great musicians, great artists, cannot live in the atmosphere of a land where ridicule has slain beauty and enthusiasm, and where cynicism has killed out faith in man and hope in the future. We live in the days of comic opera and music-hall ditties, and find no better use for a noble conception than to serve as point for a joke that would otherwise fall flat from utter feebleness.

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Theosophists all over England will be glad to hear that Bro. William Kingsland, so well known by his thoughtful and capable expositions of Theosophic ideas, will soon devote three months to the regular visiting of Lodges of the T. S. with a view of strengthening them as centres of "light and leading." It is hoped that a few Theosophists will be found, who have the faculty of lucid exposition and who can spare either weeks or days now and then for the service of Theosophy, to take up this kind of work and so aid the provincial Lodges in their uphill task of Theosophizing England. Such "missionaries" should stay in a town for some little time, and visit the surrounding neighbourhood, as well as lecture in large centres, for we want gradually to bring Theosophical teachings to the very doors of the people, so that none who wish to learn something of them shall be left without the knowledge he desires. While we do not desire to force them upon any, we wish to put them within reach of all, so that he who wills may take.

* * *

The Bazaar held at the Working Women's Club, Bow, on July 16th, was a most successful and well-managed affair. The Committee of the Club, aided by Mrs. Lloyd, worked up the whole thing, and the clever fingers usually employed at indiarubber, starch, match, and other factories, set themselves to dressing dolls and making pretty trifles of all kinds, to stock the stalls of the Bazaar. The scene was a very pretty one when the Countess Wachtmeister, standing on a low dais and framed in with prettily hung drapery, declared the Bazaar open. She made the ingenious suggestion that people buying articles there should send them on to Miss Kislingbury, for transmission to Ceylon, for the next Bazaar at the Sangamitta Girls' School, and so perform a double act of kindness. The idea seems to have hit the fancy of many, for Miss Kislingbury, as the Treasurer and general Providence of the Girls' School, has been

found sitting, like Marius, surrounded by the ruins of the Bazaar, in the shape of frocks, pincushions, woolly lambs, dolls, satchels, mats, and an indescribable medley of objects, which, having by one sale helped to fill the coffers of the Bow Club, had descended upon her on their way to do the same kind office for those of the Sangamitta School.

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One of the wishes very near to the heart of H. P. Blavatsky was to render some help to the children of the very poor. That lion-heart of hers was very tender to weakness, and the sufferings of little children found her swiftly responsive to their cry of pain. The Crèche opened in St. John's Wood for the housing of babies whose mothers are out at work, the successful establishment of which is chiefly due to the exertions of Mrs. Cooper Oakley, is a first effort to carry out her wishes. Another plan is—but this has not yet quite materialized itself—to open a home for orphaned or deserted children, a real *home*, where their little lives may be glad and not grey, free and blithesome as young lives should be. The materialization of this plan is delayed (of course) by lack of money. Why is money so hard to get for helping others, when it is so freely poured out for amusement, show, and vice?

• • •

Her pity for children comes out strongly in the following note, sent by her to me one day, when I had been telling her of some children I had been visiting in a miserable part of London:

MY DEAREST FRIEND,

I have just read your letter to —, and my heart is sick for the poor little ones! Look here, I have but 30s. of *my own* money, of which I can dispose (for, as you know, I am a pauper, and proud of it), but I want you to take them *and not say a word*. This may buy thirty dinners for thirty poor little starving wretches, and I may feel happier for thirty minutes at the thought. Now don't say a word and do it; take them to those unfortunate babes who loved your flowers and felt happy. Forgive your old uncouth friend, *useless* in this world!

Ever yours,

H. P. B.

When she had a few shillings to spare she would slip them into my hands to "buy boots or anything for the children," so that we know how practical help to the little ones always made her glad.

• • •

Some of our readers are very likely to be interested in the Esoteric Christian Union, lately founded by Edward Maitland, on the lines laid down by his friend and collaborateur, Anna Kingsford, and himself, in such works as *The Perfect Way* and *Clothed with the Sun*. The Society desires to become "a highly vitalized centre of spiritual energy, from which to radiate effectually such vital truths as are essential to true religion and morality." In the statement now issued of the "origin, object, basis, method and scope" of the Society, it is stated that it desires to meet an urgent need, the need

For a system of thought, a rule of life, and an object of aspiration, which, by their ability to satisfy absolutely man's highest ideals, intellectual, moral, and spiritual, shall together constitute a perfect doctrine of existence, enabling him, by his genuine endeavour to observe it, to become the best that he has it in him to be, to the realization of that which is, necessarily, the supreme desire of every sane and intelligent being, namely, the turning of his existence to the utmost account *in the long run*.

This perfect doctrine of existence is found by the members of the Esoteric Christian Union "in the *Bible* and Christianity as esoterically interpreted," and while all our readers will sympathize in the wish expressed in the above quotation, many will not be content to limit their hopes for man's future within the covers of a single book and the teachings of a single religion. While we may admit that, hidden under a crust difficult to pierce, the *Bible* and Christianity contain much Esoteric truth, we must none the less remember that they can substantiate no exclusive claim to such truth, since it is contained in all other sacred Scriptures, and in several with much less misrepresentation and less irrelevant and misleading matter.

* * *

The Esoteric Christian Union sees in Ecclesiasticism the great foe of true Religion, or the "Christ-Gnosis," the "priest" and the "prophet" being the respective symbols of the two antagonistic forces. The priest represents the Intellect which, separated from the prophet, or Intuition, is no longer Lucifer, the light-bearer, but the "prince of devils," and the denial of the Intuition which discerns the Spirit is regarded as the distinguishing characteristic of Ecclesiasticism.

* * *

Those who have felt interest in the great controversy waged over Vivisection will find in the little book from which this rough outline is drawn a powerful argument presented against the Inquisi-

tion established by Science, in which living bodies are tortured for the healing of other bodies instead of the saving of souls, the practice in and the justification of each Inquisition—of Science and Church—being identical.

Instead of there being one and the same source, and that a divine source, for all things good and true, the universe is so perversely constituted that the morally wrong is the scientifically right and the practically useful; and divine ends—such as the art of healing—are to be attained by infernal means—such as the practice of torturing.

And this protest against Vivisection—based on the conviction that crimes against the weak and helpless of our sentient brethren cannot be the road of true progress, unless the world be built by devils—forms part of the “new Gospel of Interpretation,” put out by the Esoteric Christian Union, which thus brings into Christianity the features so long characteristic of Buddhism, love and pity embracing all that breathe, and not only man.

* * *

The following interesting extract is sent us by a fellow-student, from a book in Trübner's Oriental Series, *Classical Poetry of the Japanese*. It is therein quoted from an ancient classic drama of Japan, entitled *Nakamitsu*—from the name of one of the characters in the play—translated by Basil Hall Chamberlain:

Nakamitsu. Alas! each joy, each grief we see unfurl'd
Rewards some action in a former world.

Kaurhiyu. In ages past thou sinnedst.

Bijiyan. And to-day

Chorus. Comes retribution: think not, then, to say
'Tis others' fault, nor foolishly upbraid
The lot thyself for thine own self hast made.
Say not the world's askew! with idle prate
Of never-ending grief; the hour grows late.

It is well to realize that in all parts of the world, save in Christendom, the fact of Reincarnation is acknowledged; and noting the spread of the idea in the Churches to-day, and remembering that the Christian Church of the early centuries taught it without hesitation, we shall easily see that, as the years roll on, Europe will reach a point from which the few centuries during which this teaching dropped out of Christian doctrines will appear as an insignificant gap in the intellectual history of mankind.

Old Philosophers and Modern Critics.

(Concluded from p. 373.)

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 symbological 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 physically 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 Reïncarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

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*.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans, 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—Âtmâ-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

¹ See Gibbons' *Decline and Fall of the Roman Empire*.

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 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 reëgregation. 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 Heracleitus 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

¹ *Sophistes*, p. 249.

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 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.¹

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 doc-

¹ Vide Hermann, I, pp. 544, 744, note 755.

trine 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 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.² 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 *τίμιον*, honoured—the something manifested—dwells in the centre as in the circumference, but it is only the reflection of the Deity, the World-Soul.³ 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."⁴

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 *Mánava Dharma Shástra*, 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 Ahankâra, 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 sub-

¹ *Theo. Arith.*, p. 62; *On Pythag. Numbers*.

² Plato: *Parmenid.*, 141 E.

³ See Stobæus' *Ecl.*, i. 862.

⁴ Sextus: *Math.*, vii. 145.

jects. 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 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

¹ *Metaph.*, 407, a. 3.

² Appendix to *Timæus*.

³ Aristot., *De Interp.*, p. 297.

though spiritual beings.¹ 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 Existence, 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.² 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 world³ (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.⁴ 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,⁵ 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 $\psi\upsilon\chi\eta$, 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,"⁶ 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.

¹ Stob.: *Ecl.*, i. 62.

² Stob.: *Ibid.*

³ Krische: *Forsch.*, p. 322, etc.

⁴ Clem.: *Stro. Alex.*, v. 590.

⁵ Plutarch: *De Isid.*, ch. 25, p. 360.

⁶ See *The Secret Doctrine*, Stanzas, Vol. I.

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, 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

¹ Cicero, *De Natura Deorum*, i. 13. Stob., or Plut., *De Orac. Defect.*, p. 410. c.

² *Plato und die Alle Akademie*.

³ *Tusc.*, v. 18, 51.

⁴ *Ibid.* Cf. p. 559.

⁵ *Plato und die Alle Akademie*.

⁶ Ed. Zeller: *Philos. der Griechen*.

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.¹ 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. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it 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 vaporous 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 *icosagonus*," *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 the 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

¹ *Plato und die Alle Akademie.*

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 Soul.

Ἡ Ψυχὴ· ναί, ἡ ἀμβροτος.

IT was a beautiful conception of the Wise Men of ancient Persia, that every one should render homage to his own soul. All that is divine in the universe is so to us only because of this divinity within our own being. We may perceive and know, solely because of what we are. It is the worship of the pure and excellent—a reverence full of awe and wonder for all that is real, and beyond the vicissitudes of change—the aspiring to fellowship and a common nature with the True and Good.

It has been the enigma of the ages: What is Man; whence and whither? The problem of personality, however, is many-sided, and may not be thoroughly solved from any single point of view. It hardly comes within the scope of our faculties to interpret. Whatever knowledge is attained is of necessity essentially subjective, and not a science to be generally imparted. It has been attempted often enough, but without success. The story of Tantalos finds its counterpart in every such endeavour. He had been admitted to the symposia of the Gods, we are told; and what he learned there he repeated to mortals. In consequence of this profanation he became incapable of any further participation in the divine knowledge. Though continuously surrounded by abundance, every endeavour made by him to enjoy it was defeated by its recoiling from his touch. The eager seeker after the higher wisdom, entertaining the ambition to publish it for the sake of distinction among men, has been very certain to find to his chagrin

that the sprite had escaped him at the moment when he had supposed it in his grasp. What we really know of the soul and its conditions is of and for ourselves, and not for bruited abroad. The concept will not admit of being rendered sufficiently objective to be told by one to another. Hence, while those who possess the assurance of actual knowledge of the truth are at perfect rest upon the subject; they find it hard, if not impossible outright, to convince others who have not their perception. The Mystics used to say that what was a revelation to one was not necessarily on that account a revelation to another. It is the beneficial result of this paradox, that the truth is thereby rescued from the danger of profanation. Wisdom is really for the wise alone.

It is a favourite hypothesis of many reasoners that every power or substance is knowable to us so far only as we know its phenomena. This is not, however, sound logic or rational conjecture. The illusions of the senses are innumerable and have no element of genuine reality. The brute animal is as capable of comprehending them as we are. It is the human endowment, however, to perceive that which is profounder than what the senses reveal. The cradle and the grave are not the boundaries of man's existence. There is that in humanity which perceives facts that transcend any manifestation. The conviction of Right pertains to that which is beyond time or other limit. It may not be measured or defined. It is absolute and eternal. Its place is with the imperishable. The human soul in which it dwells is its permanent abode. It is a principle and not a beautiful shadow. It knows no change, and therefore is not a product of sensuous reasoning. The faculty that apprehends it is coëval with it, and a denizen of the same world.

The Mysteries of the Ancient Religions about which so much has been written and conjectured, were representations of the one Drama of which the soul was the chief actor. Those who took part in them understood their final disclosures according to the paramount temper in themselves. Plato believed them to illustrate supernal truths; Alkibiades, that they were only themes suitable for drunken jesting. So, too, in the Egyptian symbolism, Ptah or Kneph fabricating Man at his potter's wheel was seen to be employed as a God, or contrariwise, according to the humour of the individual contemplating the work. In the various readings of the book of *Genesis*, while some versions represent the Creation as the outcome of deific energy, others read it as the production of a salacious goat. It is so accordingly in the exploring of the mysteries of our own moral conditions. We view human nature as vile and diabolical, or as noble and divine, according as we are ourselves grovelling or exalted in aspiration. So, in the different schools of theology, man is regarded as totally depraved, or as little lower than the angels; he is exhorted to elevate his nature even to communion with Divinity, or to crucify, vilify and famish it, according

as the subject happens to be regarded. It is not necessary, however, to propound any hypothesis of spiritual regeneration, except to declare that its scope ought to comprehend man fully and intelligently as he is, and his development, rather than transmutation, into what he is, from his interior nature, designed to become. The deific paternal energy which formed him human must complete its work in evolving him divine.

Had our eyes no sunny sheen,
 How could sunshine e'er be seen?
 Dwelt no power divine within us,
 How would God's divineness win us?*

We should disabuse ourselves of the notion that the soul is a kind of spiritual essence which is in some peculiar way distinct from the individuality—a something that can suffer, apart from us, so to express it, especially in expiation or as a consequence, if we do or enjoy as we ought not; as though it was somewhat of the nature of an estate which belonged to us, that we ought to care for and not involve, because such improvidence and prodigality would work inconvenience to ourselves and heirs. In like manner should we divest ourselves of the conceit that the soul and all psychic action and phenomena are chiefly the products of the brain, the outcome of peculiar arrangements of its vesicular and molecular structure, aided and modified, perhaps, by other bodily conditions. It is reasonable that we acknowledge the vast importance of a suitable development of that organism and its normal activity. These do not, however, constitute the whole of the psychic nature. The protest of Taliesin, the ancient Cumbro-British bard and sage, against the sensuous reasoners of his time, applies with equal force and propriety to those of later periods:

I marvel that in their books,
 They do not know with certainty,
 What are the properties of soul;
 What form its organs have;
 What region is its dwelling-place;
 What breath inflowing its powers sustains.

In no sense is the soul a possession, as apart and distinct from the individual. It is instead the selfhood, including all that is comprised by the Ego. It feels with the sensory nerves, sees with the eyes, hears with the ears, smells and tastes with the olfactory and gustatory nerves, is conscious of weight and resistance, heat and cold, the auras of others, the perception of sex, through the medium of the organs which the body possesses. The logical sequence does not follow, however, that because it thus sees, feels and is otherwise perceptive, these organs of sensibility constitute the soul or any part of it. If the bodily structure shall be deprived of its life, they may remain for a little period of time

* Goethe.

as complete in their mechanism as before, but they will have ceased to act as agents of sense. This fact is of itself enough to show that the actor is an essence distinct from the organism. We know from simple observation that when the organ of a special sense is injured, there is no corresponding impairment of any psychic or mental faculty. Those actions which we term intellectual do not spring from mere matter alone, as a distinguished physiological teacher has ably proved, nor are they functions of mere material combinations. Though the mind seems to grow with the physical structure, and to decline with it, exhibiting the full perfection of its powers at the period of bodily maturity, it may be demonstrated that all this arises from the increase, perfection and diminution of the instrument through which it is working. An accomplished artizan cannot display his power through an imperfect tool; and it is no proof, when the tool is broken or becomes useless through impairment, that the artizan has ceased to exist. Whatever analogy may be maintained between the development of psychic faculties and the growth of the body, it does not by any means follow from such correspondence that the soul did not exist prior to the bodily life, or that it ceases to exist upon the extinction of that life. Those who affect to doubt, deny or be unable to know the existence of an immortal principle in man, have won for themselves great names as men of science, but their affirmation in respect to the human soul comes infinitely short of the apprehending of a great fact. In the issue which they have made between Philosophy and Nihilism, we have the choice offered to us to look upward to God as our Father, or to wander from nowhere to nowhere, from primordial Chaos to the eternal Abyss, losing ourselves among molecules of material substance with nothing whatever to appease any longing of the spirit. It has been found necessary, however, to train and distort the mind before any individual has been capable of this melancholy notion, and even then it is entertained with distrust and hesitation. The assertion of the survival of the soul after the dissolution of the body is so universal that the late Professor Draper has eloquently declared it to be one of the organic dogmas of our race.

We may confidently rest in the assurance that man must outlive the organic separation of the molecules and corpuscles of his physical structure, as the germ survives the dying particles of the seed to which it has been united. Being himself the very soul in its entirety, he is something more than the mere consensus of the faculties which we observed and enumerated as functions of living bodies in certain conditions of the organism. He is not restrained from knowing, by their dissolution. "We have reason to believe," says Doctor Reid, "that when we put off these bodies and all the organs belonging to them, our perceptive powers shall rather be improved than destroyed or impaired. We have reason to believe that the Supreme Being perceives

everything in a much more perfect manner than we do, without bodily organs. We have reason to believe that there are other created beings endowed with powers of perception more perfect and more extensive than ours, without any such organs as we find necessary." Sir William Hamilton adds: "However astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism, perceptions are possible through other than the ordinary channels of the senses."

It would be fallacious reasoning to ascribe such perceptions to the abnormal condition of the organism, as though it had created them. I may as well attribute to my window, or to the broken crevice in my apartment, the production of the stars and landscape which I am thus enabled to behold. Besides, there are normal conditions which are distinguished by the manifestation of remarkable faculties. Some individuals perceive odours where others cannot; a Kashmirian girl, it is said, will detect three hundred shades of colour, where the Lyonnaise notices only a single one. It can be by no means an unwarranted analogy that one may have the developed faculty of spiritual perception which another has not. What is often termed the inspiration of genius seems to afford good evidence in this matter. "When all goes well with me," says Mozart, "when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently. Whence or how I cannot tell. What comes I hum to myself as it proceeds. . . . Then follow the counterpoint and the clang of the different instruments, and if I am not disturbed my soul is fixed, and the thing grows greater, and broader, and clearer, and I have it all in my head, even when the piece is a long one, and I see it like a beautiful picture, not hearing the different parts in succession, as they must be played, but all at once. That is the delight! The composing and the making are like a beautiful and vivid dream; but this hearing of it is the best of all."

In the sleep produced by anæsthetics the unconsciousness is only external, and probably never complete. The patient in the moment of recovery is often vividly sensible of having been aroused from a condition of superior existence. The every-day life seems like a half-death; external objects are more or less repulsive; sounds grate harshly on the ear; everything is felt as if at a distance. Conscious of having had a glimpse of a more real phase of being, the endeavour is made to recall it, but invariably fails in a lost mood of introspection.

The mind, or interior personality may also become so rapt from the corporeal organs as to be able to contemplate them as distinct from itself. When by any accident the nervous circulation is interrupted in any of them, the individual regards the benumbed part as external and separate. The disease of a limb is often followed by its paralysis, or permanent debility. Organs and muscles seem to forget their functions

from inactivity, and the will is rendered unable to move or control them. The brain may be in like manner detached from its gubernator, or the will may be enfeebled or paralysed by the disturbing influence of others, and the functions will in such cases assume the conditions of abnormal cerebration. Hence we may enumerate mental idleness, self-indulgence, anxiety, disappointment and disease as promotors of derangement. Any individual, almost, can be rendered insane, and indeed is often seriously and permanently disordered in body, by the interfering of others with the legitimate exercise of his will and free agency.

Much of the weakness of early infancy is due less to the lack of physical strength than to the fact that the will has not yet acquired control over the muscles of the body. Indeed, it is probable that the earlier periods of human existence are more or less employed in learning the functions of the motor nerves and the managing of the structures governed by their means. Children, doubtless, would be able to walk and run about at a much earlier age if they only knew how. Strength practically consists not only of tenseness of muscle, but likewise of ability to direct and restrain the motions. This is acquired by long and patiently impressing the energies of the mind upon the several parts of the organism till they become prompt to respond and obey, as though one will and purpose pervaded the brain, nerves, and muscles.

Curious examples can be cited of organs which retain in themselves the impression and an apparent memory of the mandate of the will, even after the mind had withdrawn its attention. If we fix the hour for awakening from sleep, we generally do so on the minute. Soldiers retreating from the battle-field have run considerable distances after their heads had been carried away by cannon-balls. Individuals inhaling anæsthetic vapours will imagine, and even do, what is uppermost in their minds before insensibility had been produced. Men who act from habit or conviction often do or decide according to their wont and principles, without a conscious, certainly without a vivid, thought of the matter.

It is also asserted that individuals when drowning, or in mortal extremity, often recall all their past life-time to memory in a brief instant. Experiences and incidents possessing some analogy to what has taken place will reproduce the former events to present consciousness, often with all the vividness of recent occurring. Dreams have repeatedly brought up in the mind what had long been hidden. What we have learned is never forgotten, but only stored away. Every love which we have cherished, every thought, passion, emotion, is stamped upon the tablet of our being; and the impression is never removed. What we know, what we have done or undergone, will always be a part of us, and will never totally leave the domain of consciousness. We

are like veteran soldiers scarred over with the wounds received in conflict. Our selfhood is indelibly marked by every imprint that has ever been made.

We may now inquire farther in regard to the visions of Mozart in which all the parts of a musical performance were presented simultaneously to his consciousness, as all the scenes in a picture are given to our sight at the same moment. It is not to be doubted that the gifted composer was inspired. All of us are visited by guests and communications that are not essentially elements of our being. We are warned of dangers which we have had no intimation about; we are prompted to action which we had not contemplated; we utter sentiments which we never had entertained; we solve and decide urgent questions with a sagacity that is not our own. We may rest assured that there is no solitude in which the soul is apart from its fellows. It was suggested to Immanuel Kant, "that the human soul, even in this life, is connected by an indissoluble communion with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Goethe declares without hesitation or any obscure utterance: "Every grand thought which bears fruit and has a sequel, is inherent in no man, but has a spiritual origin. The higher a man stands, the more is he standing under the influence of the dæmons. Everything flows into us, so far as we are not in ourselves. In poetry there is decidedly something dæmoniac, and particularly so in the unconscious, in which Intellect and Reason both fall short, and which therefore acts beyond all conception."

The world of Nature is influenced and sustained in a similar manner. The planets and their Titan kindred, the stars in the far-off space, subsist and move under the inspiration of the same cosmic forces. They are closely bound together by these; the magnetic attraction, the chemical affinity, the electric disturbance, are common to them all. The perpetuity of the universe is due to the constant inflowing of energy, which is not inherent in its own structure. Its multiplicity of forms must be regarded as the innumerable manifestations of force. In a rigid analysis it will be perceived that force itself is the mode of will and thought coördinating together, and is always the outcome of the pure Intellect. The universal domain of Being is an ocean of mind, which includes within it all living intelligences. We are in it, a part of it, and pervaded by it all through our mind. Time and space have no place there, nor matter any dominion, for it transcends them all. Our mental and psychic being is participant and receptive of this universal intelligence, as our corporeal organism is a partaker of the universal world of material nature. The mind of each individual is like a mirror in which is reflected the thought of those to whom it is allied, and it shares in the wisdom of the supernal sphere of Intelligence. It is not separated from other minds by the

intervening of space, or even by the impediment of bodily structure, but only by its own conditions. We are all of us surrounded by innumerable entities, bodied and unbodied, that transfuse thoughts, impulses and appetences into us. They are drawn to us by our peculiar temper of mind, and in a manner so interior as to be imperceptible, except as they bring into objective display whatever operation they may have induced.

In the sacred literature of the ancients, these beings were recognized after the manner of individuals, and certain synthetists endeavoured to classify them. Hence, besides the One Alone Good and Real, they enumerated orders and genera of divinities, angels, demons and psychic entities; as Paracelsus gave us gnomes, undines, sylphs and salamanders. It was regarded as possible for the souls of men yet alive on earth to attain to the divine communion, and after a manner to separate themselves from the bodies to which they were attached, and to become cognizant of their divine origin in the eternal Intelligence. The enraptured conception of Mozart resembled the entheastic vision of a seer. It may not be regarded as abnormal, but rather as an operation coming within the sphere of our nature.

The answer, therefore, is made to the great question of the Ages: "Whence, where, and whither?"—*ETERNITY*. It is our history, that we came forth as from a Foreworld, and return thither as to an everlasting Future. This is, nevertheless, an illusion of the senses incident to the daily whirl of change; for we, each and all, as spiritual beings, are even now in the Eternal Region. It is only the flesh and blood that has no inheritance there. We do not imagine, when a cloud intervenes between us and the sun, that we have been thereby removed away from the presence of the day. In like analogy, the darkening of our souls by the conditions of external nature is not the separating of them from the realms of the Eternal World.

Many and curious have been the conjectures in regard to the organ or organism of the body which constitutes the point of union between the psychic and material substance. It has been supposed to be the blood. Clearer views of the matter have indicated the nervous structure and its occult energy. Descartes suggested the pineal gland or great central ganglion beneath the brain; and Emanuel Swedenborg, with other physiologists of his time, declared for the brain itself. Van Helmont found by critical experiment upon his own body, that upon an induced paralysis of the brain, consciousness and perception were still enthroned in the epigastrium, and he came to the conclusion accordingly that the principal seat of the soul in the corporeal organism was there. "The sun-tissue in the region of the stomach," he declares, "is the chief seat and essential organ of the soul. The genuine seat of feeling is there, as that of memory is in the head. The faculty of reflection, the comparison of the past and the future, the enquiry into

facts and circumstances—these are the functions of the head; but the rays are sent forth by the soul from the centre, the epigastric region of the body.”

The powers and operations of the soul are not circumscribed, however, by the bodily organism. We possess a sensibility analogous to that of feeling, which extends to an indefinite distance. We are able when the eyes are closed to perceive the presence and moving of objects, and especially of individuals, at a little space away. Every one is aware of the peculiar sensitiveness to the contiguity of bodies, when groping in the dark. It is apparent from such facts and phenomena that the soul, instead of having its abode inside of the physical structure, is of the nature of a nebulous aura, which not only permeates it but likewise surrounds it in every direction. It is as if the body existed inside of an ovoid of tenuous mist, which held it alive and made it organic. This tenuous substance is living thought, like the body of an angel or a God, and is capable of exercising powers and functions of which we hardly imagine the existence.

The soul is itself essentially organic, and its cilia and antennæ render it conscious of individuals and objects exterior to itself. A person who is approaching us will be thought of and spoken about; and he will often be perceived while at a considerable distance. Miss Fancher, of Brooklyn, when in her room blind and paralyzed, would tell who was at the door of the house and the routes which individuals were taking in the streets. We are able to perceive almost unerringly the moods of an individual, the temper of mind, the general tone and purpose, and the fitness or unfitness to be a companion or intimate. This spiritual attraction and occult antipathy constitute a moral law for the soul. Trouble and misfortune are in store for us when we smother or disregard these safeguards implanted in our nature against possible harm.

Lord Bacon has remarked the existence of a secret bond and communication between individuals which would be manifested in a preternatural consciousness of facts and occurrences in connection with each other. “I would have it thoroughly enquired,” says he, “whether there be any secret passages of sympathy between persons of near blood, as parents, children, brothers, sisters, nurse-children, husbands, wives, etc. There be many reports in history that upon the death of persons of such nearness, men have had an inward feeling of it. I myself remember that being in Paris, and my father in London, I had a dream two or three days before his death, which I told to divers English gentlemen, that his house in the country was plastered over with black mortar. Next to those that are near in blood, there may be the like passages and instincts of nature between great friends and great enemies. Some trial, also, would be made whether pact or agreement do anything; as, if two friends should agree that such a day in

every week they, being in far distant places, should pray one for another, or should put on a ring or tablet one for another's sake, whether, if one of them should break their vow or promise, the other should have any feeling of it in absence."

It is not difficult to adduce numerous examples of the character here described; nor, perhaps, to indicate the laws which govern them. There is an energy in human souls which impels the imagination and other faculties into certain currents, as if by magic force, as the smoke of a candle just extinguished will attract the flame from another, and convey it to its own half-glowing wick. The transportation of the voice upon a ray of light to a given point would seem to illustrate this matter. In like analogy, individuals have the faculty of sending the mind forth into the spiritual and even into the natural world, leaving the body for the meanwhile cataleptic, or seemingly dead. Emanuel Swedenborg had such periods of apparent dying, in which his interior self was as though absent from the body and in the company of spiritual beings. Something like an umbilical band, however, remained to prevent a permanent dissevering of the union. It is very probable, nevertheless, that many instances of dying have occurred in this way, when there was no mortal distemper; the interior soul going away from the body as if on an excursion, and forgetting or unable to return.

The apostle Paul mentions a man, doubtless himself, who was rapt into the third heaven or paradise, and declares that he could not tell whether he was in or out of the body. The trances of the Rev. William Tennant and the Rev. Philip Doddridge may belong to the same category. The Kretan prophet Epimenidês had periods of ecstatic communication with personages of the other world; as had also Hermodimos of Klazomenæ, of whom Plutarch has endeavoured to give a full account. "It is reported," says he, "that the soul of Hermodoros would leave his body for several nights and days, travel over many countries and return, after having witnessed various things and discoursed with individuals at a great distance; till at last his body, by the treachery of his wife, was delivered to his enemies, and they burned the house while the inhabitant was abroad. It is certain, however, that this last expression is not correct. The soul never went out of the body, but only loosened the tie that bound it to the dæmon and permitted it to wander; so that this, seeing and hearing the various external occurrences, brought in the news."

This allusion to the dæmon or superior intellect allied to the soul, directs our attention to the important distinction which exists between the supernal and inferior elements of our interior being. The differentiation between the sensitive soul and rational soul, the soul and higher intellect, the soul and spirit, has been recognized by the great teachers in every age of history. It is a

faulty form of expression which gives the designation of *soul* to the diviner intellect alone, as though there was nothing beside. It savours strongly of that mode of sensuous reasoning which treats of the corporeal organism as essentially the individuality. The apostle Paul in his first Letter to the Thessalonians has indicated man as an entirety (*ὁλόκληρον*) "the spirit, and the soul and the body." If we would delineate the separate properties of the three, perhaps the enumeration and distinction made by Irenæus is ample for the purpose: "There are three things of which the entire man consists, namely: flesh, soul and spirit; the one, the spirit, giving form; the other, the flesh, receiving form. The soul is intermediate between the two; sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscences." Origen, likewise, adds his exposition: "If the soul renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into the body."

This appears to be in perfect harmony with the teaching of Paul. He classes moral character as of the flesh and the spirit; declaring that the desire of each is contrary to the other and hinders from doing what is most eligible. "With the mind" (*νόος*), he says again, "I myself am servant to the law of God, but with the flesh to the law of sin." This forcibly illustrates the summary of Platonic psychology as made by the late Professor Cocker: "Thus the soul (*ψυχή*) as a composite nature is on the one side linked to the eternal world, its essence being generated of that ineffable element which constitutes the real, the immutable, and the permanent. It is a beam of the eternal Sun, a spark of the Divinity, an emanation from God. On the other side it is linked to the phenomenal or sensible world, its emotive part being formed of that which is relative and phenomenal. The soul of man stands midway between the eternal and the contingent, the real and the phenomenal; and as such, it is the moderator between and the interpreter of both."

If we endeavour to distinguish between the two, we should regard the soul as denoting primarily the whole selfhood. Thus we find the expression, to *lose the soul*, made by two Evangelists, and rendered by a third into *losing one's self*. But as distinguished from the higher intellect, the soul is the emotive or passional principle, and sustains that close relation to the body which is known as *life*. The mind or spirit is the energy which perceives and knows that which is, which transcends the limitations of time and space, and dwells in eternity.

Plutarch has elaborated this differentiation with great clearness. "Every soul has some portion of the higher intellect," he declares; "an individual without it would not be man. As much of each soul as is commingled with flesh and appetite is changed, and through pain or pleasure becomes irrational. Every soul does not do this in the same way. Some plunge themselves entirely into the body, and so

their whole nature in this life is corrupted by appetite and passion. Others are mingled as to a certain part, but the purer part still remains beyond the body. It is not drawn down into it, but floats above and touches the extremest part of the man's head. It is like a cord to hold up and direct the subsiding part of the soul, so long as it proves obedient and is not overcome by the appetites of the flesh. The part that plunges into the body is called the *Soul*; but the uncorrupted part is called the *Mind* (*vóos*), and the vulgar think that it is within them, as likewise they imagine the image reflected from a mirror to be in that. The more intelligent, however, they who know it to be from without, call it a *dæmon*."

The poet Mainandros makes a similar declaration: "The mind is our *dæmon*." Its nature is kindred, not to say homogeneous with the Divinity. Anaxagoras declared Divinity itself to be a Supreme Intelligence, of which Gods and men were partakers. Aristotle taught that the mind was constituted from the *æther*, the primal Fire or spirit-stuff of the universe. Kapila, the architect of the Sânkhya philosophy, had anticipated this hypothesis. The spirit, he declared, originated in the One, and was endowed with individuality by virtue of its union with material substance. It became from that moment invested with a subtle body, the *linga sharira*. He regarded this spirit alone as imperishable; all the other psychic constituents being more or less evanescent. This belief was also entertained by certain occidental writers. Bulwer-Lytton has illustrated this latter notion in his curious work, *The Strange Story*. A man is depicted as having been divested of the higher principle; and being endowed only with the psychic nature and physical life, he perishes totally with the dissolution of the body. We occasionally meet with individuals apparently in a similar condition, who are "as natural brute beasts, made to be taken and destroyed." Of such a type are those who recognize only the material side of human nature; and they often seem to have a moral and mental perception corresponding with their gross quality. We may in such a case repeat the question of *Koalat*: "Who knows: the spirit of man that goeth upward on high, or the spirit of the beast that goeth downward to the earth?"

The moral nature, however, which renders us conscious of right and wrong, is no mere emanation of the corporeal organism, nor has it any bestial antecedent. A stream may rise no higher than its fountain. The mind has its perception of justice innate, as an inheritance from the world of Absolute Justice. Being of an essence kindred, and even homogeneous with the Deity, it has its home in that world, and is capable of beholding eternal realities. Its affinities are all there, and it yearns, even amid the seductions of sense and material ambitions, for that nobler form of life.

In the common every-day existence, the soul is like one standing

with his back to the light, who contemplates the shadows of objects, and supposes them to be real. The conceptions of the actual truth are, nevertheless, not entirely extinguished. The higher nature may be asleep, but there are dreams. Thoughts pass through the mind like memories, and sudden impressions come on us like reminders that we have been at some former period in the same places and conditions as at the present time. A feeling of loneliness often lingers about us, as though we were exiles from a distant, almost-forgotten home.

The explanation has been attempted that these are hereditary impressions. We are ready to concede much to this influence. Not only are we the lineal descendants of our ancestors, but the connection is still maintained with them, as by an unbroken umbilical cord. The legend of the World-Tree Ygdrasil embodied great truths. That was an ingenious suggestion of Lord Bulwer-Lytton that the spirit of the ancestor lived again in his descendant. "As the body of the child," says Alger, "is the derivative of a germ elaborated in the body of the parent, so the soul of the child is a derivative of a developing impulse of power imparted from the soul of the parent." We embody our ancestors by a law of atavism, and are in the same occult way influenced from their impulses, and replenished from their life. Does some such new embodiment or atavic inheritance create in us these imaginings of a previous existence, those rememberings, as they seem, of persons, things and events, belonging to a former term of life? Then, indeed, would it be true that we are of and united to all the Past, even to the Infinite. The Hindû legend is thus really true, that from the navel of Vishnu—the World-Soul—proceeded the great maternal lotus-lily, Brahmâ, and all the universe.

The Buddhist sages also teach us that every one is under the perpetual influence of a former life, or succession of lives, which control his fortunes and actions for good or ill. These notions give renewed force to the question of the disciples to Jesus: "Did this man sin or his parents, that he should be born blind?" There is something more than poetic imagery in the declaration that John the Baptist was the Elijah of Israel; and that the angels or *fravashis* of children are always looking upon the face of God. The sentiment of Schelling finds its confirmation somewhere in everyone's consciousness: "There is in every one a feeling that what he is he has been from all eternity."

The apostle Paul, writing to the Corinthians, sets forth a similar dogma and discipline to that of the philosophic teachers. There is an order of development from lower to higher. "When I was a little child I spoke as a little child, I thought as a little child, I reasoned as a little child; when I became a man I left alone the things of childishness." He by no means finds fault with the characteristics of immature life in their proper place. It is only when they are continued beyond their legitimate sphere that they receive disapproval.

What we denominate selfishness seems to be considered by many as not unworthy or discreditable; it is the highest eminence of worldly wisdom. It is indeed the sagacity of a babe. The imperative necessities of existence compel the infant, as they do the brute animal, to seek what is needful and desirable for physical comfort. A babe could accomplish nothing beneficial by any endeavour at self-abnegation. Hence, the apostle explains a little further along: "The spiritual is not first, but the psychic (or sensuous); then the spiritual. So it is written: The first man (*ἄνθρωπος*, Adam) was in a living soul; the last, in a life-giving spirit." This is the order of regeneration. It is eminently fitting that the psychic should precede the spiritual evolution, but not that it should supersede it, any more than that in human society barbarism should maintain its sway over enlightened civilization.

As man advances toward maturity, selfishness—"the childish thing," which is of right supreme only in the condition of babyhood—should be left in the background, and give place to a generous regard for the well-being of others, "charity that seeketh not her own." Thus "that which is spiritual" follows upon the former state. Moral character, spirituality, the regenerate life, the true *anastasis*, is developed in this maturing.

The soul thus attains the power of knowing. It apprehends the eternal world of truth as perfectly as the physical senses do the mundane region of phenomena and change. It is to this intuitive condition that the words of Elihu, in the *Book of Job*, clearly refer: "Yet surely, a spirit is in Man, and the inspiration of the Almighty maketh intelligent." The apostle is equally direct and explicit in this matter. "God made revelation to us through the spirit; for the spirit searcheth everything, even the deeps of the Divinity." Those, however, who come short of the superior evolution, who remain persistently in the infantile or adolescent condition, are still selfish and sensuous in their conceptions, and incapable of apprehending and appreciating the higher intelligence. "The psychic man does not receive spiritual knowledge; he is besotted, and cannot know, because it is apprehended through the spiritual faculty." It is plain that Paul considered that individual to be in the psychic category, whose notions and principles of action are circumscribed by the ethics of sensuous reasoners. Spiritual things and everything pertaining to the higher intellect are absurd to such; he is totally averse and unable to apprehend them from this point of view. "Every man's words who speaks from that life," says Emerson, "must sound vain to those who do not dwell in the same thought on their part."

There are those, nevertheless, who transcend these pernicious limitations. "In the contemplation of blessed spectacles," says Iamblichos, "the soul reciprocates another life, is active with another

energy, goes forward as not being of the order of men on earth; or, perhaps, speaking more correctly, it abandons its own life and partakes of the most blessed energy of the Gods." The Apostle reiterates the same sentiment: "Ye are not in the flesh but in the spirit, if the divine spirit dwelleth in you." So Emerson says: "The simplest person, who in his integrity worships God, becomes God." Such are sustained by "angel's food" and possess a life which is nourished by assimilating the spiritual substances of the invisible kingdom. They have powers and energies, as well as spiritual and moral excellences, infinitely superior to those of common men. They do not live in the world of Time, like others, but in the everlasting day, "the day of the Lord," the day without night or cessation. They are the spiritual in whom is developed the divine nature, who are born from above, the intelligent who intuitively know the truth and are free, who are in law and therefore above law, who are a law to themselves and therefore "cannot sin."

Thus the Human Soul is like the golden chain of Homer, one end on the earth and the other resting upon Olympus; or, more expressively, it is the ladder which the young Aramæan patriarch saw in his dream, set up on the earth with its head touching the heavens, and the angels of God going up and coming down by it.

ALEXANDER WILDER, M.D.

Simon Magus.

(Continued from page 394.)

PART I.

SOURCES OF INFORMATION.

III.—*The Simon of the Legends.*

The so-called Clementine Literature:

A. *Recognitiones*. Text: Rufino Aquilei Presb. Interprete (curante E. G. Gersdorf); Lipsiæ, 1838.

Homiliæ. Text: *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta*, Vol. I. (edidit Albertus Schweigler); Tubingensis, Stuttgartiæ, 1847.

B. *Constitutiones*. Text: *SS. Patrum qui Temporibus Apostolicis Floruerunt Opera* (edidit J. B. Cotelerius); Amsteladami, 1724.

A. The priority of the two varying accounts, in the *Homilies* and *Recognitiones*, of the same story is in much dispute, but this is a question of no importance in the present enquiry. The latest scholarship

is of the opinion that "the Clementines are unmistakably a production of the sect of the Ebionites."¹ The Ebionites are described as:

A sect of heretics developed from among the Judaizing Christians of apostolic times late in the first or early in the second century. They accepted Christianity only as a reformed Judaism, and believed in our Blessed Lord only as a mere natural man spiritually perfected by exact observance of the Mosaic law.²

Summary.³ Clement, the hero of the legendary narrative, arrives at Cæsarea Stratonis in Judæa, on the eve of a great controversy between Simon and the apostle Peter, and attaches himself to the latter as his disciple (H. II. xv; R. I. lxxvii). The history of Simon is told to Clement, in the presence of Peter, by Aquila and Nicetas—the adopted sons of a convert—who had associated with Simon.

Simon was the son of Antonius and Rachael, a Samaritan of Gittha, a village six schœni⁴ from the city of Cæsarea (H. I. xxii), called a village of the Gettones (R. II. vii). It was at Alexandria that Simon perfected his studies in magic, being an adherent of John, a Hemero-baptist,⁵ through whom he came to deal with religious doctrines.

John was the forerunner of Jesus, according to the method of combination or coupling.⁶ Whereas Jesus had twelve disciples, as the Sun, John, the Moon, had thirty, the number of days in a lunation, or more correctly twenty-nine and a half, one of his disciples being a woman called Helen, and a woman being reckoned as half a man in the perfect number of the Triacontad, or Plerôma of the Æons (H. I. xxiii; R. II. viii). In the *Recognitions* the name of Helen is given as Luna in the Latin translation of Rufinus.⁷

Of all John's disciples, Simon was the favourite, but on the death of his master, he was absent in Alexandria, and so Dositheus,⁸ a co-disciple, was chosen head of the school.

Simon, on his return, acquiesced in the choice, but his superior knowledge could not long remain under a bushel. One day Dositheus, becoming enraged, struck at Simon with his staff; but the staff passed

¹ *Dictionary of Christian Biography* (Ed. Smith and Wace), art. "Clementine Literature," I. 575.

² *Dictionary of Sects, Heresies, etc.* (Ed. Blunt), art. "Ebionites."

³ The two accounts are combined in the following digest, and in the references H. stands for the *Homiles* and R. for the *Recognitions*.

⁴ Some twenty-three miles.

⁵ We have little information of the Hemero-baptists, or Day-baptists. They are said to have been a sect of the Jews and to have been so called for daily performing certain ceremonial ablutions (Epiph., *Contra Her.*, I. 17). It is conjectured that they were a sect of the Pharisees who agreed with the Sadducees in denying the resurrection. *The Apostolic Constitutions* (VI. vii) tell us of the Hemero-baptists, that "unless they wash themselves every day they do not eat, nor will they use a bed, dish, bowl, cup, or seat, unless they have purified it with water."

⁶ κατὰ τὸν τῆς συζυγίας λόγον.

⁷ This has led to the conjecture that the translation was made from the false reading Selene instead of Helene, while Bauer has used it to support his theory that Justin and those who have followed him confused the Phœnician worship of solar and lunar divinities of similar names with the worship of Simon and Helen.

⁸ This is not to be confused with the Dositheus of Origen, who claimed to be a Christ, says Matter (*Histoire Critique du Gnosticisme*, Tom. i. p. 218, n. 1st. ed., 1828).

through Simon's body like smoke, and Dositheus, struck with amazement, yielded the leadership to Simon and became his disciple, and shortly afterwards died (H. I. xxiv; R. II. xiii).

Aquila and Nicetas then go on to tell how Simon had confessed to them privately his love for Luna (R. II. viii), and narrate the magic achievements possessed by Simon, of which they have had proof with their own eyes. Simon can dig through mountains, pass through rocks as if they were merely clay, cast himself from a lofty mountain and be borne gently to earth, can break his chains when in prison, and cause the doors to open of their own accord, animate statues and make the eye-witness think them men, make trees grow suddenly, pass through fire unhurt, change his face or become double-faced, or turn into a sheep or goat or serpent, make a beard grow upon a boy's chin, fly in the air, become gold, make and unmake kings, have divine worship and honours paid him, order a sickle to go and reap of itself and it reaps ten times as much as an ordinary sickle (R. II. xi).

To this list of wonders the *Homilies* add making stones into loaves, melting iron, the production of images of all kinds at a banquet; in his own house dishes are brought of themselves to him (H. I. xxxii). He makes spectres appear in the market place; when he walks out statues move, and shadows go before him which he says are souls of the dead (H. IV. iv).

On one occasion Aquila says he was present when Luna was seen looking out of all the windows of a tower on all sides at once (R. II. xi).

The most peculiar incident, however, is the use Simon is said to have made of the soul of a dead boy, by which he did many of his wonders. The incident is found in both accounts, but more fully in the *Homilies* (I. xxv-xxx) than in the *Recognitions* (II. xiii-xv), for which reason the text of the former is followed.

Simon did not stop at murder, as he confessed to Nicetas and Aquila "as a friend to friends." In fact he separated the soul of a boy from his body to act as a confederate in his phenomena. And this is the magical *modus operandi*. "He delineates the boy on a statue which he keeps consecrated in the inner part of the house where he sleeps, and he says that after he has fashioned him out of the air by certain divine transmutations, and has sketched his form, he returns him again to the air."

Simon explains the theory of this practice as follows:

"First of all the spirit of the man having been turned into the nature of heat draws in and absorbs, like a cupping-glass, the surrounding air; next he turns the air which comes within the envelope of spirit into water. And the air in it not being able to escape owing to the confining force of the spirit, he changed it into the nature of

blood, and the blood solidifying made flesh; and so when the flesh is solidified he exhibited a man made of air and not of earth. And thus having persuaded himself of his ability to make a new man of air, he reversed the transmutations, he said, and returned him to the air."

When the converts thought that this was the soul of the person, Simon laughed and said, that in the phenomena it was not the soul, "but some *dæmon*¹ who pretended to be the soul that took possession of people."

The coming controversy with Simon is then explained by Peter to Clement to rest on certain passages of scripture. Peter admits that there are falsehoods in the scriptures, but says that it would never do to explain this to the people. These falsehoods have been permitted for certain righteous reasons (H. III. v).

"For the scriptures declare all manner of things that no one of those who enquire unthankfully may discover the truth, but (simply) what he wishes to find" (H. III. x).

In the lengthy explanation which follows, however, on the passages Simon is going to bring forward, such as the mention of a plurality of Gods, and God's hardening men's hearts, Peter states that in reality all the passages which speak against God are spurious additions, but this is to be guarded as an esoteric secret.

Nevertheless in the public controversy which follows, this secret is made public property, in order to meet Simon's declaration: "I say that there are many gods, but one God of all these gods, incomprehensible and unknown to all" (R. II. xxxviii); and again: "My belief is that there is a Power of immeasurable and ineffable Light, whose greatness is held to be incomprehensible, a power which the maker of the world even does not know, nor does Moses the lawgiver, nor your master Jesus" (R. II. xlix).

A point of interest to be noticed is that Peter challenges Simon to substantiate his statements by quotations either from the scriptures of the Jews, or from some they had not heard of, or from those of the Greeks, or from *his own* scriptures (R. II. xxxviii).

Simon argues that finding the God of the Law imperfect, he concludes this is not the supreme God. After a wordy harangue of Peter, Simon is said to have been worsted by Peter's threatening to go to Simon's bed-chamber and question the soul of the murdered boy. Simon flies to Tyre (H.) or Tripolis (R.), and Peter determines to pursue him among the Gentiles.

The two accounts here become exceedingly contradictory and confused. According to the *Homilies*, Simon flees from Tyre to Tripolis, and thence further to Syria. The main dispute takes place at Laodicæa on the unity of God (XVI. i). Simon appeals to the *Old Testament* to show that there are many Gods (XVI. iv); shows that the scriptures

¹ An elemental.

contradict themselves (XVI. ix); accuses Peter of using magic and teaching doctrines different to those taught by Christ (XVII. ii-iv); asserts that Jesus is not consistent with himself (XVII. v); that the maker of the world is not the highest God (XVIII. i); and declares the Ineffable Deity (XVIII. iv).¹ Peter of course refutes him (XVIII. xii-xiv), and Simon retires.

The last incident of interest takes place at Antioch. Simon stirs up the people against Peter by representing him as an impostor. Friends of Peter set the authorities on Simon's track, and he has to flee. At Laodicæa he meets Faustinianus (R.), or Faustus (H.), the father of Clement, who rebukes him (H. XIX. xxiv); and so he changes the face of Faustinianus into an exact likeness of his own that he may be taken in his place (H. XX. xii; R. X. liii). Peter sends the transformed Faustinianus to Antioch, who, in the guise of Simon, makes a confession of imposture and testifies to the divine mission of Peter. Peter accordingly enters Antioch in triumph.

B. The story of Simon in the *Apostolic Constitutions* is short and taken from the *Acts*, and to some extent from the Clementines, finishing up, however, with the mythical death of Simon at Rome, owing to the prayers of Peter. Simon is here said to be conducted by dæmons and to have flown (*ἵπτατο*) upwards. The details of this magical feat are given variously elsewhere.²

The only point of real interest is a vague reference to Simonian literature (VI. xvi), in a passage which runs as follows:

For we know that the followers of Simon and Cleobius having composed poisonous books in the name of Christ and his disciples, carry them about for the deception of you who have loved Christ and us his servants.³

So end the most important of the legends. To these, however, must be added others of a like nature of which the scene of action is laid at Rome in the time of Nero.⁴ I have not thought it worth while to refer to the original texts for these utterly apocryphal and unauthenticated stories, but simply append a very short digest from the

¹ πατήρ ἐν ἀποδόξήτοις.

² Hegesippus (*De Bello Judaico*, iii. 2), Abdias (*Hist.*, i, towards the end), and Maximus Taurinensis (*Patr. VI. Synodi ad Imp. Constant.*, Act. 18), say that Simon flew like Icarus; whereas in Arnobius (*Contra Gentes*, ii) and the Arabic Preface to Council of Nicæa there is talk of a chariot of fire, or a car that he had constructed.

³ Cotelerius in a note (i. 347, 348) refers the reader to the passages in the *Recognitions* and in Jerome's *Commentary on Matthew*, which I have already quoted. He also says that the author of the book, *De Divinis Nominibus* (C. 6), speaks of "the controversial sentences of Simon" (Σίμωνος ἀντιδόξητικοὶ λόγοι). The author is the Pseudo-Dionysius the Areopagite, and I shall quote later on some of these sentences, though from a very uncertain source. Cotelerius also refers to the Arabic Preface to the Nicæan Council. The text referred to will be found in the Latin translation of Abrahamus Echellensis, given in Labbé's *Concilia (Sacrorum Conciliorum Nova Collectio*, edd. Phil. Labbæus et Gabr. Cossartius, S.J., Florentiæ, 1759, Tom. ii, p. 1057, col. 1), and runs as follows:

"Those traitors (the Simonians) fabricated for themselves a gospel, which they divided into four books, and called it the 'Book of the Four Angles and Points of the World.' All pursue magic zealously, and defend it, wearing red and rose-coloured threads round the neck in sign of a compact and treaty entered into with the devil their seducer."

As to the books of the followers of Cleobius we have no further information.

⁴ A.D. 54-68.

excellent summary of Dr. Salmon, the Regius Professor of Divinity in Dublin University, as given in Smith and Wace's *Dictionary of Christian Biography*.¹

The Greek *Acts of Peter and Paul* give details of the conflict and represent both apostles as having taken part in it. Simon and Peter are each required to raise a dead body to life. Simon, by his magic, makes the head move, but as soon as he leaves the body it again becomes lifeless. Peter, however, by his prayers effects a real resurrection. Both are challenged to divine what the other is planning. Peter prepares blessed bread, and takes the emperor into the secret. Simon cannot guess what Peter has been doing, and so raises hell-hounds who rush on Peter, but the presentation of the blessed bread causes them to vanish.

In the *Acts of Nereus and Achilleus*,² another version of the story is given. Simon had fastened a great dog at his door in order to prevent Peter entering. Peter by making the sign of the cross renders the dog tame towards himself, but so furious against his master Simon that the latter had to leave the city in disgrace.

Simon, however, still retains the emperor's favour by his magic power. He pretends to permit his head to be cut off, and by the power of glamour appears to be decapitated, while the executioner really cuts off the head of a ram.

The last act of the drama is the erection of a wooden tower in the Campus Martius, and Simon is to ascend to heaven in a chariot of fire. But, through the prayers of Peter, the two dæmons who were carrying him aloft let go their hold and so Simon perishes miserably.

Dr. Salmon connects this with the story, told by Suetonius³ and Dio Chrysostom,⁴ that Nero caused a wooden theatre to be erected in the Campus, and that a gymnast who tried to play the part of Icarus fell so near the emperor as to bespatter him with blood.

So much for these motley stories; here and there instructive, but mostly absurd. I shall now endeavour to sift out the rubbish from this patristic and legendary heap, and perhaps we shall find more of value than at present appears.

G. R. S. MEAD.

(To be continued.)

¹ Art. "Simon Magus," Vol. IV. p. 686.

² Bolland, *Acta SS.* May iii. 9.

³ vi. 12.

⁴ *Orat.* xxi. 9.

Uasudebamanana; or, the Meditation of Uasudeba.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 401.)

VARUNAKA VIII.

OM. The four attributes of Paramâtmâ, as mentioned in the preceding chapter, (viz.,) that it has not characteristics of the three bodies, that it is a witness (simply) to the three Avasthâs (states), that it is other than the five Koshas (sheaths), and that it has the attribute of Sachchidânanda will be expatiated upon in (the) four chapters (beginning with this one). Of these (four) the first and the third come under the characteristics called Atadhvya Vritti (the process of knowing the truth through a thing opposed to it). The second comes under the characteristic called Tatastha (the process of knowing the truth through a thing different from it and through which alone the truth should be known). The fourth comes under the characteristic called Svarûpa (the process of arriving at truth through itself). The first characteristic is (that process of) arriving at a knowledge of Âtmâ after discarding all things from Âkâsha down to body through the holy sentences, "This is not it (Âtmâ); this is not it," and so on. The second is (the process of) arriving at a knowledge of Âtmâ that it is the seat of the universe. The third is (the process of) arriving at a knowledge of Atmâ as Sachchidânanda (Be-ness, Consciousness and Bliss), the all-full and unconditioned.

In this eighth chapter, we shall show that Âtmâ has not the characteristics of the three bodies. We shall first describe the three bodies (themselves), since without a knowledge of them the sentence, "Âtmâ has not their characteristics," will not be understood. Now there are three bodies, Gross, Subtle, and Kârana (Causal). Of course people need not be told about the Gross Body, which they perceptibly see as being with hands, legs, etc., and as visible as a pillar. The Subtle Body is composed of seventeen organs. Ajnâna (or Avidyâ) alone constitutes the Kârana Sharîra (Body). The term Sharîra is applied to the body as it comes from (the word) "Shîryathe" (meaning) "perishes." This Gross Body perishes without food. Even with food it dies also of disease or old age. The Subtle Body grows and dies like a tender leaf. With the growth of desires and the actions of the internal organs (the lower mind) this body also grows; and with their contraction (or lessening) this body also ceases to live. For the Kârana

Body, its growth is through the thought, "I am Jiva (Ego)"; but when the "I" is identified with Brahma then this body contracts and perishes. The (ever-increasing) growth of the actions as described herein of the Subtle and Kârana Bodies, is found only in the ignorant, but the spiritually wise have them not. As thus the three bodies described above are subject to dissolution, hence the word Sharîra is applied to them.

The (Sanskrit) word "Deha" is also applied to body as it comes from the root "Deh," to burn. Now we find that the Gross Bodies are (generally) burnt by fire. But can we apply that word to the other two bodies which cannot be burnt by fire? Because they are burnt by the three kinds¹ of heart-burnings (pains) which are far more destructive than fire. Thus all the three bodies are really burnt. Hence the word Deha is applicable to them. The Gross Body, as it is like a pillar and composed of the five elements, is gross. The Subtle Body, as it is the result of the composition of the subtle elements and is not gross like the Gross Body, is subtle. It is also called Linga Body (Sharîra),² as it enables one to hear the (subtle) sounds, words, etc., which become (hence) absorbed (with reference to the gross ear). That which is the cause of the Gross and Subtle Bodies is said to be the Kârana (Causal) Body.

It was stated before that the Gross and Subtle Bodies arose out of the five elements. Now it is stated that these two bodies have as their cause the Kârana (Causal) Body. How are these statements to be reconciled? There are two standpoints from which Âtmâ can be viewed: (1) from the standpoint of Adhyâropa evolution, where matter is evolved to different successive stages and is yet declared to be Mâyâ or illusionary; (2) from that of Ugapat evolution, where Âtmâ is looked upon as subject to the limitations of matter (or bodies). According to the Adhyâropa evolution theory (otherwise called regular evolution) it was stated that the Gross and Subtle Bodies were made out of the five elements. This is true (from this standpoint). According to the Ugapat³ (lit., conjoint) evolution theory all the bodies and the universe are said to have arisen out of Ajñâna. Hence (according to this standpoint) it must be understood that Ajñâna (or Avidyâ which forms the covering for the Causal Body) is the cause of the two bodies (Gross and Subtle). The first or the regular evolution is thus—Mûlaprakriti, Mâyâ, Avidyâ, Âvarana (centripetal force), Vikshepa (centrifugal force), Âkâsha, Vâyu, Agni (Fire), Water and

¹ The three kinds of pains are Adhyâtmiika, Adidaivika and Adibautika, i.e., from body, devas and animals, or from (1) disease, etc., incidental to the Gross Body; (2) passions, etc., pertaining to the Subtle Body; (3) Avidyâ, etc., pertaining to the Causal Body.

² This Linga Sharîra should not be confounded with the second principle of the septenary classification, as it (the second principle) is not dealt with here. This Linga Body here stands only for the Subtle Body, viz., the fourth principle and the lower portion of the fifth.

³ It is called Ugapat (conjoint), since Âtmâ or spirit becomes veiled by matter by conjoining with it.

Earth. According to the other theory the whole universe arose only through (our) not knowing Âtmâ (or through the limitation of matter).

(Now coming to the bodies) there is no doubt about the Gross Body as it is perceptibly enjoyed by us. But the Subtle Body is not so perceptible. How then can we postulate its existence? Its existence should be known (or inferred) from the effects produced by the seventeen organs.¹ But those effects are not produced by the Gross Body, inasmuch as in dreamless sleep, trance and death, the effects (or functions) of the seventeen organs are not found (or manifested) through the Gross Body, though then existent, and inasmuch as those effects are found in the waking and dreaming states only. Therefore it should be known that a Subtle Body having the seventeen organs does exist irrespective of the Gross Body.

May it not be argued that as the Gross and Subtle Bodies are not seen acting separately they both perform conjointly the functions of hearing, seeing, etc.? On a careful enquiry we find it is not so. It is only the Subtle Body that performs then the functions and not both together. Take for example fire. It is only with the aid of fuel that it boils food and does other actions; without fuel it is not able to do any action itself. And yet such operations of boiling, etc., are due to the fire and not to the fuel. Similarly the functions of seeing, hearing, etc., performed by the Subtle Body, which depends upon the Gross Body (for its manifestation), are due to the Subtle Body and not to the Gross. Hence it must be presumed that a body called the Subtle Body exists having the seventeen organs. The seventeen organs are the five organs of sense, the five organs of action, the five Prânas (vital airs), and Manas and Buddhi. That which is composed of these is the Subtle Body. Ear, skin, eye, tongue, and nose are the five organs of sense. Their objects are sound, touch, form, taste, and odour. They are called Jñânendriyas, since they are the means of producing Jñâna (spiritual wisdom) (through their control). Since they are the effects of Sattvaguna, they are stated to be the means of producing spiritual wisdom. Mouth, hands, legs, anus, and the genital organ are the five organs of action. Their functions are talking, lifting, walking, excreting and secreting, and enjoying. As these are serviceable to the performance of (bodily) actions, they are called Karmendriyas. As Rajoguna produces perturbation and impurity, the organs of action which are composed of them subserve the purpose of the performance of Karmas. Prânas are five: Prâna, Apâna, Vyâna, Udâna, and Samâna. They are called Prânas as they support and strengthen the body through such acts as inspiration and expiration. They are able to perform these functions only through the Rajas Guna (quality), of which they are composed. That action of the

¹ The seventeen organs, as stated hereafter—the five organs of sense, the five organs of action, the five Prânas and Manas and Buddhi. We find the functions of these organs going on in dreams.

internal organ (or lower mind) which is engaged in enquiring (into things) is Manas, while that which determines is Buddhi. Thus the Subtle Body has seventeen organs.

In order to understand an object (thoroughly) in this world, there are three tests (or means): (viz.,) by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means we know the name only of the object sought to be known; by the second, we understand its real nature; and by the third, we enquire into (such) characteristics. Now (with reference to the Subtle Body) the first means, viz., the names of the several organs of the Subtle Body, has already been dwelt upon. We shall apply the other two tests (to the Subtle Body). According to the second test, the characteristics of an object should not be subject to the faults of *Avyâpti* (non-inclusion or exclusion of part of a thing defined), *Adhivyâpti* (redundancy) and *Asambhâva* (impossibility), and should thus not be found in another.

Avyâpti arises when the characteristics are found in one part of an object only and not in the rest. Illustration: the cow is of a tawny colour. (Here the object cow is subject to the fault of *Avyâpti*, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence cow cannot be properly known through this description of it alone.)

Adhivyâpti arises when the characteristics pointed out are found in (or are common to) other objects also. For instance: the four-legged cows. (Here not only cows but also other animals have four legs. Hence redundancy.)

Asambhâva is where the characteristics given out are not (at all) found in the object (stated). For instance: one-hoofed cow. (All cows have two hoofs and not one. Hence impossibility.)

That which is not subject to these stains has not the properties that are found in (or are common to) another. For instance: a cow having the characteristics of neck, dewlap, back and hump. (Here these characteristics are found in the bovine genus only.)

Applying these tests to the Subtle Body, the characteristics of the Subtle Body will be described in regular order.

The organ of sound is that which, being localized in the *Âkâsha* that is in the orifice of the ear, and acting under the directions of the *Devatâs* (Gods) that preside over the *Dikhs* (quarters), hears the eighteen languages and sounds. On enquiry into the characteristics of this organ, we have to conclude that such a perception does not take place through the *Akâsha* in the orifice of the ear, but through another only, inasmuch as we find that in dreamless slumber, swoon and other states, there does not arise the perception of sound even with the presence (of such an *Âkâsha* in the orifice of the ear).

The organ of touch is that which, pervading the skin all over the

body, and acting under the directions of the Devatās that preside over Vāyu, feels heat or cold, smoothness or roughness, and so on. On enquiry into its characteristics we have to conclude that such a perception does not take place through the skin, as in dreamless sleep, etc., there is no perception of touch even in the presence of the skin.

The organ of sight is that, which being localized in the pupil of the eye, and acting under the directions of its presiding deity, the sun, is able to perceive forms, as long, broad, gross, subtle, etc., and colours, as blue, white, red, yellow, green, etc. But it is not through the pupil of the eye that such a perception takes place, for even with its existence there is no such perception in dreamless sleep, etc.

The organ of taste is that which, acting under the directions of its presiding deity, Varuna, and being localized in the tip of the tongue, perceives the six kinds of taste—sweetness, bitterness, astringency, saltiness, acidity and pungency. But it is not the tongue that performs the perception of taste, as the tongue, though present in dreamless sleep and other states, is not able to feel the sensation of taste.

The organ of smell is that which, acting under the directions of its presiding deity, called the Ashvins, and centring itself at the tip of the nose, is able to sense good and bad odours. But it is not the nose that feels such a sensation, as the nose, though present in dreamless slumber and other states, does not perform such function.

Thus should be known the characteristics of the organs of sense. Now we shall proceed to those of the organs of action.

The organ of Vāch (speech) is that which, acting under the directions of Agni (fire), its presiding deity, and centring itself at the base of the palate, the upper and lower lips, teeth, neck, heart, navel and other places, causes the articulation of different sounds. But it is not the base of the palate, etc., that cause the pronunciation of words, as, though present in dreamless sleep, etc., they do not produce articulation.

The organ of taking is that which, acting under the directions of Indra, its presiding deity, and centring itself in the hand, performs the functions of lifting, etc., but these functions cannot be performed by the hand itself, as, though present in dreamless sleep and other states, it does not perform its functions.

The organ of walking is that which, having Upendra for its presiding deity and centring itself in the legs, performs the function of walking; but this function cannot be performed by the leg itself, as, though present in dreamless sleep and other states, it is not able to do so.

The organ of excretion is that which, having Mrityu (the God of death) as its presiding deity, and centring itself in the anus, performs the functions of excretion, etc.; but such actions cannot be performed

by the anus itself, as, though present in dreamless sleep and other states, it is not able so to do.

The organ of generation is that which, acting under the directions of Prajâpati, its presiding deity, and localizing itself in the male or female sexual organs, performs the functions of secreting Shukla (male sperm) or Shonita (female sperm) and urine; but such functions cannot be performed by the sexual organs themselves, as, though present in dreamless sleep and other states, they are not able to discharge such functions.

Such are the characteristics of the organs of action. Now we shall proceed to those of the five Prânas (vital airs).

Prâna is he who, acting under the directions of Vishishtha, the presiding deity, and localizing himself in the heart, performs the function of inhalation.

Apâna is he who, acting under the directions of Vishvashrishta, the presiding deity, and localizing himself in the anus, performs the function of exhalation.

Vyâna is he who, acting under the directions of Vishvayoni, and being within and without the body, imparts strength (or vitality) to the body.

Udâna is he who, acting under the directions of Aja, the presiding deity, and localizing himself in the throat, causes the organs to be merged in their respective (original) seats during dreamless sleep, and to again manifest themselves in their external seats, and conveys these organs after death to higher worlds.

Samâna is he who, acting under the direction of Jaya, the presiding deity, and localizing himself in the navel, digests in the gastric fire the four kinds of food, bitten, swallowed, sucked and licked, and thus nourishes the body.

Thus should the five Prânas be known.

Besides these there are said to be five Sub-prânas called Nâga, Kûrma, Krikara, Devadatta and Dhananjaya. These five Sub-prânas are (no doubt) included under the above-mentioned five Prânas.

The function of Nâga is vomiting, that of Kûrma is opening and closing the eyelids and lips; that of Krikara is coughing; that of Devadatta is yawning; and that of Dhananjaya is causing the body to swell.

Now will be described the (Antahkarana) Internal Organs (the lower mind), which are divided into four—Manas, Buddhi, Chitta and Ahankâra.

Of these, Manas,¹ having the moon as its presiding deity, and localizing itself in the throat, performs the functions of thought and fancy.

¹ The Seats of Manas and Buddhi are, according to the Upanishads, the very reverse of what the author here states them to be. Buddhi here belongs to the lower mind and should not be confounded with the sixth principle of the septenary classification.

Buddhi, having for its presiding deity the four-faced Brahmâ, and localizing itself in the face, produces certainty of knowledge.

Ahankâra, having Rudra for its presiding deity, and localizing itself in the heart, produces Egoism.

Chitta, having for its presiding deity Vishnu, the lord of body (Kshetra-yajna), and localizing itself in the navel, generates memory.

Some Vedic texts maintain that the Subtle Body, described above, is composed of sixteen organs, while others say seventeen. In the former case the Internal Organs should be counted as one, whereas in the latter case it should be counted as (two) Manas and Buddhi, under which should be included Chitta and Ahankâra. Wherever the Subtle Body is stated to be composed of nineteen organs, the Internal Organs should be taken as four.

Thus should be known the characteristics of the Subtle Body. Now to the Kârana (Causal) Body.

Ajñâna (or Avidyâ) itself is the Kârana (Causal) Body. As this Body is the cause of the two Bodies, the Gross and Subtle, therefore it is called the Causal Body. This Causal Body being the first Body taken by Jivas (Egos) and Īshvara (the Lord) becomes the cause of the other two Bodies. The evidence bearing upon this is as follows:

The Vedas say: "Ajñâna alone is the Causal Body." According to logic, the cause should be inferred from the effects. According to experience we find (men saying): "I (am) a person of Ajñâna (non-wisdom).

In order to prove that Âtmâ has not the characteristics of the three Bodies, the characteristics of the three Bodies have till now been dwelt upon. Now we shall proceed to give out the (positive) characteristics of Âtmâ itself.

All the Upanishads lay down that Brahma is all-full and pervading everywhere, and that each individualized Âtmâ (in man) is no other than Brahma itself. Therefore Âtmâ should be known to have the characteristics of Sachchidânanda (Sat, Chit, and Ânanda).

Then what are Sat, Chit, and Ânanda? That which is unaffected (during the three periods of time by anything) is Sat (Beness). Self-light (or illumination) is Chit (or consciousness). Self-enjoyment (or bliss) is Ananda. Thus Âtmâ is of the nature of Sachchidânanda.

Non-Âtmâ is of the nature of non-reality, inertness and pains. The manner in which the characteristics of Âtmâ and Non-Âtmâ may be contrasted is thus.

Just as the characteristics of a male are not found in a female, and *vice versâ*, so also the characteristics of Sat are not found in Asat (unreality, and *vice versâ*). Just as the characteristics of light are not found in darkness and *vice versâ*, so also the characteristics of Chit are not found in Jada (inertness), and *vice versâ*. Just as the characteristics

of moonlight are not found in heat (or sun's light), and *vice versâ*, so also the characteristics of bliss are not found in pains, and *vice versâ*.

We shall (next) proceed to expatiate upon the characteristics of Sat, Chit, and Ânanda, and their antitheses, non-reality, inertness and pains.

Sat is that (reality) which is unaffected by anything during the three periods of time, while Asat is that which appears as real though unreal during the three periods of time, and which on due enquiry by us becomes affected.

(It can be illustrated thus.) In the midst of a faint gloom a person mistakes a rope lying on the ground for a serpent, garland, low ground or a drain; or so on. The rope maintains its real state during (the three periods of) the time of delusion (even), after it and before it. The mistaken idea (or delusion) of serpent, etc., appears (then) as real to the person seeing the rope, however false and unreal such an idea may be. But the moment the discrimination of the true state, viz., the rope, is brought home to his mind, the false idea is affected (or vanishes). The attributes of a serpent, etc., are not to be found in rope and *vice versâ*. Just as objects (in this world) are dissimilar to one another in their sound, meaning, qualities, appearance and worldly actions, so also the characteristics of Sat are totally dissimilar to those of the Body and the Universe, and the characteristics of Asat are not found in the individual Âtmâ (which is no other than Sat, viz., Brahmâ). With these differences of characteristics, Sat and Asat should be differentiated.

Next we shall proceed to contrast the differences between Chit (consciousness) and inertness. Chit (consciousness) shines through its inherent light without the aid of the sun or other lights, and illuminates all inert matter which is falsely ascribed to it. Therefore Chit is that light (of consciousness) which illuminates the sun and other resplendent objects, as also earth and other non-resplendent objects. Inertness is that which has neither light of its own, nor is able to illuminate other objects.

To illustrate both these. The sun (as we now see with our physical eyes) without needing any other light illuminates itself, as also the pot and other objects on which it falls. Similarly should be known the light (of consciousness) of Chit. Pot and other objects are not able to illuminate themselves or other objects; so inertness should be known. Therefore as the sun and pot differ from one another in the five ways mentioned before, viz., sound, etc., so should be known the difference in characteristics between Chit and inertness. The result of these investigations will convince any person that all the changes arising in objects illuminated in this world do not at any of the three periods affect the one substratum (viz., Spirit) which illuminates all. No loss or gain occurs to the sun through its rays penetrating into a pot's

mouth or shining on the pot itself. Neither is he defiled nor rendered pure by coming in contact with foul or pure objects. Neither is he pleased or pained through the beauty or deformity of a thing. Neither is he surprised nor not surprised at the peculiarity or non-peculiarity of an object. All changes in objects do not affect the sun at all.

Similarly names, form, caste, orders of life, entrance into or freedom from worldly bondage, prohibitory or mandatory rules, the six kinds of change (growth, etc.), the six infirmities (hunger, thirst, etc.), the six sheaths, blindness, deafness, idiocy, activity and others—all these changes in the body and the organs illuminated by *Âtmâ* do not in the least affect *Âtmâ* at any of the three periods of time. It should be known that this spiritual wisdom would be (soon and) easily acquired if persisted in.

Thus is the difference between *Chit* (consciousness) and inertness. Then as to bliss and pains.

Bliss (*Ânanda*, spiritual) is that happiness which is vehicleless, surpriseless and eternal. Pains should be known as the opposite of happiness.

Pains are of three kinds: *Adhiâtmika* (arising in the body), *Adhibautika* (from the elements, etc.) and *Adhidaivika* (arising from the *Devas*, etc.).

The first kind includes diseases and other bodily pains generated in men, through the variation of *Vâyu*, bile and phlegm in the Gross Body, brought about by the gratification of the senses.

Adhibautika are those pains which arise in men from the elements, and from serpents, tigers, etc., composed of the elements.

Adhidaivika are those pains brought about by floods, drought, the falling down of thunderbolts, and such like, caused by the Gods. Now we shall illustrate bliss and pains.

Nectar, being always in its inherent state of bliss, imparts bliss to those that absorb it; but deadly poison, being always in its natural state of burning (or painsgiving), produces burning sensation in those that absorb it. Just as nectar and poison are found to vary in their characteristics in the five ways mentioned above, beginning with sound, etc., so the characteristics of bliss should be known as not found in the three kinds of pains and *vice versa*, through the five ways mentioned above, viz., sound, etc.

The conclusion we arrive at from all these (investigations) is this. The nature of *Sat* is like the rope (the real one); the nature of *Chit* is like the (self-shining) sun; the nature of Bliss is like nectar.

The true significance of the word "I" is only *Âtmâ*. Whoever cognizes through his spiritual instructor, *Âtmâ*, as not having the attributes of the body, organs and other objects in this universe

which are as illusory as a rope, as inert as a pot, and as pain-producing as poison—he is a person that has separated himself from all worldly ties; he is one that has done all that should be done. It is the settled conclusion of Vedânta that he alone is an emancipated person.

(To be continued.)

The Psychology of the Astral Body.

THEOSOPHISTS are frequently asked for some proof of the existence of the Astral Body which shall rest on other evidence than that which is accessible only to the few, as in the case of those sensitives who are able to see it and therefore to vouch for its reality as an actual experience; and because we have not formulated our philosophy in accordance with the accepted methods of western epistemology we lie under the accusation of being loose in our assertions and devoid of strict philosophical method. The mental confusion with reference to the real value of Theosophical assertions which these accusations manifest is, I think, due to the fact that in some cases (as in dealing with the Astral Body) no attempt has been made to show the agreement which parallel lines of thought in the world of western psychology bear to our own conclusions. So that though as an explanation of many well ascertained facts in nature, such as wraiths and apparitions of various kinds, the Theosophical tenet of the Astral Body is admittedly plausible, still many capable thinkers seem to imagine that it has no other claim to recognition than as being a well imagined theory. Yet the psychologists of the modern school have amongst their own ranks one who has affirmed the absolute necessity for the existence of this astral substance which Theosophists believe in, though his intuitions have not carried him so far as to enable him to develop the full meaning which attaches to his admissions. I allude to the great associationist, Prof. Bain, of whose earlier works the late J. S. Mill said that they were the most complete and genuinely analytical exposition of the human mind which *à posteriori* psychology has produced.

Prof. Bain says that the phrase "Association of Ideas" expresses the prevailing fact at the foundation of our intelligence, and he illustrates what is meant by it as follows:

When we see the sky becoming overcast we think of rain as about to follow, the notion of rain not having been previously present to our mind. When we hear church bells we are apt to think of other circumstances of public worship. When we see a mountain we may be reminded of some other scene which we have formerly seen.

In fact one concrete experience recalls another, and he points out how those associations which belong to the first two examples are caused by proximity or contiguity, to which may be added the association of similarity, and that of contrariety, or when a thing suggests its opposite. Prof. Sorley says :

That in all cases of association a two-fold process seems to be involved. A portion of the present mental content coalesces with a resembling portion of a past mental state and the revival of this portion involves the reinstatement in consciousness of the other elements with which it was previously connected.

But the principle of association by proximity is not confined to ideas. Prof. Bain says that our mechanical habits are formed through the very same power of our constitution that enables us to recall and remember ideas.

Thus the taught movements of a skilled mechanic are connected together so firmly that one succeeds the other almost of its own accord.

The Professor then makes the following assertion :

Everything of the nature of acquisition supposes a plastic property in the human system giving permanent coherence to acts that have been performed together.

Here then we have from the writings of a prominent psychologist the authoritative assertion of the necessity for an Astral Body, for, as explained by the *Secret Doctrine*, the Astral Body is a plastic something permeating the human system, receiving and retaining impressions from the world of Action, Sensation, Emotion and Thought. Prof. Bain preserves these four divisions of associated Ideas, recognizing each as having its own particular plane of action, so that when Theosophy teaches that there is an Astral Body on the plane of action, another on the plane of Sensation, another on the plane of emotional Thought and another on the plane of abstract Thought, it does so in agreement with the requirements of an *à posteriori* psychology. I will now inquire into the reason why Prof. Bain's "plastic property" must be a Body, and the replica in plastic substance of the physical form it permeates.

THE LINGA SHARÎRA ASTRAL BODY.

According to the authority just quoted, this plastic property gives permanent coherence to acts that have been performed together. This he shows to be, on the lowest plane, instinctive action, as exemplified by the association of such complex movements as result in deglutition; he gives as other examples the action of the heart, the lungs, etc., together with the associated movements that follow along with them. An extension of these examples would comprise every action possible to the human body, and we may say that man lives as a unit of harmoniously associated forces; the truth of this is apparent when by illness or any other abnormal excitement the sequential harmony of any one part of this unit association is upset, and the consequent

relation of a previous harmony to present discord becomes a sadly conspicuous fact. Therefore the plastic property, which permeates the body and connects into one association the forces by which and through which the *visible* life of the body asserts itself, must represent an ideal model of the form of clay in which it is enclosed. This assemblage of associated actions in a homogeneous and plastic substance is what Theosophy calls the Linga Sharira, so that this latter represents the *acquired* potentiality (see Prof. Bain's definition) of the body for those seemingly countless interactions whose sum total is physical life as a human form; and because these trains of associated movements are connected together in one plastic material they must give it that shape which governs the type Man. So that, as a plastic model of the substantial form which covers it, the Linga Sharira is evidently a body owing its definite proportions to inherent action, in contra-distinction to the physical body, which is defined by its stability. One of the tenets of Theosophy is that the Astral Body preëxists in the protoplasmic cell, as a perfect model of the future man. This has given rise to much amusement on the part of physiologists, because on examination this model is not to be found. But Theosophists consider the joke to be entirely on their side, for, with due deference to the superior learning of our critics, there is something extremely ludicrous in the spectacle of an eminent anatomist endeavouring to cut out of the germ a bundle of associated actions. The truth of this teaching evidently does not depend on an anatomical proof, but on deductions from the ascertained facts of evolution and heredity, together with the acknowledged nature of the "plastic property" and the observed power of association which belongs to it. Without appealing to the deductive sequence by which Theosophy arrives at the preëxistence of the Astral Body in its descent from generals to particulars, I will take Prof. Bain as my authority. He deduces the existence of this "plastic property" from the observed fact of associated action, and finds that its characteristic is described by the nature of association as follows: to give permanent coherence to acts which have *previously* been performed together. Nothing could be clearer or more explicit than this; so that if the growth of the physical body shows the effect of associated acts it is necessary, according to the requirements of association producing coherent results, that these actions should have been acquired previously and associated together in a plastic substance. As no one will deny that the development of the physical body from the germ gives us a coherently harmonious association of actions which is visibly defined by its anatomical structure, these must have previously existed in the cell as an Astral Body, the complete replica in potential activities of the future Man.

Theosophy tells us that the Linga Sharira is quite unreasoning and mechanical in its activity, a fact which will be readily understood

as a true description of it, viewed as an association of actions alone. But we also see that in virtue of the power of association which is shown by the plastic substance, it must itself be inherent Consciousness, so that when its objective self is manifest as associated actions, these latter are evidently amenable to the control of an individualized consciousness, should such be directed upon them. Before leaving the Linga Sharîra for the next Astral Body we must remember that it represents an association of actions whose effect is to render objective not only the activities of bodily vitality, but through these the Life Impulse of the Universe. The power of association therefore lies in a consciousness which manifests at the same time the macrocosmic and the microcosmic energy of vitality, so that both these are presentations of a common consciousness. But as the vitality which animates a man can only take effect in the human frame through the association which characterises its parts, we are taught to consider the Linga Sharîra as the vehicle of Prâna.

THE KÂMA-PRÂNIC ASTRAL BODY.

I think that the evidence adduced by psychology in favour of the existence of an Astral Body is sufficient to show that those who have ridiculed this Theosophical tenet have possessed more wit than wisdom, and the admitted peculiarity which characterizes association, namely the presence of a plastic property permeating the human body, makes our friends the Associationists not only sponsors for the Linga Sharîra but also for an Astral Body for Sensations and another for Thoughts, thus justifying that other Theosophical assertion that there is more than one kind of astral double in man.

Let us now examine the nature of the Kâma-Prânic Astral Body, which lives on the next plane of human consciousness. This plane is that of Prâna, or of that vital principle described in Manual I, by Mrs. Besant. It is the abstract motion of consciousness, or the impulse to live, which lies at the back of every manifestation, and may be viewed sometimes as Heat, sometimes as Will, and sometimes as the substance of Life, which both feels and is felt—a synonym of terms which I have ventured to elaborate in an article called "Heat, Sound and Consciousness."

Let us here consider Prâna in its primitive condition, as the vital element, or motion abstracted from the Consciousness in which it is engendered. As such it lies behind associated actions as an infinite impulse "to be." Homogeneous and universal, it is caught in its vehicle the Linga Sharîra, and differentiated by this latter into as many forces as there are associated actions. For as soon as the germ cell is quickened, the vital element urges into action a pre-existent and latent association of actions, representing the ideal model of the physical body which is to be the future home of the reincar-

nating Ego. These, as they begin their work of materialization under Prânic impulsions, must react upon the homogeneity of this impulse as already stated.

Thus Prâna becomes a human Life, as a unit of Prânic energy, made up of a number of minor intensities associated together. Now these different vital intensities, which appear as mechanical action on the Astral Plane of Consciousness, have another and perfectly distinct effect when, instead of being relative values as manifesting actions, they are considered in their relation to abstract Consciousness; they then become *degrees* of Consciousness or Sensations. Thus the differentiation of the homogeneity of the vital principle into actions awakens corresponding Sensations on a deeper plane of conscious association, by which Consciousness is rendered in terms of intensity, and endows the latter with sensation as a natural consequence.

Psychology says of Sensations that they are commonly defined as mental states which result from nervous stimuli. We have now seen how Theosophy explains "nervous stimuli" as associated actions under the influence of the vital element. These are found associated together in a plastic property as associations of Sensations which represent a replica of the Linga Sharîra as a Kâma-Prânic Astral Body.

KÂMA-MÂNASIC ASTRAL BODY.

What has been said of Actions and Sensations is likewise true of Thoughts. These, associated together in a plastic property, give us in their totality the Kâma-Mânasic Astral Body. The Associationists will probably wish to know what this new kind of body foisted upon them may really be and whence its name.

In Manual I, we have an excellent description of the meaning of the term Lower Manas, and this, as an astral body, is the third, which is awakened to earthly existence in the continuous sequence of unfolding consciousness which is set in motion by the act of conception. To recapitulate the effect of this act, we have first seen brought into objective existence the activity of consciousness, or Prâna, the infinite homogeneous vitality of the Universe, which is at once differentiated by its vehicle the Linga Sharîra; we have found that this differentiation naturally affects the consciousness of which Prâna is the Power of Manifestation, causing it to become objective as sensations. The next result is that these sensations in their associated unity should produce a unit association of conscious relation. Here consciousness perceives the connection between action and sensation, and between each of these amongst themselves; and thereby it is differentiated into an association of ideas. This association gives us the Kâma-Mânasic Astral Body, or ideal model of the physical man, the basis of his intelligence and the measure of his intellectual development through cycles of progressive evolution. Now while the Kâma-Mânasic body is roused into life by

the successive activities of the Linga Sharîra and the Kâma-Prânic body, yet its vitality is not Prâna, either as mechanical action or as self-perceptive energy; for on this plane consciousness is not manifested by its activity, as in associated actions and sensations, but manifests itself *in propria personâ*. Thus an idea becomes the effect of differentiation in an infinite medium (a universal consciousness), so that an association of ideas which is a synthetic representation of the animal man on the Mânasic or mental plane is a ratio of definite consciousness to Infinite Consciousness. But this ratio at once defines Infinity, so that the awakening to life of the Kâma-Mânasic Astral Body gives individuality to Infinite Consciousness, which then becomes the Higher Manas described in Manual I. By the law of Reincarnation this Higher Manas is represented by an Astral Body of associated personalities, or earth lives, which association, by making use of that property described in psychology as the cause of Ideation, we, by meditation, believe it possible to draw into the range of our ordinary mental vision. Since the Individuality of Infinite Consciousness is the medium from which the Personality or Lower Manas is differentiated, it is the source from which the latter draws its essence, and the Higher Manas, roused to self-consciousness by the gradual sequence of awakenings which follow on the act of germination, becomes the illuminator of the Lower Quaternary in the septenary division of man, whose activity we have found to be the vitalizing energy of Prâna.

Here we find ourselves in the presence of the great spiritual mystery in man, a mystery which in its threefold aspect we recognize as the Spirit which uses and creates the fourfold body of earthly life. Words can but vulgarize the conscious beauty of this Living Light, and thought, to gain even the faintest shadow of its resplendent Self, must travel on other lines less strongly marked by human reason and more steeped in intuition's trenchant verities.

Taking the objective Physical Form and the three Astral Bodies, we have in them the details whose sum total make up the Power of Individualization, which, in my article upon Re-Birth (*Lucifer*, March) I ascribed to a human spirit. The effort to individualize a personal life is the energy of an abstract consciousness passing from its abstraction; this energy is shown in an earlier portion of this article to be the vital element or Prâna. Contemporaneous with the passing of its abstraction, we have consciousness growing in self-conscious perception, the full consummation of which we find announced in the first appearance of a new-born child. The growth from spirit into matter (see "Re-birth, Proof by Law") is the successive awakening of the three Astral Bodies by the flow of Prâna as described; and as the last Astral Body, that of the Kâma-Manas, brings into objective relief the Higher Manas, the nine months' process finds itself projected, a physical form, into a physical world.

Self-consciousness, torn from abstraction, now becomes the illuminator and the vivifier of the Lower Manas, and physical growth begins under the influence of this vital light, the Jiva of the mystery of the Infinite One. The physical energy, or homogeneous Prânic life, which flows from every conscious endeavour to maintain self in positive manifestation, passes through the now fully active tripartite mill of the three Astral Bodies back to its source, the light of consciousness of our own Higher Manas feeding the differentiating action of this composite machine, and carrying onward into perception these changes of conscious power. With this the infant grows from childhood to manhood; in middle age the activity of life engendered in the human mill will equal the illuminating power of the Higher Manas, or, in other words, the energy of associated life in the Quaternary equals the energy of associated lives in the reincarnating Ego. This moment of equilibrium passed, the microcosmic growth joins in the macrocosmic retrogressive flood, and growth towards gradual disintegration now sets in.

This completes what I believe to be the psychology of the three Astral Bodies, whose earthly tendencies make up the human life. The common thread on which all are strung is consciousness, because of which all are interdependent, and interact each on the other.

The Lower Mânasic body, however, differs from the two others in that its associations are all direct units of consciousness, or ideas, whereas the other two are conscious activities and intensities. Each thought is therefore a plastic form, for the plastic property which associates and retains ideas must be the substance of consciousness; for which reason a proof for the existence of a "thought-form," as Mrs. Besant has called ideas, may be obtained from the works of the British Associationists. Sensations and actions, as intensities and quantities of energy, can have no other form than that which they acquire by association, and therefore an astral body cannot be conceded to a single sensation or action, though it must be given to a single idea.

In conclusion, I think the value to self-knowledge, and the practical work in this direction which the above conceptions facilitate, will be evident to everybody, and Theosophists may, therefore, tender their thanks to the Associationists for having postulated the necessity for the existence of what we call Astral Substance on three distinct planes of consciousness, thus facilitating our attempts to place Theosophy on a western evidential basis before an unbelieving world.

THOS. WILLIAMS, F.T.S.

The Adaptability of Eastern Yoga to Western Life.

NO one can have studied the books and brochures treating of Yoga without feeling their impracticability as far as Western peoples and their habits are concerned. Yet this feeling, which is near akin to impatience with the whole system, vanishes as soon as we look deep enough into the Yoga Philosophy to separate the essentials from the mere methods.

Methods are determined by place, by climate, food and local law, as also by the physical idiosyncrasies of a race, and one might almost add the definitions and attributes given to various deities. Let us take instances.

First, as to clothing. The single cotton garment alone necessary in a hot climate would be obviously inadequate and even unhealthy in Europe, where woollen or heavy clothing and more than one garment must necessarily be worn. But what is the essential teaching? Simply this. That dress is to protect the body and not for ornament, and that the simplest dress conformable with climate and the age may most expediently be worn.

What as to food? That food is to support life, primarily, and that different foods do this in varying ways, being cooling and nourishing, or heating and stimulating, according to the qualities inherent in them. That beyond this, food is used to gratify the palate, and, as such, is to be avoided by those who aspire to be rid of the tyranny of the senses and to direct the whole energies of their minds elsewhere.

Then as to local law. Our English law forbids begging, and also objects to one "having no visible means of support," so that the living upon alms, and sleeping wherever one happens to be when the resting-time comes, are quite out of the question here. But what, again, is the essential doctrine? That we should abstain from the strife of money-making, and surrounding ourselves with all kinds of belongings and comforts. That obtaining the means of subsistence should be limited to the mere wants of the body and should cease there. That all beyond this, if obtained, should not be held but passed on for the service of the general good.

Then as to various postures, advocated even in books upon the highest forms of Yoga.

These ways of sitting are, for the most part, as easy to an Indian and as comfortable as sitting in a chair is for us, and, where they differ

from the usual Eastern habits of sitting on the ground, are acquired, for the most part, by a native of India after a few months of gentle and constant practice. They have their meaning in steadying the body, making the breathing comfortable, and keeping the head in a steady level position conducive to thought. But to us, sitting on the floor in any position soon becomes irksome, and the curling up of the legs, which to an Indian is simple and convenient, is to most Europeans either quite impossible through the formation of their joints or attended with the risk of snapping a cartilage. But what does one of the greatest Hindû teachers say? Simply this, that whatever position is conducive to activity of the mind and tranquillity of the body is the true posture. If a certain European lady of my acquaintance had read thus far in Yoga she would not have needed to take medical advice, and suffer a great deal of pain through distorted knee and ankle joints.

Of the lower form of Yoga, known to nearly all of you as Hatha Yoga, I say nothing. The suppression of the breath, the looking at the sun until the eyes are gone, the stopping of the ears and all such follies, have been universally condemned by the wise.

So much then for methods. Let us recount as much of them as will carry us a very long way indeed in Yoga.

1. That dress for the Western Yogi is for the protection of the body: that all gratification of vanity through it is to be avoided.

2. That food for him is to be that which conduces to support the body under those conditions in which it has to remain and work, and in accordance with these surroundings must be either cooling and nourishing, especially to the nervous system, and conducive to long, protracted, calm thought, or stimulating and strengthening, lending support to the muscular system, where the stirring life of propaganda has to be led.

3. That generally having to work to support himself he should, by reducing his needs to the simplest wants, reduce also the necessity for working for himself to the lowest limit, and leave himself free to work for knowledge, which he offers without desire for recompense to all who can receive it.

4. That, as to postures, he should find out for himself (as we have no *Western* teachers of Yoga) what position is most conducive to continued thought, ease of breathing and general restfulness of body.

Now, having begun and completed, as it were, the wrong end of our subject, let us go on to the essentials.

All these modifications of methods will come almost spontaneously to him who has the true spirit in him. All the methods in the world, East or West, will do nothing for him who has not the spirit. Does anyone care whether Christ, Plato, Shankarâchârya, or the rest, sat with one knee over the other in an armchair or on the ground, when

they aspired and meditated? Doubtless they suited themselves to their bodies and surroundings.

The unity of all life is the grand central teaching of Yoga, and the word Yoga itself, as you will remember, signifies union.

And this union comes about through wisdom, and wisdom is revealed to us through thought. Thought comes only to him who makes effort.

Effort is the concentration of energy to one end.

That end in Yoga is union through wisdom and thought.

Let there be then concentration in thought; this is one of the most vital and most difficult to follow of Yoga teachings.

And the thoughts shall be directed to all things which make for unity. The bodily actions will most assuredly follow the concentrated thoughts.

Building moral prisons and proscriptions is useless. You do not need to forbid yourself action against those you truly love. *To know* what in you is evil for them is to abandon that evil, and the love of them and of wisdom soon makes you to know.

You cannot artificially love, nor can you be artificially an ascetic; both of these soon ring false unless they are spontaneous. He who becomes purely benevolent and generous will need to seek no asceticism, nor will anything be forbidden by himself for himself. He acts always by the manifested law within himself. To know, for him, is to *be*. But to fix the thoughts on unity is like fixing the gaze on a mountain peak. To gain it many steps are necessary. The steps to be taken cannot be seen until we approach them. That is why on this road of the Yogî no step, beyond the one just in front of us, seems at all clear, and people tell you that it would be so easy to be unselfish and loving if they only knew how. But they are ignoring the very evident step at their feet and trying to penetrate the nature of those steps beyond. Let them meditate on the first step of unselfishness *and take it*. They will see the next then quite clearly. The true Yogî is the outcome of one who has fulfilled the duties to which, through Karma, he has from life to life been called, who has been a good householder in his time, has fulfilled his family duties and ultimately been promoted to work beyond these. For remember that all progress is the taking up of heavier responsibilities, and to be free of family responsibilities is to take up national and civic responsibilities, not necessarily through politics or pulpits, or even the platform of the Theosophical Society. The Yogî does not sigh for freedom from work or responsibility; he aspires for freedom from limitations of self, from attachments through ambition, vanity, and the like.

It is the freedom from selfishness that enables him to think and see for others. Moreover, his personal influence is enormous, and everything he engages in has the ring of sincerity and kindness in it.

If we have these things we need not trouble ourselves much about methods of propaganda. The chastened and purified man, giving all means in his possession, all thought and knowledge for the love of his kind, teaching without narrowness, without saying sharp things of his opponents, he indeed is a rare being, and draws all intelligent, good men to him. A society formed of such beings, or even approximations to them, would be irresistible; but trying to teach others what we have not ourselves, shouting to them to try unselfish living and see how happy they will be, whilst we remain selfish ourselves, is exceedingly hard work, and bears next to no fruit.

We all think to make others, by talking to them, what we have not become ourselves. Vain task! Let us purify ourselves and gain wisdom ourselves, and in that very effort, not made for ourselves merely, we shall be the means of purification and instruction to others.

It must not be gathered from what has been said that there should be any flagging in propaganda. What is intended to be shown is, that as a general in the face of an enemy trying to exhort his men to courage in the fight would have little weight if he was not a man strong in himself, with bravery stamped upon him; so we, in exhorting to an ideal of self-sacrifice and purity, shall have little weight if we do not stamp these attributes upon ourselves.

And so the conclusion of the sublime Râja Yoga Philosophy of the East is for us the teaching of the highest Ideal of Practical Wisdom and Practical Self-sacrifice, a teaching which, starting from the purely Ideal, Abstract and Theoretical, is brought down into the Real, Concrete and Practical.

In studying it we must produce in ourselves all that we have of adaptability, clear-headedness for seizing essential points, and perseverance. A succession of students proceeding in this manner will hand down, after a generation or two, a system suited to the West, but with all the true old spirit of the East, which being once established, we trust shall stand for many ages, and become the loop-hole of escape to thousands of aspiring beings.

“S.”



THIS day we have a Father, who from his ancient place rises hard holding his course, grasping us that we stumble not in the trails of our lives. If it be well we shall meet and the light of thy face make mine glad. Thus much I make prayer. Go (thou on thy way).—*Zuñi Prayer.*

The Rationale of Mesmerism and the Higher Self.

IN consequence of certain notices and reviews which have appeared in the pages of *Lucifer* and the *Path* on Mr. Sinnett's book, the *Rationale of Mesmerism*, it seems desirable that some reply should be made to them, as otherwise readers of these journals might be misled into supposing that very divergent views of the subject treated therein were held on questions of fact by those who claim to have made a long and close study of mesmerism. Much that has been written in these magazines, in some measure contravening the position taken up by the author, arises more from misunderstanding the nomenclature used than from any fundamental differences of opinion. For some years past there has been a considerable amount of misapprehension on the subject of the "Higher Self," as originally elucidated by Mr. Sinnett in a *Transaction of the London Lodge*, published in 1885. He was the first of the modern writers on Theosophy to make use of that expression; and to that extent coined the word which has since then been so much used and misused, to convey his meaning in regard to that particular aspect of the human soul.

The words, the "Self," the "Highest Self," and the "Supreme," are to be found in many of the English translations of the Sanskrit writings, more particularly in the *Upanishads*, but the expression "Higher Self," as a definition of the individualized Ego, had never, until the publication of the *Transaction* referred to, been used in recent Occult teaching. At the time of writing the above-mentioned paper the term "Higher Self" appeared to Mr. Sinnett to be the best description available of the reïncarnating principles in their relation to the lower quaternary, and the reasons for thus using the term prevail as strongly now as they did then. Therefore in criticizing his present book it would perhaps be more instructive to the reader, as it would undoubtedly be fairer to the author, if the reviewer accepted his meaning, even though objecting to his terminology. It is moreover difficult to understand how the "Higher Self," as spoken of in the *Rationale of Mesmerism*, could be considered as the equivalent of *Âtmâ*, or the Universal Spirit, especially when taken in conjunction with the two previous *Transactions* on the subject which are referred to, and consequently may be supposed to have been read, by the writer of the notice in the *Path*.

Madame Blavatsky, in dealing with these two papers in the *Key to Theosophy*, does not fall into this error, but fully appreciates that in

speaking of the "Higher Self" Mr. Sinnett is referring to the Spiritual or reïncarnating Ego, and not to either *Atmâ*, or *Parabrahman*, the Divine and Universal Spirit.

Language and words in themselves are of no value unless they can be utilized to convey ideas, and in support of the use of the expression "Higher Self" as a suitable definition of the human Spiritual Ego, many quotations taken from writings, ancient and modern, may be brought forward.

In the English translations of Sanskrit works mentioned above, *Atmâ*, *Paramâtmâ*, *Brahma*, or the Universal Spirit, are almost invariably spoken of as the "Self," the Highest Self or the Supreme, but never as the "Higher Self."

In Telang's rendering of the *Bhagavad Gîtâ* we find these words:

There are two beings in the world, the destructible and the indestructible. The destructible (includes) all things. The unconcerned one is (what is) called the indestructible. But the being Supreme is yet another, called the Highest Self, who as the inexhaustible lord pervading the three worlds supports (them).¹

Davies, in his translation of the same verses, gives the idea in very similar terms.

In this world there are two existences, the Perishable and the Imperishable. The Perishable consists of all living things, the Imperishable is called the Lord on high. But there is another, the highest existence, called the Supreme Spirit.² . . .

Turning to the *Upanishads*, in the last section of the *Mundaka* we read:

He that knows that Highest Self, becomes that Highest Self only. There is none in his family ignorant of the Self. He passes beyond misery, he passes beyond the taint of good and evil works, he is released from his heart's ties and becomes immortal.³

Again:

. . . And we also know the undecaying Highest Self, the farther shore beyond all fear for those that will to cross the sea of metempsychosis.⁴

Mr. Gough further on says:

This Self, this Highest Self, *Âtman*, *Brahman*, *Paramâtman*, is being, thought, and bliss undifferenced.⁵

Professor M. Müller, in describing the Self, says:

Âtman, the Self far more abstract than our Ego—the Self of all things, the Self of the old mythological gods . . . the Self in which each individual self must find rest, must come to himself, must find his own true self.⁶

Further on p. 251:

But that Self, that Highest Self, the *Paramâtman*, could be discerned after a severe moral and intellectual discipline only, and those who knew the other gods

¹ Telang's trans., *B.G.*, ch. xv, p. 113.

² Davies' trans., *B.G.*, ch. xv.

³ *Philosophy of the Upanishads*, A. E. Gough, ch. iv. p. 112.

⁴ *Ibid.*, ch. v. p. 127.

⁵ *Ibid.*, ch. ix. p. 264.

⁶ *What can India teach us?* p. 246.

to be but names or persons knew also that those who worshipped these names or persons, worshipped in truth the Highest Self, though ignorantly.

Again, p. 253:

The Self within (Pratyagâtman) was drawn towards the Highest Self (the Paramâtman); it found its true Self in the Highest Self, and the oneness of the subjective with the objective Self was recognized as underlying all reality. . . .

These extracts are not given for any intrinsic value in themselves, although they contain much of the essence of the Vedântin philosophy. For the purposes of illustration, however, they show that Mr. Sinnett had some authority to go upon, outside of the reasonableness of the wording, in speaking of the individual Ego as "Higher Self" in contradistinction to the Highest. In its capacity as a reincarnating force it cannot be considered the Highest, although in development it becomes more and more glorified and illuminated by its spiritual aspiration towards that Highest, and may finally blossom into liberation and unity. Âtmâ as representing pure spirit should not be confounded with the divine human Ego, as the latter, while in a state of differentiation and liable to reincarnation, must contain the higher fifth principle, or Manas. It is this very individual Self in humanity which contains the potential elements of future unity with the Supreme and Universal Self; and which—sometimes retarded in its upward path of evolution, and sometimes helped onward by the experiences gained through its alliance with its series of personal selves—was appropriately termed by Mr. Sinnett "The Higher Self."

Madame Blavatsky, in much that she has written, appears to support the idea, and in some cases uses even the same nomenclature. In her comments on Stanza V she says:

This fire is the Higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves.¹

Further on, in the same chapter:

Unless the Higher Self or Ego gravitates towards its sun.

The reader will find all through this commentary that the writer uses the term Higher Self as the equivalent of the reincarnating Ego. Again in her remarks on Stanza X, p. 230:

. . . . This is the human terrestrial form of the Initiates, and also because the Logos is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher Self—being formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth principle.

To this is added a footnote:

It is not correct to refer to Christ as some Theosophists do—as the sixth principle in man, Buddhi. The latter *per se* is a passive and latent principle, the spiritual vehicle of Âtman, inseparable from the manifested universal soul. It is only in union in conjunction with *self-consciousness* that Buddhi becomes the Higher Self and the divine discriminating soul.

Further on, in the same volume (ch. xxiii. p. 563):

¹ *Secret Doctrine*, Vol. II., Stanza V. p. 109.

Now when the Rabbi Jesus is requested (in *Pistis Sophia*) by his disciples to reveal to them the mysteries of the Light of thy (*his*) Father (*i.e.*, of the Higher Self enlightened by Initiation and Divine Knowledge), Jesus answers, . . . etc.

Obviously pure Âtman cannot be *initiated* either in Divine or any other kind of knowledge, therefore the Higher Self here, as in the other quotations, can only refer to the reïncarnating Ego.

One more extract from the same author may be taken out of that most beautiful little book, *The Voice of the Silence* (p. 38):

Restrain by thy Divine thy Lower Self.

Restrain by the Eternal the Divine.

Aye, great is he who is the slayer of desire.

Still greater he in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

Clearly nothing can soil or pollute pure spirit, or Atmâ, and the Higher and Lower alluded to can refer only to the Higher and Lower Selves.

The word "higher" predicates an intermediate condition between that which is above and that which is below. If pure spirit, Âtmâ, or the Supreme, is to be called the Higher Self, where are we to look for what must be, if language has any meaning, the Highest?

A few words may now be said about some other points raised in the afore-mentioned notices. The most important is that which touches upon the question as to which of the principles of the sensitive in trance come under the control of the mesmerist. There would certainly be no difference of opinion between Mr. Sinnett and his critics in regard to one point, and that is, that pure Âtmâ, or pure Spirit, alone does not fall under the power of the operator. If, however, the human Ego is to be described as being either the one or the other, then the experience of Mr. Sinnett, or any other Occult student who has had any practical knowledge concerning the higher aspects of Mesmerism, will not be in accord with that view. A long and close study of this branch of Occultism goes to prove most decisively that it is the enormously varying character of the Manas principle in the human race, due to greater or less spiritual development and the ever-changing Karmic necessities, which over and over again find expression in the physical forms of incarnation. These variations in the Higher Self are never more clearly illustrated than when it is set free under the mesmeric trance, whether such be functioning on the astral or spiritual plane. Each Ego under such conditions differs in some striking way from another under like circumstances, quite as much as do their physical bodies in ordinary life. Moreover, it would be impossible for an operator of this pure and more spiritual form of mesmerism to be deceived as to the state of consciousness of any special sensitive when in the trance condition. Such a one might at one moment be functioning on one plane and the next on another, but there would be no confusion

as to the fact in the mind of the trained observer, for the sensitive has not the same comprehensive power of acquiring real knowledge on the astral as when upon the spiritual plane. When the true Ego, by the effort or assistance of the mesmerist, is really cleared of close connection with the lower principles, it is still of course in close magnetic touch with the operator, though it can no longer be accurately spoken of as under his control, for it has then passed into a condition or state of consciousness which renders it absolutely free of all influence from this plane.

In the mesmerism of the stage, or in the ordinary drawing-room experiments, it is undoubtedly true that only the astral principles are brought into operation. The physical senses are rendered inoperative and the astral ones take their place. To drink noxious liquids, suck tallow candles, or to have the flesh pierced with pins and needles does not require the intervention of the victim's Higher Self, and for such performances the stronger physically and the more material the operator probably the greater the anæsthetic results. But where it is a question of the higher regions of the Art, something quite outside of a merely strong physique is necessary.

The practice of this more spiritual kind of mesmerism as here discussed, is hardly open to the ordinary run of people. It requires one who is an Occult student, one who knows something of the conditions and influences that connect humanity with the unseen universe, continued patience, great self-denial, and certain other facilities that need not be here mentioned.

Almost the first thing the Occult student of mesmerism, who is also in search of spiritual truth, sets himself to do, is to try and separate the higher triad of the sensitive's principles from the lower quaternary. This he may succeed in doing more or less quickly or slowly according to the possibilities of the subject. Let this result once be effected and what happens is, that the Ego or Higher Self immediately touches that state of consciousness to which its freedom from the lower quaternary entitles it, viz., that of the spiritual plane. Just as in the case of death, whether the complete separation of the three higher principles from the lower ones takes a longer or shorter period, when the liberation has taken place then the Ego's consciousness enters upon its Devachanic bliss. But while that separation is not complete, whether the body is dead or only entranced, while the Higher Manas is too much held back by the claims of the lower, the Ego is unable to touch the state of consciousness beyond that of the astral plane, but even in that condition it is the true Ego that is communicating with the magnetizer, and there is no question of a skilled and experienced student mistaking the independent intelligence of the Higher Self for the utterances of the lower astral principles more or less reflecting his own thoughts.

There are undoubtedly certain centres of vital and magnetic force in the human body. These are of the greatest importance as connecting the physical body with the astral. The potentialities of these in their full significance are known only to those who have passed certain initiations and cannot be explained. It is much better therefore that they should not be mentioned at all in books intended for the public at large, and for the reason that there are already sufficient dangers in the widespread use of mesmerism and hypnotism among curious and unscrupulous experimenters, without starting these on new lines of research, the further possibilities of which, if only partially discovered, would render mesmerism a hundred times more insidious and dangerous to the sensitives than is at present the case.

PATIENCE SINNETT.

The Bamian Statues.

IN the *Secret Doctrine*, Vol. II, pp. 337 *et seq.*, H. P. Blavatsky speaks of the gigantic statues at Bamian, and refers to the famous Chinese traveller, Hiouen Tshang, who visited them in the seventh century. Two members of the Blavatsky Lodge have kindly furnished me with the following notes on Hiouen Tshang, Bamian, and the statues, and students of the *Secret Doctrine* will doubtless be pleased to have the information thus obtained.

First, we have a summarized account of Hiouen Tshang himself, condensed from the *Life of Hiouen Tsiang*, by the Shâmans Hwui Li and Yen Tsung, translated by T. Beal.

Hiouen Tsiang [or Hiouen Tshang, as he is called in the *Secret Doctrine*], was the youngest of four sons, and was born at Chin Liu, A.D. 603. At his birth his mother is said to have dreamed that she saw him going to the West, clothed in a white robe, and when she asked him where he was going, he replied, "I am going to seek for the law."

He was descended from Chang-Kong, who during the Hau dynasty was lord of Tai-K'iu, and his family was one of position and fortune, his father being "distinguished for his superior abilities, the elegance of his manners—and his moderation"—for he refused all offers of provincial and district offices, which were pressed upon him, and, anticipating the fall of the Sui dynasty, "buried himself in the study of his books."

As a child Hiouen Tsiang is said to have been "grave as a prince, and of exceptional ability," not mixing with children of his own age, but reading the Sacred Books, and practising piety and gentleness at home. His second brother, who dwelt in the Buddhist Convent of Tsingtu at Loyang, the Eastern capital, noticing his fondness for the study of religious doctrine, took him to his convent and taught him the method and practice of the Sacred Books, and it is said after reading a book twice he needed no further instruction, but remembered it throughout. At the age of thirteen he astonished the masters and priests when at their direction he mounted the pulpit and expounded

with precision and clearness the deep principles of religion; the answer he gave the High Commissioner, who asked his motive for wishing to become a disciple: "My only thought in taking this step is to spread abroad the light of the Religion of Tathâgata, which we possess," so clearly showed the right feeling with which he was imbued, that he was admitted as a recluse before the usual age, and dwelt with his brother, until the state of disorder into which the empire fell on the overthrow of the Sui dynasty caused them both to remove to Chang'an.

During the next few years Hiuen Tsiang seems to have visited many great Teachers, and profited by their explanation of various sacred works, and at the age of twenty he was fully ordained. At this time he is said to have been

Grave and dignified, living apart from the crowd, and avoiding worldly concerns. He traversed the eight expanses [heavens?], and penetrated the hidden secrets of Nature. Possessed of a noble ambition, he desired to investigate thoroughly the meaning of the teaching of the Holy Ones, and to restore the lost doctrine and to reestablish the people. He was prepared to face wind and weather; and his mind, even if he stood by chance in the presence of the Emperor, would only gather strength and firmness. . . . Both [he and his brother] were distinguished by their singular talents and a certain sweetness of manner; they were renowned among their associates and of noble character. . . . Having visited the celebrated masters all round, devoured their words, and examined their principles, . . . he found that each followed implicitly the teaching of his own school, but on verifying their doctrine he saw that the Holy Books differed much, so he knew not which to follow. He then resolved to travel to the Western world¹ in order to ask about doubtful passages.

In spite of an imperial rescript forbidding the journey, which caused those who had intended to go with him to remain behind, he started in 630 on his long pilgrimage of fifteen years, wandering through Turkistan and over all India, except the extreme South, and visiting all places of interest; his book of travels, *Si-yu-ki*, written on his return at the express command of the Emperor, is one of great importance, and is well worth reading, as it abounds in curious information about the places and people of his time.

He met with many adventures, but seems to have inspired respect in all with whom he came in contact by his learning and strength of character. He gathered together so many Sacred Books that on his return to China twenty horses were laden with them. The Emperor received him with honour, and but slight mention was made of the way in which he had left the country without permission.

Hiuen Tsiang refused to lead a secular life, and retired to the monastery of Hong-fu in Si-gan-fu, where he began his work of translating the books he had brought home.

He rose every morning at dawn of day, and after a slight repast devoted four hours to the explanation of the Sacred Books. And being in charge of the monastery he had regard to the discipline of the resident monks . . . and notwithstanding his manifold occupations, he showed the same energy in his work as he had exhibited from the first.

A deputation from the Mahâbodhi Temple in Central India visited the Master in 654—the Shâmans who wrote his life always speak of Hiuen Tsiang as the "Master of the Law"—to convey to him the assurances of the high esteem in which he was held, and he seized the opportunity of requesting that some Sacred Books he had lost in crossing the Indus might be replaced by others from India.

During the years 655 and 656 he continued the task of translation, though

¹ The student should notice that Hiuen Tsiang travelled *Westward* to seek the Ancient Wisdom, as in more Western lands men turn to the East. It is always to the Central Asian plateaux that the seeker turns.

He suffered from an old malady contracted in crossing the mountains of India, but by the help of the physicians sent to him from the court he partly recovered, and in 658 he returned to the Western capital in the suite of the Emperor and took up his residence in the newly-constructed temple called Si-ming. Here he remained until signs of advancing age caused him some anxiety lest he should be unable to translate the Prajñā (pāramitā) works.

He then retired to the quiet of the Yuh-fa (gem-flower) palace and worked at the *Mahā-prajñā-pāramitā Sūtra*, which consisted of 200,000 shlokas. He purposed to abridge his translation, "but was warned by a dream not to do so," and at once proceeded to collate the three copies of this work that he had procured in India, in order to correct the text. He finished the translation three years before his death in 664, and spent these last years in composing himself to await the end. By command of the Emperor his remains were removed to a space north of the valley of Fauchuen, and a tower was constructed there to his memory.

Seventy-five of the books he translated are still included in the collection of the Chinese *Tripitaka*.

The translation into French from the Chinese of Hiuen Tsiang's travels, by Stanislas Aignan Julien, is said to be a very good one.

The pilgrim's biographers say that Hiuen Tsiang

Arrived at Bāmiyān, the chief town of which possesses something like ten religious foundations, with several thousand priests; these belong to the Little Vehicle, according to the Jökōttara Vādinah school.

The King of Bāmiyān went forth to escort him, and invited him within his palace to receive his religious offerings: after a day or two he went forth to make his observations. . . . North-east of the capital, on the declivity of a hill, there is a standing stone figure¹ about 150 feet high. To the east of the figure there is a Saṅghārāma, to the east of which is a standing figure of Śākya, made of calamine stone,² in height 100 feet. Within the Saṅghārāma there is a figure of Buddha represented as when he was asleep on entering Nirvāna, about 1000 feet in length. All these figures are of an imposing character and extremely good (execution).

Hiuen Tsiang's own account of the statues is translated as follows:

To the north-east of the royal city [Bamiyan] there is a mountain, on the declivity of which is placed a stone figure of Buddha erect, in height 140 or 150 feet. Its golden hues sparkle on every side and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Śākya Buddha, made of metallic stone³ (teon-shih) in height 100 feet. It has been cast in different parts and joined together, and thus placed in a completed form as it stands.

To the east of the city twelve or thirteen li there is a convent in which there is a figure of Buddha lying in a sleeping position as when he attained Nirvāna. The figure is in length about 1000 feet or so.

In *Asiatic Researches*, vol. vi, page 463, Captain Wilford, who wrote towards the end of last century, gives what information he has been able to collect about these images. In speaking of Bamiyan, or Bamiyan, he calls it the "Thebes of the East." The city consists of caves; according to Ayen Akbery there are twelve thousand of these recesses. There are two colossal statues cut out of the mountain and standing in niches, the largest, according to Akbery, eighty ells high and the other fifty. Wilford considers these dimensions exaggerated, but gives no reason for saying so, and it does not appear that Wilford was ever

¹ But the text does not say "of Buddha," as Julien translates.

² Or, covered with brass plates.

³ This teon-shih is described by Medhurst as "a kind of stone resembling metal. The Chinese call it the finest kind of native copper. It is found in the Po-sze country (Persia), and resembles gold. On the application of fire it assumes a red colour, and does not turn black. When mercury falls to the ground this substance will attract it."

actually on the spot. He mentions another smaller statue at some distance from the others about fifteen cubits high. He states that the author of *Pharugh Jhanghin* says these statues existed in the time of Noah. Both statues look towards the east. The drapery of the statues is covered with embroidery and figured work, formerly painted different colours, traces of which painting remain. The figures have been much injured by the Mussulmans, and Captain Wilford says:

Aurungzebe, it is said in his expedition to Bahlac in 1646, passed that way and ordered as usual a few shots to be fired; one of them took place [took effect on one of the statues], and almost broke its leg, which bled copiously. This and some frightful dreams made him desist, and the clotted blood, it is said, adheres to the wound to this day. The miracle is believed equally by Hindus and Mussulmans; the former attribute it to the power of the Deity and the latter to witchcraft.

Between the legs of the larger figure a door leads into a large temple in the cliff. According to Persian authors Bamiyan must have existed before the flood. It is said by Buddhists to have been built by Shama, or Shem. Also it was the abode of Abraham. The natives look upon Bamiyan and the adjacent countries as the place of abode of the progenitors of mankind before and after the flood.

Sir Alex Burnes, in his *Travels into Bokhara*, alludes to these statues. Burnes saw them in the early years of this century, and in vol. i, p. 182, he gives a plate showing the statues and their surroundings. The plate is well executed and gives a very good idea of their appearance.

The "idols" consist of two figures, male and female, cut in the face of the hill. The male (larger) figure is 120 feet high and occupies a front of seventy feet. The figure is much mutilated, the legs fractured, and the countenance above the mouth destroyed. The lips are very large, the ears long and pendent; there appears to have been a tiara on the head. The figure is covered by a mantle, which hangs over it in all parts and has been formed of a kind of plaster, the image having been studded with wooden pins in various places to assist in fixing it. The figure is without symmetry and there is not much elegance in the drapery. The smaller (female) figure is the more perfect of the two, and is dressed in the same manner; it is situated 200 yards away, and is half the size of the male figure.

The niches in which the statues stand have at one time been plastered and ornamented with paintings of the human figure, which have now disappeared from all parts but that immediately over the heads of the "idols"; here the colours are as vivid and the paintings as distinct as in the Egyptian tombs. In one part I could trace a group of three female figures following each other. There is little variety in the designs of these figures, which represent the bust of a woman with a knot of hair on the head and a plaid thrown half over the chest; the whole surrounded by a halo and the head again by another halo.

The execution of the work is poor, and the traditions about the figures are vague and unsatisfactory.

I judge the painted figures to be female, though they are very rude, but the colours bright and beautiful.

Masson's *Journeys*, 1842, is our next informant. In vol. ii, p. 382, he states that there are three large "idols" still in existence and niches in which many smaller ones had once stood. The figures have long ears, and Masson considers it unreasonable to assign an inexplicable antiquity to the paintings. There are many towers in the neighbourhood, probably fire altars. He further describes the ruined citadel of Shulguleh near by, and alludes to melodious sounds made by the wind in the ruins.

The last account of the statues is to be found in the *Proceedings of the Royal Geographical Society for 1870*, p. 248, in a paper by General Kaye, who saw the statues during the Afghan war. He says:

The great image cut in the face of the cliff bounding the valley on the north is nine miles from Zohank. . . . Higher up near the idols (of which I have little

to say except that they are very large and very ugly) there were . . . three forts. . . . Near the foot of the great image, on some rising ground, there were the ruins of a fort, which must have been of considerable magnitude. . . . Between the images and at their sides, peeping over their shoulders, and some even above their heads, were many caves in the cliff; all have intricate connecting approaches and galleries cut within the rock. These formed dwellings for many Bamiānchis, and also for some camp followers of the British. On the opposite side of the valley, about a mile to the west, a stony gully leads into the hills; a short way up this there is a nearly insulated rock, on the flat summit of which there is in relief a recumbent figure bearing a rude resemblance to a huge lizard, and near the neck of the reptile there is a red splash as of blood.

The *Encyclopædia Britannica*, vol. iii, p. 307, ed. 1875, gives the following interesting account of the district in which these statues are found:

BAMIĀN, a once renowned city in the territory now subject to the Afghans, in 34° 50' N. lat., 67° 44' E. long. Its remains lie in a valley of the Hazara country, on the chief road from Kábul towards Turkestan, and immediately at the northern foot of that prolongation of the Indian Caucasus now called Koh-i-Baba. The passes on the Kábul side are not less than 11,000 and 12,000 feet in absolute height, and those immediately to the north are but little inferior. . . . The prominences of the cliffs which line the valley are crowned by the remains of numerous massive towers, whilst their precipitous faces are for six or seven miles pierced by an infinity of ancient cave dwellings, some of which are still occupied. The actual site of the old city is marked by mounds and remains of walls, and on an isolated rock in the middle of the valley are considerable ruins of what appears to have been the acropolis, now known to the people as Ghúlgúlah. But the most famous remains at Bamián are two colossal standing idols, carved in the cliffs on the north side of the valley. Burnes estimates the height of the greater at 120 feet, the other at half as much. These images, which have been much injured, apparently by cannon-shot, are cut in niches in the rock, and both images and niches have been coated with stucco. There is an inscription not yet interpreted or copied, over the greater idol, and on each side of its niche are staircases leading to a chamber near the head, which shows traces of elaborate ornamentation in azure and gilding. The surface of the niches also has been painted with figures. In one of the branch valleys is a similar colossus, somewhat inferior in size to the second of those two; and there are indications of other niches and idols. As seen from the rock of Ghúlgúlah, Bamián, with its ruined towers, its colossi, its innumerable grottoes, and with the singular red colour of its barren soil, presents an impressive aspect of desolation and mystery.

That the idols of Bamián, about which so many conjectures have been uttered, were Buddhist figures, is ascertained from the narrative of the Chinese pilgrim, Hwen Thsang, who saw them in their splendour in 630 A.D. His description of the position of the city and images corresponds accurately with modern reports. He assigns to the greater image, which was gilt (the object, probably, of the plaster coating), a height of 140 or 150 feet, and to the second 100. The latter would seem from his account to have been sheathed with copper. Still vaster than these was a recumbent figure, two miles east of Bamián, representing Sakya Buddha entering Nirvána, *i.e.*, in act of death. This was "about 1000 feet in length." No traces of this are alluded to by modern travellers, but in all likelihood it was only formed of rubble plastered (as is the case still with such Nirvána figures in Indo-China), and of no durability. For a city so notable Bamián has a very obscure history. It does not seem possible to identify it with any city in classical geography. *Alexandria ad Caucasum* it certainly was not. The first known mention of it seems to be that by Hwen Thsang, at a time when apparently it had already passed its meridian, and was the head of one of the small states into which the empire of the White Huns had broken up. At a later period Bamián was for half a century, ending 1214 A.D., the seat of a branch of the Ghorí dynasty, ruling over Tokháristán, or the basin of the upper Oxus. The place was long besieged, and finally annihilated (1222) by Chinghiz Khan, whose wrath was exasperated at the death of a favourite grandson on an arrow from its walls. There appears to be no further record of Bamián as a city; but the character of ruins at Gulúluh agrees with traditions on the spot indicating that the city must have been rebuilt after the time of the Mongols, and again perished. In 1840, during the British occupation of Kábul, Bamián was the scene of an action in which Colonel Denny with a small force routed Dost Mahommed Khan, accompanied by a number of Uzbek chiefs.

Convention of the European Section.

THE Second Annual Convention of the European Section of the Theosophical Society was a most successful affair, and from beginning to end all went smoothly, as befits a Society taking Universal Brotherhood for its first object. Spain was first in the field with her delegate, Bro. José Xifré, a faithful friend and pupil of H. P. Blavatsky, who watched always with deep interest the work carried on upon Spanish soil by him and his brother-in-arms, Francisco Montoliu. Then came delegates from France, Bro. Coulomb, better known as Amaravella, with Bros. Tasset and Vescop. Next from Holland a group of five, Bros. Fricke and Meuleman, and Mesdames de Neufville, Meuleman and Windust. Germany sent Bros. Leiningen and Eckstein; Scotland, Bro. Brodie Innes; Ireland, Bros. Dick and Dunlop; England, Bros. Pattinson, Firth, Duncan, Thomas, Barron, Dr. King, Mrs. Londini, and many another, and so the numbers grew and grew till the St. John's Wood colony scarcely knew itself amid the Babel of foreign tongues. The President-Elect, William Q. Judge, was a prominent figure, now in one group, now in another, always welcomed warmly wherever he stopped to chat over the affairs of the Society he has served so long and so faithfully.

On Thursday morning the first meeting of the Convention was held; the General Secretary, G. R. S. Mead, calling it to order at 10.15 a.m. It met in the Blavatsky Hall at Avenue Road, and familiar faces—Countess Wachtmeister, William Kingsland, Mrs. Cooper Oakley, Miss Cooper, Herbert Burrows, R. Machell, Walter Old and others—were seen on every hand. W. Q. Judge was unanimously voted to the chair, when the roll-call of Lodges had been read, and G. R. S. Mead, W. R. Old, and J. Ablett were appointed Secretaries of the Convention. The minutes of the last Convention were taken as read, and then the Chairman delivered an earnest opening address, recalling the memory of H. P. B., and speaking of the work done by Colonel Olcott, the President-Founder, "work that no one else had done" and to be ever held in grateful remembrance in the Society. He also read a telegram from Colonel Olcott, wishing success to the Convention, and a letter of greeting from the American Section, as follows:

THE AMERICAN SECTION T.S. TO THE EUROPEAN SECTION T.S.

DEAR BROTHERS AND SISTERS,

The American Section of our Society sends you through my hands its fraternal greetings. More now than ever does our Society, ramifying over the entire globe, need within its borders strong endeavour, high aspiration, solidarity, coöperation, brotherliness. This is not because strife and ambition are among us, but because we have now come to a point where our movement, led so long by our heroic H. P. B., commands the attention of the world, and it has ever been that whenever a Society commands the gaze of the world it needs strength to push forward, aspiration to inspire, solidarity to resist, and brotherliness to give comfort to its members. This Section then once more assures you of its coöperation by hand and heart, of its loyalty to our cause, of its aim to so work that when the next messenger shall come from the great Brotherhood he or she shall find the materials ready, the ranks in order, the centre on guard to preserve whatever small nucleus of brotherhood we shall be so fortunate as to have created.

At our Convention in April last we asked you to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candour and friendship, leaving it to you to decide your course. We recollected what was so often and so truly said by H. P. Blavatsky, that this organization, unique in the century, partook

of the life of its parents. One of them is Colonel Olcott. It would be disloyal to our ideals to hurry in accepting his resignation, even though we knew that we might get on without his presence at the head. And if he should hold to his determination our loving request would fill his remaining years with pleasing remembrances of his brothers without a trace of bitterness.

The three great continents of Asia, Europe and America hold the three children who compose our family, each different from the other, but none the less necessary to the work. Toleration will prevent dissension, leading surely to the hour when the West and East shall grasp hands with complete understanding. The Oriental may be dreamy, the European conservative, and the American crude and radical, but each can give the other what that other has not. Let us then strive toward the acquiring of the desire to have such toleration and coöperation as shall make certain the creation of the nucleus so necessary to success.

In America the work goes on steadily. The recent purchase of an establishment in New York City for headquarters was a necessity of the hour. Its uses and benefits are at once apparent, and that it will increase our usefulness cannot be doubted. This has left us in debt, but the donations received from all quarters will in time clear that off. It is owned by the Aryan T. S., which is an incorporated legal body, able to hold property and take bequests. It could not be the property of the Section by law, because every State in America is sovereign, and there is no provision in our federal statutes for a federal corporation. But none the less does the Aryan T. S. deem itself morally a trustee, although it has the legal title alone and also the sole management of the place.

Another thing accomplished by this Section, doubtless also something you will yet do, is the putting in the field with money subscribed by the Pacific Coast Branches of a regular lecturer, who travels over that coast visiting and helping Branches, and lecturing also to the public. This has already created much attention from the press, and has resulted in new activity. Other lecturers will in time cover the vast area of the United States. It is an important work and may be regarded as a sort of sending forth of apostles. But we should never allow it to degenerate into a race for money or for the establishment of creed.

Theosophy and the Society have at last made themselves universally, if even as yet superficially, felt and recognized in our land, as also in yours. The future is in our hands and it ever grows out of, and is built upon, the present; shall that not be full of the energy in endeavour, which H. P. B. so long exemplified in Europe and India, and Colonel Olcott in the Orient?

Our best wishes, our fraternal sympathies are with you in your deliberations.

For the American Section T. S., The Executive Committee.

WILLIAM Q. JUDGE, *General Secretary.*

This letter was received with much applause, as was the following letter from Bertram Keightley, General Secretary of the Indian Section:

LETTER OF GREETING FROM THE INDIAN SECTION

TO

THE EUROPEAN SECTION T. S. IN CONVENTION ASSEMBLED.

MY DEAR BROTHERS,

For the second time I have the honour and pleasure of tendering to you the hearty good will and most cordial greetings of the Indian Section.

The untiring efforts and ceaseless energy that you have displayed during the past year in the work of the Society, and the wonderful progress which our movement has made in Europe, have been a source of very great encouragement to the workers here in India and our deep gratitude is due to you all for thus setting a noble example.

The plan of sectional organization which was adopted for the whole Society in 1890-91 has now been fairly tested and has proved itself well adapted to the requirements of our movement; but the constitution of the Society as a whole seems to require amendment in one or two respects, and if the questions can be brought up for your consideration at this Convention, it may be a saving of time.

I may mention especially the following: 1. Right of the successor to Colonel H. S. Olcott to nominate his successor. 2. Proper provision for holding Sectional Conventions. 3. That in all cases the President of the T. S. shall hold office during life or till resignation.

It is perhaps informal to call your attention to such questions in an address of greeting such as this; but each and every Section of the Society must of necessity feel itself so closely interlinked with each and every other, that their mutual interests are indissoluble and a strict isolation neither possible nor desirable. Hence, as our Conventions are not held at the same time, I have thought it well on behalf of the Indian Section to request your consideration of these matters.

The future of the Theosophical movement must clearly depend, in large part, upon the successful carrying out of our beloved H. P. B.'s plan of uniting the East and the West in the task of spiritualizing our age. One most important step in this direction was Annie Besant's promised visit to and tour through India, which was arranged for last year. All India looks forward to her speedily fulfilling the pledge she then gave, and I trust that ere long she may see her way to its realization, for the Theosophists of India regard her as being in honour as well as in courtesy bound to visit them, now that the full sum required for the expenses of the tour has been raised.

As regards the question of Colonel Olcott's proposed resignation of the Presidency of the T. S., the Indian Section unanimously and enthusiastically endorses the resolutions of the American Section urging him to reconsider his determination, and I have no doubt that this Section will cordially accept and echo the whole of the resolutions there passed, especially if they are supported by the vote of the European Section.

There can be but one opinion as to the propriety and necessity for the President of the T. S. to hold office for life, even though he should be physically unable to devote so much time and energy to official duty as hitherto. In my recent long tour throughout India, I have found that our revered President-Founder is universally regarded with the sincerest respect and affection, and that the Indian branches everywhere are most reluctant to accept his resignation, even under the pressure of his own earnest appeal for relief from work and responsibility.

The great need in India at present is the presence of one or two more devoted workers to take local charge of the work in the separate Presidencies. There is here an opening for grand and noble work for the cause we serve, and I am expressing the most earnest desire of all of our members when I entreat you as brothers to provide us the help that we need. Many of my friends have asked me to request Mr. Herbert Burrows to come out to help on the work, and I thankfully avail myself of this opportunity to entreat him officially and publicly in the name of the Section to give us the benefit of his valuable assistance.

In conclusion it is the wish of every member of the Section that our deep-felt gratitude to Annie Besant for her invaluable services by pen and voice to the cause should find expression here, and that we shall shortly have the opportunity of showing those feelings to her in person.

Once more greeting you, brothers, most cordially and fraternally on behalf of the Indian Section.

Believe me,

Yours fraternally and cordially,

BERTRAM KEIGHTLEY,

General Secretary, Indian Section.

The Report of our own General Secretary was a lengthy and most interesting document, shewing a very creditable amount of activity in the Section during the year. It told of the general spread of Theosophy, of the large issue and sale of books and pamphlets, of the number of translations into Spanish, Dutch, Swedish, German, French, of four hundred and forty new members admitted as against twenty old members resigning, of the establishment of the H. P. B. Press under the capable and devoted management of James M. Pryse, with Bro. Green and a staff of women compositors to help him, of the flourishing of the Bow Club, of the opening of the Clare Crèche, of the wide-spread labours of the press contributors, of the numerous public and Lodge meetings—in a word, of an amount of work that seems almost incredible, but is it not written in the Report of Secretary Mead and laid up in the archives of the Society? [The Report is being issued separately, so that members may read all its details, which we have not space to insert here.]

The Convention began its regular business by receiving the votes of the Section as to the election of President, the General Secretary moving:

Whereas, the President Founder T. S., Colonel H. S. Olcott, owing to ill-health, has placed his resignation in the hands of the Vice-President, William Q. Judge; and

Whereas, the votes of the European Section T. S., having been duly taken by the General Secretary, and the result declared that the choice of the European Section of a President to succeed Colonel Olcott is William Q. Judge;

Resolved: that this Convention unanimously and enthusiastically confirms this vote, and chooses William Q. Judge as the succeeding President of the T. S.

Brother José Xifré seconded the resolution, and it was endorsed by a delegate from each country and carried with much applause. And so was taken an important step in the history of the T. S., and there remains only the Indian Section to speak its choice, in unison, we may hope, with the American and European, so that the first choice of a President may be unanimous.

Annie Besant then moved the following resolutions, paying a warm tribute to the services rendered by the President-Founder, and the resolutions were seconded and supported by Bro. Coulomb, Señor Xifré and others:

Resolved: that this Convention hereby puts on record its regret that ill-health should have necessitated the resignation of the President-Founder from office, and tenders to Colonel H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed; that this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity and open-mindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.

Resolved: that this Convention assents to the proposal of the Blavatsky Lodge to open a Fund for a Testimonial to the retiring President-Founder, Colonel H. S. Olcott, and hereby establishes such a Fund in the hands of General Secretary and the Treasurer of the European Section.

The General Secretary was then instructed to send a telegram of greeting to Colonel Olcott.

The Resolutions of the American Convention on the retirement of the President-Founder were brought before the Convention by the General Secretary, who referred also to the answer made by Colonel Olcott, refusing to withdraw his resignation. Taking into consideration this refusal, the following resolution was proposed by Bro. O. Firth, seconded by Bro. Duncan, and carried unanimously:

Whereas, this Convention has taken into due consideration the resolutions of our American brethren at their last Convention touching the resignation of the President-Founder; and

Whereas, we have heard the answer of the President-Founder himself to these resolutions.

Resolved: that while agreeing most cordially with the fraternal spirit of goodwill that has animated the resolutions of our Brethren, and desiring always to cooperate with them in this liberal and commendable spirit, we consider that the answer of the President-Founder renders any further action impossible.

The Convention then, having disposed of the past, began to consider the future, and appointed a Committee to devise the best way of taking a general vote of the Section, and another to report on some proposed changes to be recommended to the General Council for incorporation in the General Rules of the T. S. At this point a telegram conveying good wishes from the American Section arrived, and one from an Irish brother unable to be present, and with this the morning sitting came to an end.

The afternoon sitting saw all the officers of the Section unanimously reelected, with the exception of Bro. Herbert Burrows, who withdrew his name, and was replaced by Bro. E. T. Hargrove. Then most interesting and encouraging reports were read from France, by Bro. Coulomb, from Spain by Bro. Xifré, from Holland by Mme. de Neufville, and from Sweden by Countess Wachtmeister. A significant fact in the last report was that Baron Pfeiff had become a *colporteur* of Theosophical literature for the summer months; Holland rejoiced us by news of its just-established Headquarters, France by its growing activity in propagandist work, Spain by the steady devotion of its small band. Reports from other Lodges were laid on the table. Then came a long and useful discussion on methods of propaganda, Lodge

work, visits to Lodges, and cognate subjects, till 4.30 p.m. arrived and brought adjournment time.

The evening session saw a crowded meeting, and "Mental Action" was the subject discussed in ten-minutes' speeches. A deeply interesting hour and a half were devoted to this subject, so all-important from the Theosophical standpoint.

The morning session of the second day of the Convention began with the reports of the H. P. B. Press, the Working Women's Club, the Press Group, the Lending Libraries and Propagandist Fund, the League of Theosophical Workers, and the Headquarters' Library. With regard to the latter, Herbert Burrows suggested that pamphlets on Theosophy, especially hostile ones, that came into the hands of members, should be sent to the Librarian, W. R. Old.

Then followed a discussion on the *Vâhan*, and ways of making it yet more useful; several members expressed the very great value they set on it. The Oriental Department was also discussed and the new departure approved, and then, on the proposal of the General Secretary, a gift of £20 was unanimously voted to the New York Headquarters.

Next came the reports of the committees appointed the previous day, and after discussing that on taking a general vote, it was decided that the question was one requiring much consideration, and that its decision should be remitted to the next Convention. The report on suggested alterations in the General Rules was brought up by Annie Besant, and was as follows:

Your Committee submits to you the following propositions on the points on which it was directed to report:

(a) *The basis of representation in the T. S.*

It recommends that the system of representation now in use in the European Section be adopted for the whole Society.

(b) *The advisability or otherwise of reëstablishing the General Conventions of the T. S.*

It recommends that a General Convention be held in India every third year.

(c) *The advisability or otherwise of introducing a limitation of the Presidential term of office.*

It recommends that no alteration be made in the Rules of the Society with regard to the tenure of the Presidency.

It further recommends that the offices of Vice-President, Recording Secretary and Treasurer be held from one General Convention to another, the retiring officers being eligible for re-nomination and election.

ANNIE BESANT.
JOSE XIFRE.
HERMANCÉ DE NEUFVILLE.
O. FIRTH.
E. J. COULOMB.
G. R. S. MEAD.

The first clause was remitted to the next Convention. The second was adopted, after the defeat of an amendment that a triennial Convention should be held in India, Europe and America successively. Clause 3 was finally carried against an amendment that a term of tenure should be introduced into the Rules; the amendment was moved by Herbert Burrows, but when it was defeated, he asked to be allowed to second the original motion, in order that, after full discussion had been had and the view of the majority obtained, the final action might be marked with unanimity. It may here be noted that this brotherly feeling marked the Convention throughout, and was the pleasantest feature in all the deliberations.

At the afternoon sitting, the proceedings commenced with the unveiling of the splendid casket containing some of the ashes of H. P. Blavatsky, the valuable and beautiful gift of our brother Sven Bengtsson, of Lund, Sweden, who had put into his work all his love and all his skill. The Convention stood up as the casket was unveiled by the President-Elect, who stated that the ashes had been placed in it in the

presence of witnesses, and that the following paper had been enclosed with it:

We, the undersigned, do hereby certify, each for himself, that on the 15th day of July, 1892, at 19, Avenue Road, in the City of London, in the front room called "H. P. B.'s Room," we witnessed the placing of the ashes of H. P. Blavatsky within this vase or receptacle made by Herr Sven Bengtsson, from designs by R. Machell, and the said ashes being in their turn within a copper Indian vase. To all of which this shall be testimony.

CONSTANCE WACHTMEISTER.
ANNIE BESANT.
WILLIAM Q. JUDGE.
ISABEL COOPER-OAKLEY.
WALTER R. OLD.
ALICE L. CLEATHER.
G. R. S. MEAD.
LAURA M. COOPER.
EDWARD T. STURDY.

The casket is in the form of an India dagoba, standing on a plateau about two feet square, crowned with a lotus flower enclosing a heart aflame. Symbols such as the Tau, the interlaced Triangles and others familiar to every Theosophist, are introduced into the work, the motto of the T. S. in Sanskrit running round the base of the dome. The General Secretary was instructed to send a telegram of thanks to Bro. Bengtsson, and the following resolution was passed by acclamation:

Resolved: that this Convention tenders its warmest thanks to Bro. Sven Bengtsson, of Lund, Sweden, for his beautiful and valuable gift of a casket to contain the ashes of the body of H. P. B., a gift valuable, indeed, for the labour and skill lavished on it and for its artistic and intrinsic worth, but valuable chiefly for the love and reverence for our great Teacher, wrought into it from our Brother's heart.

The Chairman then announced the gift of an oil portrait of Colonel Olcott, painted by Mr. Archer of the Scottish Academy, and presented, to be hung in the Headquarters' Library, by General and Mrs. Gordon. The gift was received with warm thanks.

Some resolutions were then passed on matters of detail, and a fund was opened to cover the expenses of the Convention. The business part of the Convention was concluded by a resolution, proposed by Annie Besant, seconded by G. R. S. Mead, and carried unanimously:

Whereas, it is frequently asserted by those ignorant of the facts of the case that the T. S., or its leaders, seek to enforce certain beliefs on its members, or to establish a dogmatic interpretation of any of the philosophical propositions taught by H. P. Blavatsky as forming part of the Esoteric Philosophy:

Resolved: That the T. S., as such, has no creed, no formulated beliefs that should be enforced on its members, beyond those declared in its Three Objects, and that its members are free to accept or to reject any religious, philosophic, or scientific propositions, without any challenge of their good standing as members of the T. S.

The Convention then settled down to listen to speeches from delegates. Bro. Brodie-Innes spoke on "The Relation of Modern Science to Theosophy," and Bro. Kingsland on "Theosophy as applied to Modern Science." Bro. Sturdy read a paper on "Eastern Yoga as suited to Western Thought," and Bro. Mead spoke on "A Sentence to be remembered," taken from a MASTER'S letter, "The instruments are few, more reason for them to be perfect." Then Bro. Xifré read a paper on "The Theosophical Outlook in Spain," and Bro. Vescop on the "Education of Children."

The hands of the clock were creeping onwards to the adjournment hour, so Herbert Burrows rose to move an expression of confidence and trust in the future President of the T. S., and in a most eloquent and effective address voiced the feeling of love and trust which animated the members of the European Section towards their newly

ected chief. Annie Besant seconded, and loud and prolonged cheers spoke the mind of the listeners when she put the vote. The Chairman's closing address, thoughtful and weighty, brought the sitting to a most satisfactory close.

The last meeting of the Convention was held at Prince's Hall, Piccadilly, filled with an interested and sympathetic audience, gathered from the general public. The large platform was crowded with delegates and well-known supporters of the movement, and the meeting was a thorough success. The President-Elect gave the opening address, and was followed by Bro. G. R. S. Mead. Then came Count Leiningen, a delegate from Austria. Bro. Herbert Burrows followed, and the meeting was closed by Annie Besant. And so came to an end the Second Annual Convention of the Theosophical Society in Europe, a Convention filled with promise for the future, and animated with devotion to the MASTERS' Cause, the Cause of Humanity.

[The full Report of the Convention is being printed, and contains all the reports sent in by Lodges, etc. It also contains summaries of the principal speeches delivered during the business sittings. A shorthand report of the speeches at Prince's Hall was taken, and these will be issued as a T. P. S. pamphlet. Photographs of a Convention group, of the Dâgoba, of H. P. B.'s room, and of the Secretary's office with the three Secretaries, have been taken, and are on sale at the Theosophical Publishing Society, 7, Duke Street, at 4s. each.]



Theosophical Activities.

INDIAN SECTION.

Charters have been granted to three new Branches, one at Nasik, under the presidency of Mr. D. R. Farkhadkari; another at Dehra Dun, under the presidency of Babu Baldeosing, and the third at Nilphamari under the presidency of Babu Umathaguoshal. The formation of the first two Branches is due, to a great extent, to the General Secretary's recent visit.

The Meerut Branch has started, since January, 1892, an Urdu monthly pamphlet, called the *Amrita Kaghunt*—or Draught of Immortality. Its aim is to fulfil the objects of the T. S., and its columns comprehend all Theosophical subjects. On White Lotus Day the members decided to give Rs. 5 in help of an orphanage in H. P. B.'s name.

The Bezwada Branch commemorated White Lotus Day by a distribution of rice among two hundred poor people.

The Bankura Branch is willing to undertake the translation of Sanskrit and vernacular works into English.

The Allahabad Branch are taking steps to collect subscriptions for a Theosophical Hall for Allahabad, which may serve also for the location of the Headquarters of the contemplated N.W.P. and Oudh Section. Upwards of Rs. 600 have been already subscribed.

The *Key to Theosophy* has been translated into Urdu by Bro. S. E. Biswas, the energetic Vice-President of the Ludhiana Theosophical Society. The price of the book will be eight annas only, and it can be obtained from the Ludhiana T. S., Punjab.

The above items of news are taken from the Supplement of the *Theosophist*.

INDIAN LETTER.

GULISTAN, OOTACAMUND,

July 12th, 1892.

We are all rejoicing here at the advent of the long and anxiously expected monsoon, on which so much depended. I hear that now all anxiety is over, the rains in the Madras Presidency having been plentiful. Judging from the rain we have had up here it is certain that a very considerable amount must have been enjoyed down below. Ooty during the monsoon time is entirely enveloped in clouds and the sun is quite a stranger to us.

I have before me the third number of the *Journal of the Mahâbodhi Society*, which will, no doubt, reach you by this mail. The present issue is a really excellent one, and we are all of us pleased that Dharmapâla should have succeeded so well. The number contains an illustration representing the Mahâ-Bodhi Temple at Buddha-Gayâ.

Miss F. H. Müller is still at Darjeeling, though I understand she will probably depart westward at the end of the month.

This afternoon I had the pleasure of a long chat with the head of the Forest Department here, and he gave me many interesting particulars about the mountain tribes, the Todas and Currumbers, whom I casually mentioned in a previous letter. The origin of the Todas seems entirely lost in obscurity, and various hypotheses have been offered. My friend inclines to the belief that they originally came from the Malabar coast, basing this on the fact that their clear-cut features and handsome faces bear some resemblance to the east coast inhabitants. The puzzle, however, lies in their language, which bears no resemblance to Malayâlam, even in the slightest degree. Assuming that this strange people originally came from the plains, we must suppose that war drove them up here with their families and cattle. Among some other hypotheses I may mention one which suggests that the Todas are of Greek origin, their ancestors having come over with Alexander. Another wild theory asks us to believe that they are the descendants of the lost ten tribes! As the pig is to the Irishman, so is the buffalo to the Toda. The female buffaloes are considered sacred, but the males are killed without any scruple for food and at funeral feasts, etc. The Todas have a tradition concerning the origin of the first buffalo. In answer to a prayer for some means of livelihood, their god caused a herd of buffaloes to rise suddenly out of the ground. A rush-covered plot of land is still shown where the earth gave birth to the original buffaloes. There are now about seven hundred Todas in existence scattered about over the Nilgiris. They have their own places of worship, but of late they and the Currumbers have taken to visiting and worshipping at Hindû shrines. The missionaries find them hopeless as far as conversion is concerned. The Toda, who appears to be a wide-awake individual, says he has no objection to the missionaries educating his children, but he strongly resents any attempt to teach them a new form of religion.

Speaking of missionaries reminds me of a perfectly well attested story of the misplaced enthusiasm of a newly-imported missionary, which was related to me by an Anglo-Indian official some time back. I give it here without any feeling of hostility or sectarian bias, simply to show how hot-headed young missionaries may get themselves into trouble by misdirected earnestness.

A certain young missionary, fresh from home, arrived in the Telugu districts full of religious enthusiasm, and partially filled with a smattering of Telugu, which language he had been studying at home and on the way out. He was posted to C—, a place of some importance, and on the day after his arrival he arose early to begin his seed-sowing.

He mounted his pony and rode to a village some five miles out. Just outside the village he came upon a large group of those brilliantly painted animals (elephants, horses, etc.), so familiar to the eyes of dwellers in India. He had seen his first idols, and his spirit rose to the occasion! In broken Telugu, he asked some children who were standing by, what the strange-looking animals were, and the young offspring of India replied that they were village gods. Whereupon the apostle of Western religion harangued the children, as far as his limited vocabulary allowed, pointing out to them the wickedness of "bowing down to wood and stone"! Some of the infants stayed to listen in wonderment to the early morning sermon, while the remainder ran off to fetch their sisters, their mothers, their cousins, and their aunts. Soon a large crowd had collected, who all listened attentively. Finally the missionary concluded his harangue by calling on the villagers to burn and destroy their false gods, and come into the true fold. The simple natives seemed impressed, and asked the young apostle if they had his permission to destroy the gods, to which he gave a fervent affirmative answer, rejoicing with exceeding joy that the villagers had been so easily won over. The work of destruction was soon accomplished, and a heap of broken fragments showed where the gods had formerly held sway. Leaving his blessing with them, the missionary rode off, promising to return ere long with a fresh instalment of the glad tidings of the Gospel. It being foreign mail day, on his return he immediately prepared a full and true account of the glorious conversion, which was duly posted to the parent society at home. A whole village converted before breakfast! Such a thing was almost unheard of! The day was passed in delicious reverie, and at night the missionary sought his couch with the pleasant feeling that he had opened his campaign most successfully.

Next morning as he was seated at breakfast, a Government peon entered, and with the customary salaams handed to him an official-looking document. To his amazement he found it to be a summons ordering him to appear before the district magistrate's court to answer a charge of having incited certain natives to destroy certain idols; the summons also contained a formidable allusion to the penal code. Ere long our hero found himself in the district court, with his newly-made converts arrayed as witnesses against him. The charge being read to him, he was asked what he had to say in answer to it. In vigorous and self-confident tones he related how his words had converted the villagers, and how at his request they had destroyed their idols, going as far as to insinuate that in his opinion the magistrate was interfering and hindering the Lord's work. The magistrate heard him quietly, and then in stern tones stated the real facts of the case. The idols belonged, not to the "converts," but to the neighbouring village. Between these two villages there was a deadly feud, and hence the eagerness and enthusiasm shown by the supposed converts in destroying the gods. They had taken the precaution of obtaining the missionary's orders to undertake the work of destruction, and hence felt, as the sequence of events proved, that they had an excellent opportunity of paying off old scores without risk to themselves. The missionary was fined Rs. — and costs, and had to furnish a new set of gods at his own expense!

S. V. E.

OUR CEYLON LETTER.

July, 1892.

There were grand doings here during the early part of last month, for the Theosophists and the Buddhists of Colombo were invited by Mrs. Higgins, the Principal of the Sangamitta Girls' School, to be

present at her school and welcome Her Highness the Maharanee of Cooch Behar and Mr. and Mrs. Ernest Scott, of London. The school was very prettily decorated with ferns and flowers, and at its entrance was erected an arch bearing the word "Welcome." Mr. and Mrs. Scott (Mrs. Scott is the daughter of Annie Besant) were expected here at daylight on Sunday the 5th inst., but their steamer did not come till the afternoon, when they were met by Mr. de Abrew, who brought them to the school just in time for the reception meeting at five o'clock. On the arrival of the Maharanee, accompanied by her brothers and sisters, Mrs. Higgins conducted Her Highness to the "seat of honour" on the dais, where Mr. and Mrs. Scott were also seated. A pleasant entertainment followed. At the close an album was presented to the Princess, and Mr. Ernest Scott spoke a few words. Pleased and satisfied they were with the work done at the Sangamitta Girls' School, under the able supervision of Mrs. Higgins. The "Jayamangala" was then sung, and the proceedings were brought to a close. A conversation followed, and the visitors thoroughly enjoyed the afternoon. Her Highness spent nearly three hours in the school, and she said that the happiest day she spent in Ceylon was that at the Sangamitta Girls' School, of which she has now become a patroness.

Mr. and Mrs. Scott remained as the guests of Mrs. Higgins during the steamer's stay of a few hours.

I have to record the arrival of a Scotch F.T.S. from Manchester, in the person of Mr. Macmillan. Our brother has come to Ceylon to enter the order of the Buddhist priesthood. The local papers had a para. about the affair, and it is now going round all the papers in India. Certainly the step Mr. Macmillan is going to take is unprecedented in the annals of the Buddhists of Ceylon, or elsewhere.

The strength of working Theosophists in Ceylon will soon be augmented by the addition of four members from America. These missionaries have already started, and are expected at Colombo during the early part of next month. They are Dr. W. A. English and his wife, also happily a doctor, with their daughter and another lady. They are coming on their own responsibility to work for the cause in Ceylon. With the help of these good people, Mrs. Higgins hopes to extend the sphere of work considerably. A nursing class and a medical class for women, in connection with the Sangamitta Girls' School, will be added to the Institution as soon as Mrs. English arrives. The native girls of Ceylon never dreamed of acquiring either a rudimentary knowledge of medicine or how to make themselves useful in the sick chamber, but before long these things will be an accomplished fact. The "Harbour Mission" is doing its work splendidly. It begs to thank the Countess Wachtmeister, of London, and Sister Gates and Brother Fullerton for *Siftings*, tracts, papers, and pamphlets, so kindly sent for the Mission.

SINHALA PUTRA.

EUROPEAN SECTION.

THE CONVENTION.

We give an account of the Proceedings of the Second Annual Convention of this Section elsewhere in our pages.

Favourable reports of the Convention and public meeting have appeared in all the leading newspapers in London and the provinces. A full account of the proceedings is now in the press, and will be sent to all English-reading members of the European Section.

Photographs of the Convention, the H. P. B. Casket, H. P. B.'s Room (interior and exterior), and the Office with the General and Assistant Secretaries, price 4s. each, and also a full report of the public speeches (*Theosophical Siftings*, Vol. V., No. 8), price 6d., may be obtained from the T. P. S., 7, Duke Street, Adelphi, W.C.

THE CONVENTION FUND.

A Fund for this purpose was opened at the Convention, and some £30 have been so far subscribed, as acknowledged in last *Vāhan*.

All are earnestly requested to subscribe to this Fund. Some £65 are required to cover the expenses of the hire of Prince's Hall, of advertising, of the marquee at Headquarters, the cost of printing the proceedings, which will be somewhat expensive, etc. This is a reduction of last year's expenditure by at least a half.

As our movement in Europe will advance on a much larger scale during the future twelve months, it is above all things necessary to keep the small balance in the General Fund ready for emergencies which are bound to occur. Much is proposed to be done, and every sixpence that Theosophists can spare should be reserved for expenditure on Theosophical work during the coming year.

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

THE OLCOTT TESTIMONIAL FUND.

A Fund for this purpose has been opened by a resolution of the late Convention, Funds for a similar purpose having already been opened in the Indian and American Sections. To quote from the official circular of the General Secretary to the Indian Section:

Colonel Olcott renounced the world in 1878 and threw himself with all he possessed into the Theosophical Society. Consequently, now, in his old age upon his retirement, he has no sure income save that coming from his magazine, *The Theosophist*. First and last, the Society has received in cash four-fifths of the entire earnings of that publication, including the profits on book sales, besides all private gifts to himself, such, for example, as the Rs. 2,500 from the late Maharajah of Kashmir. If the contributions from *The Theosophist* were withdrawn, the loss would be much felt by the already heavily strained resources of the Headquarters. Knowing this, it is the President's fixed determination, at whatever inconvenience to himself, to continue his generous monthly donation to the cause upon which his heart is so firmly set. This, however, will leave him an income so small that it would be a constant reproach to the Fellows of the Theosophical Society if they allowed him to stint himself, and so have to practise the closest economy in his declining years, when he would naturally need more comfort and kindly care.

But the duty of obviating this, by a token of gratitude and love, should not fall upon the few to perform; it should be a manifestation of the affection and respect in which he is held by the whole Society.

The sums already received are acknowledged in "Our Budget," and all subscriptions should be sent to the General Secretary's Office.

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

ENGLAND.

Blavatsky Lodge.—Our meetings have been very well attended during the last month, the yearly exodus from London having but little affected the attendance. Bro. Judge has been very warmly welcomed, and his thoughtful, weighty addresses on July 21st and 28th were listened to with deep interest and attention.

Brixton Lodge.—On July 22nd this Lodge had the pleasure of listening to a lecture by Bro. Judge, on *Lines of Theosophic Study*. Annie Besant also addressed the meeting, at the invitation of the Chairman, Bro. Coryn.

Adelphi Lodge.—This Lodge, now in full working order, has issued the following syllabus: Sept 5th, *Hermetic Philosophy*, P. W. Bullock; Sept. 12th, *Letters That Have Helped Me* (Selected Reading and Discussion); Sept. 19th, *Upanishads*, J. M. Watkins; Sept. 26th, *Letters That Have Helped Me*; Oct. 3rd, *Symbols*, F. J. Johnson; Oct. 10th, *Letters That Have Helped Me*; Oct. 17th, *Man's Relation to the Phenomenal World*, O. Murray; Oct. 24th, *The Light of Asia*, I.; Oct. 31st, *Mythology*, R. Machell; Nov. 7th, *The Light of Asia*, II.; Nov. 14th, *Astrology*, J. T.

Campbell; Nov. 21st, *The Song Celestial*; Nov. 28th, *Anomalies of the Hebrew View of the Constitution of Man*, Sapere Aude; Dec. 5th, *The New Gospel of Interpretation*, E. Maitland; Dec. 12th, *The Zodiac; its Symbology*, W. R. Old; Dec. 19th, *Theosophy or Socialism?* E. Hargrove.

R. E. SHAW, *Hon. Secretary.*

The Lodge meets every Monday evening at 8.30, at 7, Duke Street, Adelphi.

Birmingham Lodge.—On Sunday, 24th ult., under the auspices of the Birmingham Lodge, three lectures were delivered at the Birmingham and Midland Institute by Annie Besant and William Q. Judge. In the morning the subject was, *The Evolution of Man from the Animal to the Divine*, by Annie Besant; in the afternoon, *The Theosophic View of Death*, by Wm. Q. Judge; and in the evening, *Karma and Reincarnation*; the two speakers divided the time. The lectures were well-attended and were followed by brisk discussion. The newspaper reports indicate a far greater interest in our teachings than has previously been shown. The success of the lectures was such as to induce many persons to attend a meeting of the Lodge on the following Tuesday, the small lecture room being filled to overflowing. Walter R. Old lectured on the Theosophical Field of Work, and a reading from *An Outline of Theosophical Teachings* followed, the subject being thrown open for discussion. Many application forms were in requisition, and it is anticipated that the movement in Birmingham will receive a lively impetus from the useful lectures of Annie Besant and Bro. Wm. Q. Judge.

SYDNEY H. OLD, *Secretary.*

William Q. Judge and Annie Besant have lectured three times at Birmingham, three times at Liverpool, also at Dublin, Limerick and Cork. The press notices at Birmingham were exceptionally good.

SCOTLAND.

The Summer session of the Scottish Lodge closed with July. The bulk of the meetings have been occupied with the continuation of the work of the winter session, viz., tracing the connection between physical and occult science. A great deal of good, sound and useful work has been done in this line, which it is hoped will some day bear fruit beyond the bounds of the Scottish Lodge; the papers from time to time published in our *Transactions* will indicate the lines of our investigations, and as these are for the most part written by men of science, all eminent in their own lines, and written from a purely scientific standpoint, but with an openness of mind which, to say the least of it, is as rare as it is honourable in scientists, and free from those negations which have so long obstructed the progress of truth, and the course of discovery on scientific lines, they will it is believed eventually induce some other scientists to admit that there may be some things in heaven and earth not dreamed of in their philosophy, and that it may be possible even for a scientific man to learn something new, and further that all wisdom does not consist in denial. The Scottish Lodge, containing perhaps a larger percentage of professional men than any other Lodge in the United Kingdom, and appealing especially to men of science and intellect, aims at filling an admitted gap, and standing between the spiritual and the material learning, and pointing out that there is no antagonism between them, but that rightly understood each is the complement of the other, the material being the outward expression of the spiritual, and the spiritual the noumenon, so to speak, of the scientific phenomenon, just as occultism, the *scientia scientiarum*,

is the algebra whereof every other science is a particular arithmetical example. The last meetings of the Lodge have been taken up with the reading of an exceedingly able paper on the "Periodic Law of Atomic Weights" which was pointed out by Newlands in 1864, and since carried out and elaborated in much greater detail by Mendelejeff, Lothar Meyer, and others; the wonderful illustration this law affords of the general septenary principle is of course well known, and was noticed in the *Secret Doctrine*; since the publication of the *Secret Doctrine*, however, further discoveries have greatly extended the scope of the Periodic Law, and, as might be expected, have in every instance, so far as they have yet gone, amply confirmed the analogies drawn by H. P. B. The importance of Meyer's curve of atomic volumes can scarcely be over-estimated, and altogether the advance made since the first enunciation of the law by Newlands seems to justify the fact that it is now generally known by the name of its greatest exponent, Mendelejeff. The alternation of the large and small periods of Mendelejeff with all its important results, curiously omitted from Mrs. Cleather's admirable pamphlet on the "Septenary Nature of Consciousness," was fully discussed, and also its possible bearing on alchemic transmutation of metals. Notes of all this will in due time appear in our *Transactions*, the next number of which is to contain, *inter alia*, a remarkable paper on the Ether by a well-known and very learned scientist, and a physician's account of the physical processes of nerve and brain in a case of thought-transference. Next winter our work is to be specially devoted to the study of the Hermetic schools of philosophy and their relation to those more properly and exclusively called the Oriental.

IRELAND.

Belfast Centre.—F. J. Dick, of the Dublin Lodge, reports that a very good meeting took place on June 30th, in a room engaged for the purpose in Dougall Place, Belfast. A Reading Circle was constituted; and regular meetings are to be held once a month. The subject for the meeting on July 20th was the Wilkesbarre Letters. The Rev. H. W. Harrison of the same centre thankfully acknowledges the receipt of a parcel of valuable books from the Countess Wachtmeister. We hear that a really good start has been made at Belfast, and that there is every expectation of a Lodge being shortly established there.

HOLLAND AND BELGIUM.

Our Dutch Branch is now definitely incorporated by the Government under the title of "Nederlandsche Theosophische Vereeniging." The working staff have now moved to the new Headquarters, and all communications in future should be addressed to Amsteldyk, 34, Amsterdam. This is a solid foundation on which to rest the edifice of Theosophy in the Netherlands.

AMERICAN SECTION.

AMERICAN NOTES.

July 18th, 1892.

Dr. J. D. Buck has been in Washington, D.C., for a few days, attending the Homœopathic Convention. He has visited the Branch there, and has delivered several addresses on Theosophy. One was at Denison Hall on the *Secret Doctrine*, and was listened to by a large and appreciative audience.

Bro. Willis E. Brown is working on the staff of the *New Californian*, lately transferred to Los Angeles under the management of Miss

Off. Bro. Brown writes most encouragingly of the work in the West, and sends interesting accounts of the Los Angeles Branch work.

A conversazione is held on Monday evenings at 8.15 p.m. in the Headquarters' rooms, on the third floor here. Members and enquirers are invited. The first meeting was held on the 11th inst., and we rejoiced in an attendance of about thirty-five persons.

Bro. Jno. M. Pryse has just returned from a much-needed visit to the country, made for the purpose of recruiting his health. His seven days' sojourn in the Catskills' Mountains has re-charged him with Prâna, and enabled him to again take up his work with the unflagging industry which is so marked a characteristic of his Theosophic labours.

The *Secret Doctrine* class has an average attendance of about twenty-five persons. It is held on Wednesday evenings in the Headquarters' rooms here.

One of our most valuable Western Theosophists, Mrs. Georgiana S. Bowman, has left for awhile our earthly tabernacle. Mrs. Bowman was one of the steadiest and most efficient workers in the Aurora Branch to which she belonged. Her illness was so brief that she may be said to have died in the very midst of her labours. May she soon awake to continue them!

The Annie Besant T. S. of Fort Wayne, has established a Headquarters for the State of Indiana. This is the latest "activity" in the Headquarters' line, and its importance will soon be seen. A new feature consists in making the Library a public one.

A new Branch has been chartered in Cambridge, Mass. It is known as the Cambridge T. S.

Two Branches have been formed within the past month in the Canadian Territory; one, the Kshânti T. S., Victoria, British Columbia, was chartered on July 4th; the other, the Mount Royal T. S., Montreal, Canada, on July 11th. Both these Branches contain active germs of Theosophical energy. There are now three Branches in the Canadian Territory.

Allen Griffiths still continues his round of Theosophical touring. His lectures at Victoria, B.C., Seattle, Whatcome, W. T., Port Townsend, and Fair Haven, were all productive of immense interest in these cities. Theosophy fairly grows in this able lecturer's hands.

One of the famous Fox sisters (Mrs. Kate Fox Jencken) died at the beginning of this month in New York. The Fox sisters will be remembered as the first exhibiting mediums, and the present Spiritualistic movement may be said to date from their exhibitions at Rochester, N.Y., in 1849.

The Rev. John Joseph Nourri, D.D., LL.D., Archdeacon of Babylon and Jerusalem, etc., etc., has discovered the veritable Ark of Noah, says a San Francisco paper. This relic of the flood he found in his explorations in Armenia. The old craft is perched on one of the horns of Mount Ararat!

CLAUDE F. WRIGHT.

We place on record, with regret for the temporary loss of a useful worker, the passing beyond the veil of Georgina Bowman, the president of the Oakland Branch of the T. S. in America. She was only fifty-seven years of age, and was of much service to the cause she loved and which remains the poorer for her leaving. Her body was cremated at Los Angeles, and a touching and appropriate address was delivered at the crematorium by Marie E. Walsh, another devoted Theosophist.

AUSTRALIA.

Sydney Theosophical Society.—The first Annual Meeting of the Sydney Theosophical Society was held on the 18th and 25th May, when new bye-laws were passed, and an Executive of seven elected; then arrangements were made for meetings. Every first Wednesday in the month there will be a general meeting, to which friends and earnest enquirers are to be invited. Class meetings are to be held every Sunday night at 16, Bond Street, the headquarters of the Branch.

On Wednesday, 1st June, the first monthly meeting took place, when the President read "The T. S. and H. P. B.," to a small but attentive audience. The following Sunday a study of the *Key to Theosophy* was recommenced. A class, it is hoped, will soon be formed for the study of the *Secret Doctrine*.

Since the General Meeting only twelve names appear on the list as *sure* ones. The late President laid before the Annual Meeting a scheme quite foreign to the purpose of the T. S., on which an amendment was passed—"that H. P. Blavatsky's and similar writings be the principal study of this Branch." This action caused some to resign.

The Branch has a small Library, which will soon be put in order; and it is generally hoped the few earnest ones will not wait to see what others intend doing.

During the year the President ordered that no meetings of the Branch be held until he had received replies from Adyar to certain letters; so a few students met every Sunday evening at 16, Bond Street, and discussed matters, reading *Esoteric Buddhism*, *Theosophical Siftings*, articles from *Lucifer* and the *Theosophist*. For the last eight weeks before the Annual Meeting a study was made of Bro. Old's *What is Theosophy?*

E. W. MINCHIN.

THE Egyptians imagine that the soul is the subtle double of the man, which exactly reproduces the individual, with his colour, gesture and gait. When one of us is born into the world, his double, or to give it the native name, the *Ka*, enters it with him. Since this double is usually invisible, painters and sculptors seldom represent it; when they attempt to do so they depict it as the exact image of the being to which it is attached. The picture of Luxor in which Pharaoh Amenophis III has represented the history of his childhood, is a good example of the fashion in which it should be imagined. Amenophis is born, and his double is like himself an infant, whom nurses cherish with the same care; he grows, and his double grows with him. The double faithfully accompanies his prototype through all the vicissitudes of his earthly existence. After death it follows him to the tomb, and dwells there near the mummy, sometimes hidden in the funeral chamber, sometimes escaping outside, recognizable at night by a pale light, which has won for it the name of luminous, *Khu*.—*Life in Ancient Egypt*, Maspero.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIII, No. 10:—1. Old Diary Leaves, IV—H. S. Olcott. 2. The Wisdom of the Upanishads, I—Rama Prasad. 3. Death of Montoliu—H. S. O. 4. The Law of Karma from the Zoroastrian Standpoint—P. N. 5. A Vision of the Dawn—R. B. 6. Spiritualism in its relation to Theosophy (*concluded*)—E. Kislingbury. 7. The Gâyatri—S. E. Gopalachari. 8. A Striking Test—R. M. 9. Adhyâtma-Upanishad of the Shukla-Yajur-Veda—Two Members of the Kumbakonam T. S. 10. Unseen Adept Helpers—Asclepios. 11. A Translation of the Sânkhya-Tattva-Kaumudî of Vachaspati Mishra (*continued*), Kârikâs XIX to XXVII—G. J. 12. Reviews. 13. Correspondence. 14. Supplement.

1. Full of interesting incident as usual; the Colonel breaks into a dissertation on so-called "rain-making" phenomena. 2. The commencement of an important series of articles. Rama Prasad first devotes his attention to the *Kâthopanishad*, discussing its terminology and septenary system, and strongly insisting on the point that not only are the same words used in markedly different senses in different systems and in different Upanishads, but even by the various Rishtis in the same Upanishad. 4. A good and capable paper with quotations from the original texts. The identity of Zoroastrianism with the main tenets of the great world-religions is conclusively proved, and we can cordially recommend it to all Theosophic students. 5. A symbolical vision well worth perusal. 7. A painstaking and scholarly, but difficult article, interesting only to students. We are interested to see what version our brother will give finally of the Gâyatri, the most sacred prayer of the Brâhmans. 9. One of the Upa or Minor Upanishads; interesting but not of great importance. 10. A moderate paper, too short for the subject.

THE PATH (*New York*).

Vol. VII, No. 4:—1. How she must Laugh—Editor. 2. Yoga: The Science of the Soul (*continued*)—G. R. S. Mead. 3. Illusions of Clairvoyance—M. More. 4. The Sphere of Inanimate Objects—Thomas E. Karr. 5. Hindû Deities and their Worship: from a Hindû point of View—K. P. Mukherji. 6. Evolution—Editor. 7. A Catechism of Brâhmanism (*continued*). 7. "She being Dead, yet Speaketh": Extracts from Private Letters of H. P. B. (*continued*). 8. Correspondence. 9. Literary Notes. 10. Mirror of the Movement. 11. Notices.

1. A bantering notice on the lucubrations of the mediums who now claim to receive messages from H. P. B. 3. A moderate paper on an oft-told tale. 4. A good paper on psychometry with some scientifically recorded experiments. The writer comes to the conclusion that:

Material objects do *not* hold their individual spheres, but merely reflect the spheres of such organic structures whose aura they, so to say, imbibe by intimate and prolonged proximity.

5. Brother Kali Prasanna is as interesting as usual: he has learnt the art of cramming a host of information into a short compass. 6. In this paper there seems to be a confusion between the term "Race" and what H. P. B. calls a "Class" of monads in the *Secret Doctrine*. 7. An interesting passage is quoted from the Shâstras, but with that lamentable want of accuracy so common in the East, no reference is given. It is, however, from Manu, and runs as follows:

Giving no pain to any creature, let him collect virtue by degrees for the sake of acquiring compassion for the next world, as the white ant by degrees builds her nest. For in his passage to the next world neither his father, nor his mother, nor his wife, nor his son, nor his kinsman will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives the reward of his good, and single the punishment for his evil deeds. When he leaves his corpse like a lump of clay in the ground, his

kindred retire with averted faces; but his virtue accompanieth his soul. Continually therefore by degrees let him collect virtue for his guide, and he will traverse a gloom now hard to be traversed.

7. Most valuable extracts which will do more to show the true character of H. P. B. than a thousand articles even by those who knew her best.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 22-25:—1. Mesmerism (Reprint)—W. Q. Judge. 2. Mahinda College. 3. Hintatigala Ganitaya: the Renowned Astrologer of Ceylon. 4. The Resurrection—E. H. Seppings. 5. Parayanavagga (from the Sûta Nipâta)—Tr. by D. J. S. 6. A Trip to Gallangolle, Lankatilaka and Gadaladeniya Vihâras of Udunuwara in Kandy—T. B. Pohath Kehelpannala. 7. The Mahâ-Bodhi Society. 8. Visit of the Maharani of Cooch Behar to the Sangamitta Girls' School. 9. Reigns of Terror, Christian and Anti-Christian (Reprint)—Charles Bradlaugh. 10. Prince Nanda (from Buddhaghosha's Atthakathâ on the Dhammapada)—W. F. Gunawardana.

3. Memo interesting to astrologers: "painting and dancing are the invariable accompaniments of an expert astrologer." The paintings on the walls of Buddhist temples are mostly executed by astrologers! Vitruvius Pollio tells us that a knowledge of astrology was necessary for the architect, but to be told that an astrologer is necessary for the adorning of architecture is *un peu trop fort*. 5 and 10. It is to be regretted that so much space is given in the *Buddhist* to birth stories and legends, and that only on the rarest occasions are the higher teachings of Gautama translated or expounded. The legendary aspect of all religions lends itself easily to polemical criticism, and as the *Buddhist* is "in the field," it should remember that the criticism it uses so freely can be as easily turned against itself.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 5:—1. Rapport du Secrétaire du Siège Français. 2. L'Homme: Linga Sharira (*Suite*)—Dr. X. 3. La Pensée—Guymiot. 4. Introduction à l'Étude de La Doctrine Secrète: Troisième Logos (*Suite*)—Un Disciple. 5. Lettres qui m'ont Aidé (Traduction).

6. Études de Diététique Théosophique: Végétarisme Pratique (*Suite*)—Le Docteur Bonnejoy (du Vexin). 7. Tribune Théosophique: L'Électricité au Point de Vue Occulte. 8. Échos du Monde Théosophique. 9. Échos du Monde Scientifique.

2. A most careful paper; it deserves translation. 3. Clear and useful. 4. Excellent as usual. 6. An article of an enthusiast. 7. Among other answers J. H. Connelly's article in the June *Path* is translated.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 7:—1. Theosophy and the Hebrew Scriptures. 2. The World's Crucified Saviours (Reprint)—Dr. Jerome A. Anderson.

1. Written by a clergyman of the Church: a good paper showing that the mystical interpretation of the Hebrew Scriptures is the only possible one. 2. From the *New Californian*, already noticed in our June number.

THE VĀHAN (*London*).

Vol. II, No. 1. Questions LXVII—LXXIV:—As to the relation of the teaching of the Esoteric Science to Phrenology there is a clash of opinion; anthropological, mystical and astrological students of Theosophy are at loggerheads. We lean to the mystical and anthropological view, which dubs the theories of phrenology a "crude and unmethodized guess at truth bearing but little relation to the profound and traditional wisdom accepted and revered from the earliest ages." Asceticism, the time period of the Fifth Race, will-power, sex, and other interesting subjects are also treated of. We are glad to notice that the answers on the question of sex keep the physical side of the question well in the background.

THE THEOSOPHICAL FORUM (*New York*).

Nos. 36 and 37. Questions CLXXIX—CLXXXV:—No. 36 deals entirely with the question of sex in reincarnation. W. Q. Judge's answer is the soundest, and should be read by all those who are interested in the matter. C. F. Wright makes the extraordinary statement that in Occultism teacher and pupil were called "husband

and wife," which he exemplifies by a reference to Solomon's three hundred wives and seven hundred concubines. No authority is given, and we doubt whether any can be found, for such a sweeping assertion. Solomon's three hundred and seven hundred spouses are the three and seven Sephiroth respectively, his Shaktis (powers, principles, etc.), as they are called in Hindû mysticism. No. 37 deals with Imagination, Theosophy and the Poor, Suicide, Previous Theosophical Movements, and the Apparently Contradictory Views on Reincarnation, as set forth in *Isis Unveiled* and the *Secret Doctrine*. The latter question is well summarized in the Editor's answer, who specifically refers to all H. P. B. has written on the subject. The important point is that the statements made in *Isis* referred to the Personal Ego, the teaching as to the Higher Ego in incarnation not being elaborated until subsequently.

PAUSES (Bombay).

No. 11:—1. An Epitome of Madame Blavatsky's *Key to Theosophy*—D. 2. Thoughts on Theosophy—R. W. N. 3. Sanātana Dharma—Manmohandas Dayaldas. 4. A Bewitched Life (Reprint, *Lucifer*). 5. In Defence of Theosophy (Reprint). 6. Mediums and Yogees (Reprint, *The Theosophist*). 7. Sufism or Mahomedan Mysticism (Reprint, *The Theosophist*) 8. "She being Dead, yet Speaketh" (Reprint, *Path*).

3. An interesting paper on the Sanātana Dharma or Eternal Wisdom-Religion. To quote from the writer:

It is said by Veda Vyāsa in the *Mahābhārata* that universal love included in it love of all animated beings, and this love, termed Sambhāva (Universal Brotherhood), is the highest religion.

The ten principles of the Sanātana Dharma are:

1. Dhriti—Patience and Perseverance.
2. Kshamā—Forgiveness.
3. Damā—Endurance, bodily as well as mental.
4. Asteyam—Abstinence from all unlawful gain.
5. Shaucham—Purity of Mind and Body.
6. Indriya Nigraha—Control over the senses.
7. Dhih—Buddhi or reason.
8. Vidyā—Knowledge.
9. Satyam—Truth.
10. Akrodha—Control over anger.

THEOSOPHIA (Amsterdam).

No. 3:—1. Thoughts are Things. 2. The *Key to Theosophy* (Translation). 3.

What is our Law? 4. Epitome of Theosophical Teachings (Translation). 5. On the Watch-Tower (Translation). 6. Light on the Path (Translation). 7. Glossary of Theosophical Terms. 8. Activities.

JOURNAL OF THE MAHĀ BODHI SOCIETY (Calcutta).

No. 3:—1. The Sacred Buddhist Shrines of India. 2. Establishment of the Reign of Universal Law. 3. The Characteristics of a Bhikshu. 4. The Vishuddhi Mārga. 5. The Buddha Avatār. 6. Notes and News. 7. Siam. 8. Selections. 9. The Imitation of Buddha.

The first page is adorned with a picture of the magnificent Mahā Bodhi Temple at Buddha Gayā. 2. An interesting paper. 4. To be read by those who are interested in the "H. P. B. Memorial Fund." The writer says:

It requires great energy, patience, and scholarship to translate the work, and it would be a failure unless the Western scholars are helped in the interpretation of the Sthaviravāda School. The great commentator Dharmapāla of Badhira Tirtha wrote an elaborate commentary thereon called the *Paramartha Manjusā*, which must be studied to properly comprehend the abstruse teachings of the *Vishuddhi Mārga*. Let the Western scholars take note that mere philological study of the Pāli texts is *per se* insufficient to correctly interpret the teachings of the Dharma.

6. There seems no doubt of the growing activity of Buddhism during the past ten years:

The wave of Buddhist revival which commenced ten years ago in Ceylon has extended to the confines of Siberia on the North and Japan in the East. Colonel Olcott's *Buddhist Catechism*, which was first published in Sinhalese in that island in 1880, has since been translated into twenty languages. The Russian translation thereof is used by the Russian Buddhists of Siberia.

THE SANMĀRGA-BODHINĪ (Bellary: Anglo-Telugu).

Vol. II, Nos. 23-26:—To be noticed: 1. Caste. 2. Commandments of the Vedic Āryan Religion. 3. India and Christianity. In the Telugu part there are a number of articles on Theosophical subjects.

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

Vol. I, Nos. 7 and 8:—1. Theosophy: Brief Extracts from the *Key*. 2. Man Rewards and Punishes Himself. 3. What Theosophy Teaches and Proves. 4. What

is being done by the Pacific Coast Lecturer. 5. Objects of the Theosophical Society. 6. Theosophical News. 7. Bear in Mind. 8. Karma and Reincarnation. 9. Man's Dual Nature. 10. The Blavatsky Anniversary. 11. A Touching Memorial. 12. To Establish a Blavatsky Fund. 13. What Experience Teaches. 14. The A.B.C. of Theosophy. 15. Theosophic Maxims. 16. Some Thoughts on Brotherhood. 17. Theosophic News. 18. In Two Months. 19. Dogmatic Dogmatizers.

This is a go-ahead paper, thoroughly American in its style. 14. A reprint of Mr. H. Snowdon Ward's pamphlet.

THE GUL AFSHÂN (*Bombay: Anglo-Gujerâti*).

Vol. XIV, No. 9:—1. Our Virtue (metrical translation from Manu). 2. The Progress of Theosophy. 3. A Poet from the Standpoint of Theosophy. 4. Idolatry (from the *Vâhan*). The rest of the articles are in Gujerâti.

The *Gul Afshân* is a monthly journal of Science and Literature, advocating the Causes of Theosophy, Vegetarianism, Temperance and Humanity. The following saying of Mohammed is worth remembering:

When a man dies, men enquire what he has left behind him; angels enquire what he has sent before him.

NOTES AND QUERIES (*Manchester N.H., U.S.A.*)

Vol. X, No. 1:—Contains a reprint of the article on "Mahâtmas and Chelas" from *Five Years of Theosophy*, also some interesting information on the ethnological status of the negro, on "counting out rhymes" used by children, in connection with divination, with many strange mathematical problems.

CHRISTIANITY, FREEMASONRY AND EASTERN PHILOSOPHY

(*Lakefield, Ont., Canada*).

This is a very capable pamphlet addressed to Freemasons by Sparham Shel-drake, P.M., etc. It deals largely with Theosophy in a most appreciative manner and shows clearly the light that Eastern Philosophy throws on Freemasonry and Christianity.

We are compelled to leave unnoticed several of our Theosophical periodicals, for the simple reason that copies of them have not been sent us; for instance we have not received the *Prashnottara* for four months.

"ACROSS THE PLAINS," BY R. L. STEVENSON.—In a "Chapter on Dreams," the author speaks of his "Little People" or "Brownies," who "do one-half my work for me while I am fast asleep . . . so that, by that account, the whole of my published fiction should be the single-handed product of some Brownie, some Familiar, some unseen collaborator, whom I keep locked in a back garret, while I get all the praise and he but a share (which I cannot prevent him getting) of the pudding. . . . I dress the whole in the best words and sentences that I can find and make." He gives as an instance the *Strange Case of Dr. Jekyll and Mr. Hyde*, and says, "I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being, which must at times come in upon and overwhelm the mind of every thinking creature. . . . For two days I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies. . . . All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary." In the story of Olalla, "the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given me in bulk and detail as I have tried to write them." He winds up by saying, "My Brownies . . . have no prejudice against the supernatural."—Pp. 248-252.

Our Budget.

OLCOTT TESTIMONIAL FUND.

	£	s.	d.
Already acknowledged - - - -	63	7	0
J. M. - - - - -	0	10	0
Lord Pollington - - - - -	1	1	0
S. Green - - - - -	0	10	0
M. - - - - -	0	10	0
W. L. L. - - - - -	2	10	0
	£68	8	0

E. T. STURDY.

SANGAMITTA GIRLS' SCHOOL FUND.

	£	s.	d.
W. L. L. - - - - -	2	10	0
Julius Homan - - - - -	1	0	0
	£3	10	0

E. KISLINGBURY.

CRÈCHE.

	£	s.	d.
Mrs. Crossley - - - - -	12	0	0
Mrs. Bruce - - - - -	0	10	0
T. P. O'Connor, M.P. - - - - -	1	0	0
Sale of Clothing - - - - -	2	5	8
Donation Box - - - - -	0	6	6
Mothers' Pence - - - - -	0	15	7
	£16	17	9

E. KISLINGBURY.

BOW CLUB.

	£	s.	d.
Anon - - - - -	1	0	0
Anon - - - - -	0	9	0
From Bazaar - - - - -	25	0	0
M. B. - - - - -	2	0	0
A Friend - - - - -	8	0	0
	£36	9	0

ANNIE BESANT.

ERRATUM.

In July number, p. 396, l. 27, for Antaryanû read Antaryâmi.

EDITORIAL NOTICES.

In the forthcoming number of LUCIFER, the first number of Volume XI, Annie Besant will begin a series of articles, entitled, "Death—and After."

In the volume of stories entitled "Nightmare Tales," there is a fragment "From the Polar Lands." This fragment was all that was among H. P. B.'s MSS.; it appears, however, that it was the commencement of a translation by her of a story written by her sister, M^{me}. Jelihovsky, and this lady is good enough to say that the complete translation shall be sent for publication in LUCIFER. She is publishing a volume of mystic stories, among which "From the Polar Lands" will appear, but she does not mind its being printed separately as a translation in LUCIFER, and the name of Vera Jelihovsky will not be new to our readers.