

Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces, whether in Heaven or on Earth*. The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator† of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man". The same writer broadly sums up Magism in this wise:—

"The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell*

* The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

† *Vendidad*, trans. by J. Darmsteter. "Introduction" p. lvi.

will be destroyed, men will *rise from the dead*, and everlasting happiness will reign over all the world."

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans, as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies", can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone*, being the divine, and therefore the immortal and eternal symbol of "Boundless Time", is the secure refuge, the spiritual haven of man. And as Time is two-fold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms, including itself, the seven Ameshâspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking *personality*, the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshâspends themselves†, are almost powerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins‡. Fiends of evil, their presence radiates and fills the world with

* Ahura Mazda stands here no longer as the supreme One God of eternal *Good* and *Light*, but as its own Ray, the divine EGO which informs man—under whatever name.

† The gods of light, the "immortal seven", of whom Ahura Mazda is the seventh. They are deified abstractions.

‡ Or *devils*.

moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name* or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant (Sosiash), and the latter will conquer Angra Mainyu. Sosiash is the prototype of "the faithful and the true" of the *Revelation*, and the same as Vishnu in the *Kalki-avatar*. Both are expected to appear as the *Saviour of the World, seated on a white horse* and followed by a host of spirits or genii, mounted likewise on milk-white steeds†. And then, *men will arise from the dead* and immortality come.‡

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the man*; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise* "from the dead". By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and

* In verse 16th of *Yast XIX*, we read: "I invoke the glory of the Amesháspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda". As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name; *i.e.*, one of the seven *hidden* names, the initials of which compose the *mystery name* of the Septenary Host, viewed as one.

† *Nork* ii. 176. Compare *Rev.* xix., 11-14, "I saw heaven opened, and behold, a white horse, and he that sat upon him . . . and the armies followed him upon white horses".

‡ *Yast XIX*. 89 *et seq.*

in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent", is not so easily reduced. Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds", and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy", said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

“Let it be the King of Birds”, quoth the Dark One, “and let man *worship him and act after his fashion.*”

From that day “Melek Taus” (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some* and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman’s productions, notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will o’ the wisp of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added

* The Yezidis, or “Devil Worshipers”, some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-)wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, miniuizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress,

indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all—STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi, Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World", as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognise in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of

all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own*.



THE man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will scarcely learn it out of books.

THERE is in the curious and kindly operation of animal instincts something which, whosoever studies and does not believe in God, will not be aided by Moses and the prophets. In these instincts I perceive what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of His endless love, and has intimated, even in the brute, as a germ, those qualities which blossom to perfection in the noblest forms of man.

THERE is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously, when nature speaks to the soul, and the soul speaks to nature face to face.

THE contemplation of the architecture of the universe in the infinitely great and the infinitely little of which it is composed, leads us inevitably to the conclusion that at the bottom of the whole an *idea* lies, according to which God in nature and nature in God from eternity to eternity works and shapes forth all things. Observation and reflection bring us continually nearer to these mysteries.

TRUTH is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

PLATO is not so much a citizen of this world, as a blessed spirit, whom it has pleased for a certain period to make his lodgment here he communicates to us, in a kindly way, the fundamental truths which he has brought with him from another sphere. . . . His tendency is always upwards, possessed constantly with a longing to return to his divine home. Every word that he utters has reference to a totality of the good, the beautiful, and the true, the growth of which in every human breast it is his grand object to promote.

“MAN must always in some sense cling to the belief that the unknowable is knowable, otherwise speculation would cease.

“THE universal and the particular are one. The particular is the universal seen under special conditions.”

“At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates hemlock for his supper; the age that burnt Huss. The age is always the same.”

GOETHE.

Is Theosophy Pantheism ?

II. THE ETERNAL (*continued*).

IN this descent of Consciousness from Atma-Vidya to Avidya, the latter being Mahamaya, followed—after an incalculably enormous interval of time, where activities enter into full play, constituting (subjectively) *Maya*, which is differentiated Avidya—followed, I say, by a return from Nescience to Superlative Wisdom, involving new experiences (resultant of the period), the constant illusion of, more or less, centralized Consciousness—constant, albeit differing in degree—is that there are *two* mysterious forces at work—two Unknowables—one manifesting in the deeper recesses and processes of Mind, the other through its grosser faculties in relation to Body. This, though discussed in many and different ways, underlies every doctrine of Ditheism, Magianism, Manichæism, or Two principles. It is no less an illusion, and on a much vaster scale, than that which possessed Mankind prior to the *re-discovery* of the laws governing the Solar System, and which still obtains among the unlettered, and *is still expressed* among the lettered, in common parlance, respecting our Luminary, which “goes down”, “rises”, etc. Aye, there *are* two principles, but they are in the Modes, and *Knowable*, as others are. Yet, there is no such thing as an “Evil Principle”. Evil is not an *ens per se*, but *per accidens*, the origin of which is the *perturbation of principles*, a perturbation caused by the correlated *consciousness*, not by that which gives it form, Matter. (*Non est in rebus vitium, sed in ipso animo*, SENECA, Ep. 17. See also ARISTOT., *Metaph.*, VIII, 9 § 3.) Principles have their respective laws, and consequently Mind correlated therewith; and evil comes from an *undue interaction of principles*, which means a *descent* of Mind from the plane that, *for the time being*, constitutes its lawful *esse*.

The three Modes of Force correspond, in another dress, to what Indian Philosophers term *Satwa*, *Raja*, and *Tama*. But the presentation of these “qualities” or “properties”, as they are called, varies according to the particular School.

It should be well understood that when I say the Modes of Force are *indestructible*, this refers to their *essential* powers, not to their *formal* powers. The latter *end* with every cosmic period, whilst the *Forces* (not such as we know of, or can imagine,) subsist (as unmanifested resistance, pending equilibrium) for manifestations at the next period, of *forms* differently characterised from those of the past, and resulting from the last experiences (whence originate the Archetypes), signifying a progress for *Consciousness*; whereas Force neither recedes nor advances in its limits—that is, taking its

two states (unmanifested *resistance* and manifested *activities*) as a whole. PROGRESS is only such in the light of Time. Pure consciousness is merely its *power*, not its *actuality*. Hence pure consciousness does not progress, *as such*. Wherein, then, lies progress? In FORM, which holds so important a share in Aristotle's metaphysical speculations. Progress is an illusion; it is *Maya*. Progress has no meaning beyond its relation to a period of Time. *Matter* being the result of Forces, its *forms* are the result of Will, or Consciousness vehicled by Matter. Both Matter, as such (save a vestige), and the Forms it may have assumed during a cosmic period, come to a termination with this. At the following period, Matter is developed again, under new types. Progress is in *Variety*, not in *degrees of Knowledge*, when one cosmic period is compared to another. But if a cosmic period is contemplated in itself, then the *real* progress is in *Knowledge*. Is this pessimism? I think not.

In conclusion. If the *whole* of the Universe were once reduced to a non-modal state, this would put an end to the Changeable for ever. The Forces being thus totally dead-locked, as it were, their formal powers (pure consciousness) would be lost, for the want of an *alterant cause*, seeing that the Unchangeable is none such (for a negative affirmation is allowable). An alterant cause—be the circumstances what they may—is only to be found in a *modal state*. Its indestructibility is in its own law; but *this is so*, because there is a higher law which cannot be accounted for by Reason, but only postulated.

I close this section with a text or two from Theosophical works in support of its main doctrine. We read in the *Isa Upanishad* (sloka 5) of the YAJUR VEDA: "It moves, It moves not; It is far, It is near; It is in all, It is out of all". (I translate from Pauthier's French translation.) What can this apply to, if not to that which, having in itself no relation to things, signifies some unutterable relation of things to it?

Says Kreeshna: "But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja* and *Tama*, although they proceed from me: yet they are in me. The whole of this world being bewildered by the influence of these threefold qualities, knoweth not that I am distinct from these and without decline" (BHAGWAT GITA, Lec. 7). The words, "they proceed from me . . . they are in me" should not be taken literally, confronted as they are with the others: "I am not in those natures", and especially the concluding sentence: "I am distinct from these and *without decline*". To be "without decline" is tantamount to the Changeless. Kreeshna is made to say (in other places) some things that do not agree with this, but they are evidently allegorical.

Madame Blavatsky, after speaking of the "Great Breath", or "Breath of the One Existence", which *never ceases* (pages 14 and 55, vol. I of *The Secret Doctrine*), adds, at pag. 55: "But the 'Breath of the One Existence' does not, all the same, apply to the *One Causeless Cause* or the 'All Be-ness'

(in contradistinction to the All-Being, which is Brahmā, or the Universe).” This *One Causeless Cause* is precisely the idea underlying what I have styled the Eternal or Unchangeable; and with such an explicit affirmation from the first authority in Europe, regarding matters esoteric, it would add no weight to my argument if I cited other writers, who, moreover, are sometimes open to a certain vagueness which leads to doubt as to what is really meant.

III.—THE FIRST CAUSE.

Force is not an entity *per se*, but the synthesis of *three* Modes, in which are all principles, actual or potential. Modes are the reality, “Force” the cumulative symbol of the three inseparables. For instance, Mode 1 = force x , Mode 2 = force y , Mode 3 = force z ; while $x + y + z = \text{Force}$. Each is subject to its own law, involved in the general law.* These laws do not vary essentially, but they do formally. The tendency of each Mode is discoverable, despite of the changes it undergoes in the complicated web-work of Evolution. Whether we consider the starting-point of a cosmic period, its terminal point, or any of its intervening cycles (of which our actuality is one), any manifestation, whatever it be, every element in its *simplest* form (a depth to which Science has not yet reached), each and all, is equal to $x + y + z$, in combinations of degree differing *ad infinitum*. Except during the opening and closing cycles (where mediumship is only partial, and obeys another, or rather the unmodified, law), one pole of Will is in *one* or *two* Modes, while the other is in *two* or *one*; that is, a *medium* is indispensable between the two poles. At the two extremes of the period, the Modes—saving only a vestige of activity—are in *threefold* equilibrium. This is the culminating point. The first phase, or first *major* cycle of the cosmic cycle, ends with the dissolution of that equilibrium. During the following cycles, all equilibriums are *twofold*—one Mode against two, or *vice versa*—till, at the opening of the last phase, or seventh major cycle, the Modes begin once more to fall into the state of reciprocal equipollency, the culmination of which marks the end of a universe, and commencement of its successor.†

* No one, I trust, will suppose that I mean to intimate that any force operating in the physical world, can give the slightest clue to the nature of Modes in the earlier phases of Evolution, although deriving therefrom. Consciousness was their dominant power, until, not overwhelmed, but vastly modified by physical matter, the development of which was their own work.

† The law is simple, though on account of side-issues, its showing is complex. I have tabulated the processes down to the physical state, through 24½ *cosmical* stages (sub-cycles), each embracing the two aspects of action and re-action, and 24½ *telluric* stages. This great descending arc being shown, the other reveals itself *ipso facto*, as based on the same law *reversed*, the whole constituting, according to the division adopted—which can be *extended*, but not reduced—49 *cosmical*, and as many *telluric* subcycles. The case cannot be shown in *cycles* alone; it must be based on, at least, a *secondary* order of *subcycles*, both sub-orders, and the containing cycle, embraced in the *maximum* cycle, which is “*cosmical*” or “*telluric*”, according to the stand-point. In fact, *four* aspects are required for a showing of the law in question, which, to my mind, gives the reason of Gravitation (and why it should not be looked on as *universal*), as well as of other phenomena not yet explained.

In view of what has been stated elsewhere, not much remains to add respecting the First Cause. It is signified by two planes of existence, the non-modal or inactive state, and a vestige of the modal or active condition. Of the *seven* cosmic principles, the five *lower* are latent (involved in the non-modal state, which is potential only as concerns principles). The two *higher* principles are manifested in the modal plane—that is to say, the First principle, also called the Seventh, and the Second, also called the Sixth. This couple is *inseparable*; and while their inseparability explains why they are never *completely* unmanifested, the cause of this effect being the *tri-modal* nature of Force—Modes *ever being unequal to each other*, save in their non-modal condition, or unmanifested reciprocal resistance—it is the *reason* of that law which cannot be explained, and must be taken for granted. That modal plane, constituting a dual principle, gives the state of the yet-to-be-developed Cosmic Ego or Soul—*ego*, in that it is consciousness centralized; *soul*, in so far as it is that which centralizes consciousness, of which later on. This is the *alterant cause*, in regard to the simultaneous processes, or twofold aspect, of objectivation (as to pure Consciousness) and disequilibrating (as to Modes), and therefore the *active* state of the First Cause, its *passive* state being the non-modal plane in that twofold aspect of *esse* and potentiality.

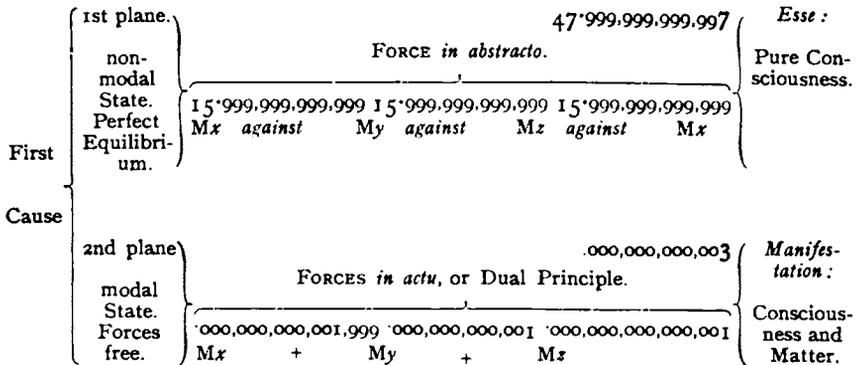
Is there a *real* Unit? Except as the Eternal, how can there be? At any rate, it will not be found in the First Cause, which is the *Duad*; and consequently this is the reason of Number, the power of Fraction being its fraction, or the *mayavic* unit, involved in the Duad. It is only by contemplating the Dual principle as *practically* forming *one*, that diversity may be regarded as having arisen from the development of the power of unity (as Porphyry expresses it) without basing the proposition on Pantheism. But then it would be building our fabric on a fiction. The First Cause is not *unity*, but *Union*; that is to say, the union of egos—the fractions in potency, as it were—raised to *one plane*. This, as concerns its passive state.

With regard to its active state, it was said above that in one aspect it is the Cosmic Ego; and, when objectively considered, the Cosmic Soul. This last I call *Matter*. What is *Matter in the ultimate*? This is one of the great problems. Mr. Herbert Spencer leaves it thus; but views FORCE as the most generalized of manifestations (*First Prin.*, ch. 3, 4 and 6). Schopenhauer says Substance is Motion *in abstracto*; and Matter, Motion *in concreto*. The latter will suffice so far; for, if Substance is anything else but Matter, it is the shuttlecock when Philosophers play with battledores. But, all said, he holds Matter to be also an abstraction (*World as Will* §4, 7 and 26; *Quadr. Root*, etc., §20, 21 and 26). Some assert that Spirit and Matter are only two phases of one and the same thing—the mythical Substance (as to Modes), and One. Spirit is no less a symbol than Force, Motion, Matter, Space, and Time; with this difference, however, that we have actual experience of what corresponds to these last,

under our physical conditions; but none whatever of Spirit, which bears only a *negative* definition. Spirit is a needless symbol, except, perhaps, if applied to the Eternal, to increase our list of synonyms, and render things less dry to the mind. Thus applied, *it can have no existence in phenomena*. At any rate, it should not symbolize *both*. As to Matter, I concur with Herr E. Von Hartmann (*Phil. of the Unconsc.*, Div. C, ch. 5) that it is Force and nothing else than Force (this is also Mr. Thomas Williams' opinion, *Lucifer*, cit, pag. 386); but in regard to its evolution, that is another question.

It is only as *consciousness* (in contradistinction to "pure consciousness") and as *matter* that the Modes of Force manifest themselves—the two aspects of Maya. "Matter" is *concentration of the Modes manifested*, a concentration which not only assumes infinite degrees, but differs in its nature threefold, that is, there are three laws within the general law. Ergo, there can be no "matter" without consciousness (in its generic sense); but consciousness declines, as concentrations increase, and rises as concentrations are relaxed. In what is called *inert matter*, consciousness does not manifest itself at all *as such*; but reveals itself all the same, and there would be no "chemical" laws, if inert matter were not a seat of consciousness, its manifestations being intermittent, as depending on external causes.

At the beginning and the end of a cosmic period—which period = *a universe*—there is or will subsist, as stated, a plane of pure consciousness, and another of consciousness and matter. Supposing the three Modes, as a total = 48, let it be formulated thus:



Here we have, *en évidence*, the oft-evoked "in abstracto", so easy to Speech, so hard to Understanding, when overlying the idea of ultimate Unity. It says that, if the expression is quite correct, based on the multiple as an ultimate, its opposite, "in concreto", will be incorrect, as applied to an essence. Force in the abstract is the state where its Modes are not *actual*, yet *real*. Real, because they *resist*; not actual, in that resistance, being reciprocal and equal, has *no effect* beyond that produced on themselves, immobility or stable equilibrium, or *objectivity* in abeyance (all things reduced to *germ*). In other words: RESISTANCE is the essence

of the Modes; as unmanifested *resistance*, they are *real*, but, such resistance having no *manifest* effect, they are not *actual*. Now, Force, which *per se* is not an entity, is *here* a reality, as Unmanifested Resistance; and this is the FIRST (otherwise Seventh) PRINCIPLE, which is real, but *never* actual *per se*. So Force *in abstracto* is the First Principle. The only actuality of this principle lies in its *inseparability* from the Second (otherwise Sixth) Principle; as also both the passive and active reality, or non-actuality (1st plane) and actuality (2nd plane) of Force reside in the *inseparability* of the three Modes, a Triad inseparable (on the 2nd plane) from the Duad, or said Dual principle (and we shall see presently that the Triad as a *principle*, or rather its power, is always *active* in the Duad). Our formulated 1st plane, being that of non-manifestation, has but one *esse*, Pure Consciousness. This answers to Unmanifested Resistance; for Force in the abstract, or the First Principle *per se*, is not "resistance" (this is the *Modes*), but its *unmanifested state*. Hence, Pure Consciousness and the First Principle *per se* are identical. Just as *pure* consciousness is not "consciousness", so that principle *per se* is not a "principle". But it is *consciousness* that (on the 2nd plane) actualizes the First Principle, *i.e.*, pure consciousness or the principle *per se* becomes a *conscious force*. So that consciousness, here, is the First Principle, the Ego, objectivizing the Second Principle, the Soul. It is only as *first principle* that consciousness can ever be called a "principle"; for being cause in respect of objectivity, it is the necessary *correlate* of the particular principle, subprinciple, or their derivations, which it objectivizes, whence come the infinite degrees and conditions of consciousness.

N.B.—Be it remarked, that my formula of the equilibrium seems to show two extremes; but of course it is understood that *half* the force Mx resists half My , whose other half resists Mz , whose second half resists the first half of Mx . This gives the circle, not the line, which would be absurd.

The above presentation is intended to indicate the opening of a cosmic period corresponding to the close of its predecessor. At the former it is a "sum of possibilities"; at the other, a "resultant". And, be it observed, in accordance with the law of the spiral, no formula ascribed to a period, would be adapted to the corresponding moment of another, whether preceding or following.* It does not show, but the inference is, that the 1st plane is one of pure consciousness equal to the sum of subjective centres

* The formula given is supposed to show the starting-point when the Modes on the 2nd plane are in *united harmony*, symbolized by the sign +. But if we wished to represent the ending-moment of the former period, or rather just before the end, the modal notations of both planes would have to be slightly altered, to fit in with our presentation; and the Modes on the 2nd plane—as not working in harmony, Mx resisting the others—would stand thus: $Mx + My$ against Mz .

(answering to *latent* dynamic centres) of the ex-universe, brought to *one* level, wherein each has identified itself with the whole.*

The 2nd plane is a centre of consciousness dependent on a dynamic centre, as every such subjective centre must be, the dynamic centre being either manifest or latent—in the present case it is in *latent activity*. This corresponds to the vestige of forces (3 trillionths of an equivalent, *ex hypothesi*) not merged in the equilibrium and manifesting themselves as consciousness and matter, this last being a concentration of the Modes which I will specify as *ultra-superether*. This 2nd plane is the reason of every dynamic centre destined to manifest itself in the universe about to evolve, and the power of every centre of consciousness which will be correlated thereto; whilst the 1st plane is the power of every such dynamic centre, and the reason of every such correlated subjective centre. Hence, both planes are real, inasmuch as they are reasons; and potential, inasmuch as they are powers.

V. DE F.

(To be continued.)

PANTHEOS.

There is a Power divine within the heart of things
 Which circumvents the universe of worlds, and brings
 The soul of all created forms to final good;
 Which, ages gone, did take corruption where it stood,
 And slowly fashion'd it to something pure and fair;
 Though good in their beginnings all creations were,
 Yet growing better still, and last of all supreme,
 Th' intense superlative of Nature's pure extreme.
 This mighty Power is shadowed forth in him whose soul,
 Reflecting God Itself, doth comprehend the whole
 Of less perfected things, wherein the Light divine,
 Though hid by darker veil, hath never ceased to shine;
 By which all will at length but sure resolved be,
 To something greatly good, harmonious and free;
 Will be resolved again, ere Time its course hath run
 To where in Being's dawn its circle had begun.
 The Earth and sinful Man, and Heaven and That divine,
 Like fibres of One Heart, will blend and intertwine!

S.

*This gives the meaning of *immortality*, and is substantially, though not formally, in agreement with the Conservation of Force, postulated by Science. Every ego is now *real* in their Union, but not *actual* as a centre; that is, the latter (dynamic centre) is not *in actu*, but is real as a subsisting power in the equilibrated Modes. In other words, the *force* which centralizes consciousness, and the *consciousness* which objectivizes force, endure throughout never-ending series of Time (*i.e.*, *Times*, for the time of a universe ends with it). Hence, in every cosmic period the *self same* centres reveal themselves in their twofold aspect (*force* as conscious matter, and *force* as materialized consciousness, signifying the two poles of Will), but manifesting other *forms* of life and matter. These centres correspond to the "*pragnā germs*" of Eastern Philosophy. Whether the ego knows itself as *one among many*, or as *one not realizing the many*, its *esse*, while changing from plane to plane, never ceases an instant in the interminable chain of *TIMES*.

Theosophic Interest of Indian Life.

THE Western mind, from the time it came in contact with the Sacred Literature of the ancient Aryans of India, in its two main offshoots of Hinduism and Buddhism, through the channel of Theosophy, has found that it has very many important lessons to teach to general humanity in various departments of Universal Philosophy, both in its esoteric and exoteric aspects. But what impress such a grand philosophy; what impress the efforts of Avatars, of Rama, Krishna and Buddha have left on Indian life; what impress the efforts of Rishis like Vyasa, Kapila and Patanjali—the founders of the Vedanta, Sankhya and Yoga systems, the teachers and imparters of Sacred Wisdom, called by the general term Shruti—have left on Indian life; what impress the efforts of Smritikars like Manu, Yadnyavalkya and Pârâshara have left on Indian life, is a very important question that is likely to occur to the Western mind. The solution of this question cannot be had from books and papers. It can only be had from observers and students of Indian life; but the difficulties of such a task are too many to be mentioned here. The Westerns generally have better opportunities of seeing and studying the outdoor life of India than its indoor life, where alone we can find what of Vedantism there is or is not in Indian life of the present day of spiritual degeneration and decadence, of material growth and advancement in all directions. It is my object to endeavour to find a solution of this question, in a general way, and not enter into minute details. Before beginning the subject, I must define the terms “Theosophic Interest” and “Indian life”. The term “Theosophic Interest” is intended to mean points of interest, worth, and legitimate claims to draw the attention of theosophic thinkers, points of importance and note to students of Theosophy. The term “Indian life” is used in a narrower and a wider sense. In the narrower sense, “Indian life” means the life of the Hindu section of the mixed population of present India, the life of Hindu India, and in that case it becomes a synonym of Hindu life. In the wider and more extensive sense, Indian life is a complex term and means the life of Theosophic India, which is to embrace the lives of the Hindu, Buddhist, Zoroastrian, Mahomedan and Christian sections of the Indian public. All these sections are found represented in the conventions held at the Theosophical Head Quarters in India. Thus we shall find that the term “Indian life” may be either used for a part or the whole, for Hindu life alone, or for the collective life of all sections of the Indian community. I shall have to use the term in either of these two senses as occasion may require. My object in the

present paper is to touch only the first factor of complex Indian life, *viz.*, Hindu life, and leave the matter of dealing with the other factors to individual students of Theosophy, belonging to the different sections which have been mentioned. Members and Brothers of other sections of the Indian community, therefore, would do well to complete this theosophic work by the addition of similar notes on their own respective sections for the information of the general theosophic public. The points of Theosophic Interest of Indian (Hindu) life are to be found in the form of Vedantic Institutions for the esoteric and exoteric public.

- A. The Institutions for the esoteric public are *Japa*, *Tapa*, and *Shastradhyayana*. The terms *Japa* and *Tapa* are used symbolically for occult and Yoga training; and *Shastradhyayana* is used for the study of the six different schools of Indian Philosophy or any one of them, according to the different aptitudes of different men.
- B. The Institutions for the exoteric public are *Katha*, *Purana*, *Bhajana*, and *Dharma-shastra*.

With regard to division A of these Institutions, the general public are very little concerned. It is a matter for specialists of religion, or for men who have particular aptitude for spirituality. Such persons are generally real *Sanyasis*, *Gosains*, and *Bairagis* who must be distinguished from the professional impostors that come under the same names. To the present day every province will very probably show a name or two to add to the sacred list of spiritual workers, called *Sadhús*, who are beyond the ken, the turmoil and the bustle of the common mob. Their existence is testified to by travellers of spiritual curiosity, and at times they are found to mix with the common people; their real life and personality remain, however, a secret.

Before describing division B of these Institutions, it may be noted in passing, that among the exoteric classes of people, mere forms of Institutions A, of *Japa*, *Tapa* and *Shastradhyayana*, of one variety or another, are to be found here and there without the least substance and reality, without any touch of religious and spiritual devotion. The object with which these are performed is purely material, such as public honour and a freer sanction to carry on their own selfish pursuits in a better way and with less public opposition.

Katha.—The Institution of *Katha* or *Kirtana*, according to Puranic authority and tradition, is ascribed to *Deva-Rishi Narada*, commonly called *Narada Muni*. It is a species of lecture on subjects of religion and philosophy, accompanied with singing and music of a high and scientific kind. It serves a double purpose. The singing and music afford pleasure and raise the æsthetic and lower feelings, while the eloquent lectures on philosophy touched with lyric poetry, awaken the higher feelings, and at the same time afford religious and philosophic instruction, and the whole creates a powerful impression on the minds of the audience, at least for the time

being. The lecturer is called *Haridus* and is regarded with the reverence due to a spiritual teacher. He has round him some three or four men who form his chorus and musicians. The qualifications for *Haridus* or *Kathakari Bawa* are a general knowledge of the broad features of religion and philosophy; acquaintance with the principal writers on these subjects, ancient and modern; knowledge of the science and art of singing and music; eloquence and wit. He is specially trained for the purpose. This *Kirtana* variety of public lecture on sacred subjects has a wonderful effect in raising the lower æsthetic feelings, and also the higher feelings, by showing a striking contrast between the *paramarthic* and *prapanchic*, or spiritual and material modes of life, the statements of *Haridus* being supported by quotations from authoritative writers on the subject. Several of our modernists utilise this powerful instrument of *Kirtana* for expounding the truths of modern sciences with greater effect than ordinary lectures.

Purana.—The Institution of *Purana* was founded by *Rishi-Vyasa*. The first great religious preacher and expounder of this description was *Rishi-Vyasa*, as is very well evinced by the term *Vyasa-pitha* for pulpit. In the term *Vyasa-pitha* and the Institution of *Purana*, we have the memory of this first and great religious preacher, the founder of the *Vedanta* system, the author of *Bhagwatgita* and the eighteen *Puranas* ever before our eyes. *Purana* is a species of lecture wherein the truths of esoteric philosophy are put into exoteric form in the shape of *Kathas*, myths or parables, and the occult key is pointed out and explained in the form of discourse abounding in touches of eloquence and wit. The Institutions of *Katha* and *Purana* are intended for public teaching. The lectures of *Purana*, are given every evening by the lecturer, called *Puranic*, either in temples or private houses. The *Puranic* lives more on the charity of the people than on his profession of lecturer, as he is paid very miserably for his labours. The *Kirtana* lectures are held at particular seasons, on holidays, on festive days, on the occasions of the celebration of anniversaries. The *Haridus*, unlike the *Puranic*, lives more on his profession than on the charity of the people.

Bhajana.—The institution of *Bhajana* seems to have come down from *Shri Krishna*, inasmuch as the practice of it is more in vogue in places that are historically important for once being the scenes of action of *Shri Krishna*, such as *Dwarka*, *Dakur*, *Gokul-Vrindanan*, and *Pandhorpur*. The *Bhajana* is intended as a kind of subjective exercise in spiritual activities. It consists in repeating constantly and mindfully the names *Rama*, *Krishna*, *Hari* and other names expressive of the Highest Self; and also pieces of sacred poetry from sacred writers called *Sadhus*, adapted to singing and music. The *Bhajanists* of the Deccan Schools technically call the constant repetition of the names *Rama*, *Krishna*, *Hari*, &c., *Takali* of *Nāmasmarana*. The *Bhagwat-Bhaktus*, or religious devotees, perform the *Bhajana* practice constantly, but ordinary and less devoted people do it at stated times in the morning and evening. The *Maratha* saints and occult-

ists, *Dnyaneshwar*, *Tukarana*, *Namdeva*, rose to spiritual heights by the constant practice of *Bhajana*. It has a wonderful effect in concentrating the mind and drawing it away from material attractions. The *Bhajana* Institution is quite in keeping with the teaching of *Bhagwatgita*, and *Bhajana* forms one of the several items that make up *Dnyana* or occultism proper. (*Bhagwatgita*, chap. xiii., verses 5-11.) The spiritual exercise of *Bhajana* is unsectarian, and is not limited to caste or creed. It is more in vogue among the common and the vulgar who are more devoted than the refined and educated classes of Indian people. We hope that the spread and development of theosophic ideas will increase the intercourse between the East and the West, and that the people of Europe and America will witness from men of the East samples of *Katha*, *Purana* and *Bhajana* practices, the oldest, grandest and most memorable of Vedantic Institutions that have preserved the organs of vitality of Hinduism and the elements of spiritual life to the present times, even in days when the decline of spiritual India has reached the lowest point.

Dharma-shastra.—The *Dharma-Lokachara Shastra* is the greatest in importance of all Vedantic Institutions that tend to keep up the vitality of Hinduism. In it we have to find duty and public life codified and reduced to science on a religious and spiritual basis. This great Institution owes its existence to the joint labours of the whole of the adept class of India in general—the framers of *Darshanas*, *Smritis* and *Puranas*. The details of this branch of the Science of Religion can be learned from the treatises of *Manu* and other occult writers on the subject. The most important fact to be noted throughout this codification of life is that the spiritual basis is kept up both synthetically and analytically. It is here that we find the practical application of the *Karma Yoga* of *Bhagwatgita* in Hindu life more than anywhere else. In eating and drinking, in sneezing and yawning, in walking, in going out or coming in, the names of *Brahma* or *Brahmā*, *Vishnu* and *Shiva*, *Hari*, and words expressive of the Universal Self, are pronounced and remembered, and by long use this becomes quite automatic. For example, to take instances from daily life and not from books. A patient taking medicine religionises the fact by saying he regards the medicine as the sacred and pure waters of the Ganges, which has its origin from *Vishnu*, and regards the doctor as *Vishnu*, *Hari*, *Narayan*, &c. Some religious mendicants that beg from door to door, are heard to say:—“Brother, my mind is taken up exclusively by *Rama*, by *Rama*; I see *Rama* in *Laddu* (an eatable), I see *Gopal* in *Ghee*”. Again, if a thing is lost by a person he will not tell the fact in plain words to another, but only says, “*Krishnarpana*” and that will express everything. In keeping off flies from food, the action is never done without uttering the words “*Govind, Govind*”. When a person is to give a negative answer to another, instead of using words of negation, he would say *Rama*, *Krishna*, *Govind*. Most of the names of men amongst us are names expressive of the Highest Self, either symbolical, mythological or

simple. Wherever we cast a glance at ordinary occurrences ; wherever we cast a glance at matters of routine of daily life, whether to the front, to the back, to the right, or to the left, we are surrounded by spiritual associations; the composition of all our ideas is made to show that spirituality is infused in them in both the synthetical and analytical aspect of thought and life. Even the attention of most superficial observers would be drawn by these facts towards spirituality, if not at all times, at least when they are in a thinking frame of mind. It is this process of *Karma Yoga* of *Bhagwatgita* in practical life that is very interesting to students of Theosophy or Humanity in general. Such a spiritual exercise of the application of *Karma Yoga* of *Bhagwatgita* to practical life, is a practical spiritual necessity to all, and worth drawing the attention of all with a view of keeping up spiritual activity in all and for all. It is true that common people look at these things only with their physical eyes, without the least emotion of their inner and spiritual senses, but I am not addressing myself to them but to higher classes of men ; to students of Theosophy. We have always to remember what our *Vyasa* and teacher of Theosophy, H. P. B., has said in the *Key to Theosophy*, viz., that to the mentally dull and obtuse, Theosophy will always remain a riddle. So, likewise, our *Vyasa* of Vedantic philosophy speaks to the same effect when treating of the ignorant and common masses (*Bhagwatgita*, chap. iii., v. 26). The *Karma Yoga* and *Dnyana Yoga* of *Bhagwatgita* are strictly scientific processes and not mere statements of dogmatic religionists, as is commonly supposed. They may be put in scientific form thus :

Let S=The spiritual activity of the human organism.
 M=The material activity of the human organism.
 A=Activity of the whole human organism, showing the
 state of its functional balance in totality.

Then (1) $S + M = A$ (*Karma Yoga*).

Here we have to understand that the balance of the whole organism is the Karmic balance of our organism which goes to preserve that of the universal organism also.

∴ (2) $A - M = S$ (*Dhyan or Raja Yoga*).

We have a similar idea in the *Voice of the Silence* :
 “ The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear ; there is no place for both.”

(3) $A - S = M$ (The activity of ordinary life).

In equation 1, we have the balanced state of our organism in its totality and completeness, which is effected by preserving the balance of its sub-organisms, the spiritual and material together.

In 2, spiritual activity only is sustained and the material suspended.

In 3, material activity only is sustained and the spiritual suspended.

In conclusion, I have to say that my object in placing these facts before our Brotherhood is entirely theosophic. It is the human, scientific, and theosophic importance of these facts that has led me to call the attention of our theosophic and general public to them. It is their human interest which gives them a claim to the attention and notice of general humanity.

V. C. LONAKAR, F.T.S.

Bombay.



As the magician is not at any time affected by the magical illusion produced by himself, because it is unreal, so the Highest Self is not affected by the world-illusion.

THE wise man should restrain the activity of the outer organs, such as speech, etc., and abide within the mind only; he should further restrain the mind, which is intent on doubtful external objects, within intelligence, whose characteristic mark is decision, recognising that indecision is evil; he should further restrain intelligence within the Great Self, *i.e.*, the individual soul, or else the fundamental intellect; he should finally fix the Great Self on the Calm Self, *i.e.*, the Highest Self, the Highest Goal.

ALTHOUGH one and the same Self is hidden in all beings, movable as well as immovable, yet owing to the gradual rise of excellence of the minds which form the limiting condition (of the Self), Scripture declares that the Self, although externally unchanging and uniform, reveals itself in a gradual series of beings, and so appears in forms of various dignity and power.

WHEN a man sleeps here, then, my dear, he becomes united with the Sat, he is gone to his own (Self). Therefore they say of him, "he sleeps (svapiti), because he is gone to his own (svam apta)". (Kh-up. vi, 8, 1.) This passage explains the well-known verb "to sleep", with reference to the soul. The word "his own" denotes the Self which had been before denoted by the word Sat; to the Self he (the individual Soul) goes, *i.e.*, into it it is resolved, according to the acknowledged sense of *api-i*, which means "to be resolved into". The individual soul (*jiva*) is called awake as long as being connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—it apprehends those external objects, and identifies itself with the gross body, which is one of those external objects. When, modified by the impressions which the external objects have left, it sees dreams, it is denoted by the term "mind". When, on the cessation of the two limiting adjuncts (*i.e.*, the subtle and the gross bodies), and the consequent absence of the modifications due to the adjuncts, it is, in the state of deep sleep, merged in the Self as it were, then it said to be asleep (resolved into the Self).

VEDĀNTA SŪTRA.

Death said: "The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end."

KATHA-UP.

The True Church of Christ, Exoteric and Esoteric.

I.—INTRODUCTORY.

THE method of treating a subject of vast magnitude necessarily varies with the character, the knowledge and the mental attitude of those to whom the writer addresses himself. To treat fully from all points of view of the Esoteric Church of Christ would require many volumes, countless references to ancient and modern books, some well-nigh inaccessible to the ordinary student, and a profundity of scholarship far beyond anything that I possess, probably beyond that possessed by any human being now alive: yet the materials exist, their locality is known, and some day, perhaps, they may be compiled. Meantime, however, to show the modesty of my own aim, it may be useful that I should first indicate for whom these papers are intended, or rather for whom they are not meant.

First, then, I write not for those who have been *truly* trained in the faith and doctrines of the Church, for to them all the knowledge I can impart has come in a far more perfect as well as easier way than any I could suggest. I would emphasize the word *truly*, for I mean the esoteric members of the Church, whose faith is not a blind faith, but a deep and genuine spiritual *knowledge*. I write not for the indifferent, having no desire to proselytize, least of all to gain those who have no backbone, but are washed about like jelly fish. I write not for the avowed enemies of the Church, believing as I do most fully that open hostility to any brotherman's beliefs is a bar which must be removed before any real spirituality can enter; intellectual logical argument is out of place in what regards the pure *γνώσις*. Those for whom I write are the seekers after truth, pledged to no positive opinions which may prevent their accepting it, those whose inner eye is sufficiently open to understand that there are mysteries in heaven and earth which the bodily senses cannot grasp, and the logical brain cannot fathom, but of which the Divine intuitive faculty of the seer in moments of ecstasy may obtain fleeting glimpses. In a word the true and thorough Theosophist, whether member of the Society or not, who is not also an Esoteric Christian, is the reader to whom I address myself, but the little I bring, if met by an earnest wish on his part to find and to follow the truth, may bring forth much good fruit.

These papers will not be amusing, they will contain no stirring denunciations of anybody's wickedness, no Newgate Calendar of the various iniquities of other people. I shall endeavour plainly and distinctly, so far as in me lies, to set forth what is meant by the Church of Christ, hoping that those who like the picture may be moved to seek further, and those

who do not may pass by on the other side, and at least abstain from false representation.

At the very outset I wish to clear the way by some definite understanding regarding words, "the counters of a fool, a wise man's money". Of course we cannot and we do not mentally advert to the whole nature and all the elements of a concept when we use the word which is the sign for it, and so when a word is associated with a complex cluster of ideas there is a tendency to let some of them become for a time latent—what Leibnitz calls the *cogitatio caeca* or *symbolica*.*

Hence we often use words without realizing to ourselves all they mean; in conversation, in writing, in public speeches, we habitually go by the mere rhetorical form (*λαλιά*) not the substance of the thought (*λόγος*).† Thus it often chances that a writer or speaker intends but a fraction of the meaning of the word he uses, the reader or hearer sees but a fraction and that a wholly different one, and hence argument and misunderstanding and bitter hostility. I therefore beg all really theosophical readers (I care nothing for polemical ones) to endeavour to assist me in understanding, as I shall endeavour to make plain, the words I use.

Let us agree, to start with, that calling of names is of no consequence, save to the Karma of him who uses them, and let us not therefore be afraid of names. There are some who, finding that the ethical teaching of Christ embodied spiritual truths they could not relinquish, and that the mystical Christos was a verity they needs must acknowledge, have professed some kind of acceptance of Christianity, but have invented the word "Churchianity" to express what they dislike. Others speak of Ecclesiasticism, etc. All this simply depends on what is connoted by the word "Church". If I can show that this is good then all the sting is taken out of the word Churchianity, which becomes a somewhat foolish coinage, and ecclesiasticism is a word of praise rather than blame. *ἐκκλησία* is the Church, therefore what belongs to the Church is ecclesiastic, and the spirit thereof is ecclesiasticism; so all stand or fall together. Similarly, if I can show that a priest is necessarily an intrinsic part of the Church, a priest is *sacerdos* and the principle whereby priests of the Church exist is sacerdotalism. To say that this means the *abuse* of priestly power, or its excess, is tampering with the meaning of words, a more heinous sin in philosophy than tampering with the coin of the realm; for it distorts and confuses the *λόγος*, the substantial idea. So again if the Church be *ecclesia docens*, a teaching Church, the natural word to express such body of teaching is doctrine and the summarized conclusion of doctrine enunciated authoritatively is dogma. If the Church have no authority so to enunciate, then the dogma falls to the ground and is worthless, but if the dogma be truly enunciated by a

* *Leibnitii Opera*, tom ii. p. 14, Geneva, 1768. Conf. Mansel *Proleg. Log.* p. 29. *Arist. Rhet.* I. cviii. 31.

† See these contrasted in *John* viii. 43, and see also J. S. Mill on the evil consequences of casting off any of the existing connotations of words, *Logic* Vol. ii., Bk. iv., Chap. iv. pp. 259, 68.

Church having authority, then it is right, and orthodox (*i.e.*, the right teaching). All therefore depends on first establishing the meaning of the words "Church of Christ", and secondly in showing that the concept denoted by those words is a veritable entity, whose influence on mankind is for good and worthy of recognition.

There are many among the opponents of the Church, Agnostics, Secularists, Theists (so-called), and others, whose favourite line is to assert broadly and definitely that the Church teaches so and so, which pretended teaching they proceed solemnly to refute; for combatants of this nature the ordinary methods of argument will not do; they have in fact written their adversary's brief before proceeding to answer it. As a rule those who really know better leave them severely alone, but it is questionable whether this is wise or right; for long we have listened to frothy speeches and read vituperative articles with a sort of amused wonder at what next preposterous falsehood would develop itself. This was acting in ignorance of human nature, for no story is too absurd to be believed. Sheridan once replied to a noble Lord who proposed to take the "sense of the country": "Do so, my Lord, and welcome; we will take the nonsense of it, and depend on it we shall leave your Lordship in a very small minority". Thus it is that all the motley crew of opponents gain considerable followings. But not for these do I write. In heaven's name let them go on frothing, and let those to whom their froth is grateful follow docilely at their tails. But if among all that following there be some sincere seekers after truth, who have not the time or the learning, or the ability, it may be, to investigate for themselves all the statements they hear, and so believe them for lack of knowing better, and accept the arguments founded (and, to do them justice, for the most part logically founded) thereon, to these I have a word to say, and it is this—ask for authority. If you are told that the Church teaches so and so, demand to know where? when? on what occasion? who said it? and how did he who said it get authority to speak in the name of the Church? In very many cases you will be told that the Rev. Somebody Something said it in his sermon, or perchance at a garden party. More often still you will be told with airy certainty: "Oh, go into any church you like any Sunday, you're sure to hear that, or something like it". Sometimes, though this is more rare, a theological book, well-known or unknown, as the case may be, is brought forward. If you ask who gave authority to any of these to speak in the name of the Church, the reply is but the reiterated assertion, "Of course it must be so". And it never seems to occur to the speaker that it would be just as reasonable to assume that the village orator at a political tap-room meeting is commissioned to speak in the name of the Government or the Opposition. If then there be true Theosophists among the congregations of these opponents of the Church, I write for them, and I promise to indicate to them how they may test the reckless assertions of their leaders, and how they may know where to find the real teaching of the Church.

It would of course be hopeless even to attempt to sketch out the briefest summary of what are the doctrines of the Church ; suffice it if I show that a definite body of doctrines does really exist and that it can absolutely, conclusively, be pronounced on any given point whether the Church has definitely pronounced upon it, and if so, what the Church teaching is, or whether on the other hand it is left still an open question, whereupon Christians may lawfully differ.

Further, it is no part of my scheme to enter into the exceedingly complex and intricate speculations as to the nature of Christ, the precise relation of the mystic Christos to the historic Jesus of Nazareth, or as to the emanation of the Trinity from the Unity, the exact relation of the emanation of the Logos (or Logoi if there be more than one) to the first emanation. All these are profoundly interesting but foreign to my subject. Whether the correspondences between the Gnostic, the Hindoo, the Eranian, and other cosmogonies are susceptible of being accurately worked out I know not ; in any case I am very certain that only very advanced students of the esoteric mysteries could profit by them, and the theory and essentials of the Church should be clear to any mind of average perceptions. Neither can I enter upon any historic questions concerning the iniquities perpetrated in any age by any members of the Church, in the name of the Church it may be. To clear the ground here I am willing for the sake of the present question, to admit them all. Reserving, of course, the right at any future time to put the enemies of the Church to a very strict proof of their allegations.

A simple illustration will show my meaning here. The doings of the Stanley expedition in Central Africa have been severely criticized and ugly tales told. As yet all we can say is, they may be true or false. But if a foreign critic should speak of the story of this expedition as the act of the English Government, or the English nation, we are justified in saying : " It may be all true, all the brutality, all the treachery, you speak of ; it may have been done by Englishmen ; if it could be proved we might be heartily ashamed ; but it is not, and it never could be, the act of England ".

If my understanding, and the idea of the Christian Church, which I shall endeavour to set forth in these articles, be, as I believe it to be, true and supported by the most abundant authority, then the corruptions and abuses which came into the Church, the debasing of the pure ideal left by Christ, and partially, but not in its purest completeness, developed by his immediate followers, was not only inevitable but actually essential, a vital part of the scheme. These abuses are *in* the Church, but not *of* the Church, and if it were possible to conceive a Church into which no such imperfections could possibly enter, it might be a glorified assemblage of adepts, but it would most certainly not be the Church of Christ on earth. The elementary propositions are easy enough to state and probably will not be disputed : *viz.*, that some nineteen centuries ago a teacher, called (either

contemporaneously or subsequently) Jesus of Nazareth, taught in Syria a certain system of ethics and some principles of cosmogony or theogony or whatever may be the proper word, such teaching being either original or traditional or collated, but in any case forming a distinct system; that he founded a school or association for the purpose of promulgating these teachings, giving the broad lines of such association its rules, government, and ceremonies to his immediate and most advanced followers; that these subsequently elaborated the scheme, which as time went on developed into a numerous and powerful organization, which organization is in fact represented by the whole body of Christians of all denominations to-day; that the organization and scheme of Government as planned by the founder and his immediate followers was called the Church, and that this Church continued for some time a united body; that the separation between the Eastern and Western Churches left each an integral branch of the Church though in their administration sundered; that the subsequent separation of the Anglican Church from the Western had the same effect, producing now three branches forming together one Catholic Church.

The fact, which is indisputable, that each of these branches has called the others heretical and that the Church of Rome refuses to this day to acknowledge the Anglican as a branch of the Church Catholic at all, I shall deal with hereafter, merely saying by way of anticipation here that if my view be right it is one of those things which must needs be. Beyond these again are various Protestant sects thrown off from time to time like swarming bees, many of these undoubtedly and some of them possibly, Christians, but whether members of the Christian Church or not depends on the interpretation of the word Church and to a certain extent on historic evidence; the tests and rules as to this I shall endeavour to show, but I could not possibly in the space of these articles apply those rules to individual cases, or attempt to show what sects were and what were not beyond the pale of the Church.

So much is tolerably simple and gives us a purely human and historical association, not differing much perhaps from a big mutual-improvement club, or the like. But when we add to this the conception that the Founder was a Master, that the society had an esoteric as well as an exoteric aspect, and that in this esoteric aspect the Master has always occultly directed its progress and does so still, then a perfect whirl of questions assails one. How can it be proved? Did the first Christians think so? How comes it that the mythology, the ritual, the names and dates of the feasts, the very name and life story of the Founder, are borrowed from every imaginable source, Buddhist, Gnostic, Neo-Platonic, Eranian, Egyptian, a very rag-bag of odds and ends of every religion on earth? If the pure and holy Jesus of Nazareth occultly guides his Church, whence all these corruptions and abuses? How could it be possible that two or even three rival occupants of the throne of St. Peter should denounce each other as heretical? How could the monstrous abuses of the Mediæval Papacy or

the cruelties of Spanish Catholicism be possible? and so on, and so on; there is no end to such questionings.

It is no part of my purpose to answer such questions categorically; it would be utterly useless to attempt it, for a new flight would emerge at once; but rather to indicate what is the true conception of the Church in such a manner as shall show that all such questionings are irrelevant, and proceed from ignorance of the fundamental idea involved in the concept of the Christian Church.

I will close with a few words to indicate, as it were, a bird's-eye view of the lines I propose to take, and so end these introductory remarks, and devote the subsequent papers to clear definite statements, ranged in logical order with as much of proof and authority, or at all events references which will enable the diligent student to find such, as the space will admit of.

The keynote is the Hermetic axiom, "As above, so below".

Whether we take the Gnostic view, or the pure Buddhistic, or the lines laid down in the *Secret Doctrine*, or any other great Cosmogony, it is clear that an inner force or spirit, operating through or manifesting itself by means of the matter which is perceptible by the senses, is the true construction and meaning of the Universe. We may take the imperceptible force or spirit to be anything we please for the time being, either the final supreme *causa causans*, operating directly or by means of intermediate Æons, Dhyan Chohans, Elohim, Angels, Creative Spirits, or what you will. Let us but admit that in some way or other there is a substantial real τὸ ὄν which is the cause of the apparent τὸ φαινόμενον. As in the macrocosm so in the microcosm; the Divine spark, call it Spirit, call it if you like Atma-Buddhi-Manas, or by any name you please, is manifest in, imprisoned in, or dwells in, a material body, phenomenal and illusory if you will. The body, however, whether of the Kosmos or of the individual, is perceptible to the bodily senses of other individuals; it has its limitations, its hereditary qualities, its Karma, which do not affect the Spirit or Higher Principles, or Higher Self, save in so far as the latter is bound to its prison house.

And because the same law by the Hermetic Axiom must pervade all things, every Association must have its inner spirit and its outward material form. So the Church has its inner guiding Spirit, and the outward form which, like the form of a man, was born at a definite time with limitations of heredity, with Karma, &c., &c., all tending to obstruct and delay the Union of the visible phenomenal body of the Church with the Substantial Spirit thereof, or what I may perhaps term the finding of the Higher Self. The relation of this Spirit to the Spirit of the Kosmos, by whatever name called, and also to the Spirit which animated the human body of the founder of the Church, according to the Church teachings, I shall try to shew, with a view of indicating that the Church teachings are utterly consonant with those of the inspired seers of all ages.

J. W. BRODIE INNES, F.T.S.

(To be continued.)

Life in a Severed Head.

THE renowned painter, Antoine Wiertz, who was born at Dinan on the Meuse in 1806, and died at Brussels, June 18th, 1865, was one of the most remarkably talented and eccentric characters of our century, so rich in exceptionally gifted natures. A dreamer and a mystic, in practical life he was a stoic and a philosopher, caring nothing for wealth or honours; a man of whom in our day there are few, if any. The truth of this is strikingly demonstrated by one curious fact in his biography. Though considered as the most famous artist of his epoch he never sold one of his pictures to a foreigner or allowed one to leave his fatherland (Belgium), save the great historical canvas which received the first prize at Rome: "The struggle of the Trojans and the Greeks for the body of Patroclus".

A son of proletarians, Antoine Wiertz might have had millions, but preferred to die as he was born—a proletarian.

In order to live and support his old mother, he hastily sketched portraits for those fond of being so painted, although it was a kind of art he execrated. These he never signed, and regardless of their intrinsic value, painted them for a mere song. It is these unacknowledged "children of unrighteousness" that fed and clothed him for years. But no sooner was his mother dead, than he renounced portrait painting altogether, limiting his personal wants to the barest minimum, and satisfied with a small stipend granted him by the Government. Thus he lived on, often hungry, often with no fixed residence of his own, but passing his days and nights under his colossal paintings in barns and old disused buildings, generously lent him by the city and rich people of Brussels. For himself personally, he would have refused any kind of gratuitous hospitality; for his pictures he asked and demanded it of his fellow-citizens. Having begun by assigning to his use their empty edifices, storehouses and disused churches, the city authorities ended by purchasing him a house containing an enormous studio. In return he bequeathed to the town of Brussels all his pictures. *Wiertz's Museum*, the name under which this unpretentious, gloomy looking building, entirely hidden under a thick mantle of ivy and vine, is known, stands in the midst of a shadowy garden in a quiet lane of old Brussels. Every child knows it, every Belgian feels proud of it.

Huge pictures, historical or religious paintings, have to be taken care of by Church or State. They are produced for them and to their order, for the simple reason that private individuals have no room for pictures measured by yards. Nevertheless, whereas Rubens, Raphael and other great creators of monumental paintings have always worked under the

patronage and at the expense of churches and palaces, Wiertz, through his sole personal endeavours and with no better help than a house lent him for his lifetime, succeeded in creating a whole museum of the most colossal and weird pictures. He was like the ancient classical heroes; he lived for work and posterity, forgetting self in his great love for his two idols—art and country. Wiertz often spoke thus to his friends, a few young artists: “Vanity, luxury and fashion, these are the three gangrenous worms that sap art, and ruin inspiration and strength. If a painter sells his works, and paints but for gain, then he is an artizan, a commercial, not a free and independent artist: once he has hit upon a lucrative vein, and found out a *genre* which pleases and sells well, he will copy and recopy himself a hundred times over until he kills his inspiration. . . . Friends! unless you feel the most ardent love for your art—leave us. And if you share, indeed, my reverential feeling for pure art, then ought you to understand how little is required by an abstemious man for the support of a body, the soul of which is satisfied through its own fulness, its overflowing of aspirations toward the highest ideals.”

His was a single-hearted nature, whose words and deeds never clashed, for he preached that only which he exemplified in deeds, regardless of health and comfort, ever working toward the self-perfection of his talent, and for the application of it to moral ends, the realization of social, universal and spiritual problems. In the hundreds of pictures left by Wiertz not a dozen can be found representing aimless subjects, of paintings for painting's sake, or the beauty of mere form. Almost every subject is an object lesson, a sermon in colours, preaching philanthropy, Christian virtues and the highest spiritual aspirations. His subjects from real life, torn, like living and palpitating things, out of the existence of the hosts of “the reviled and the persecuted” of this world, are heart-breaking; his abstractly philosophical pictures elevate the spirit, and the biblical and especially the Christian subjects, *in the spirit, not the dead letter* of Christianity, awaken in the soul of the visitor the best and the most sacred feelings. Many of the artist's pictures are as good as grandiose sermons, intelligible to all in their silent eloquence.*

But there are some, of course, which point out strongly his weakness and errors.

A firm believer in the immortality of spirit, and in a just retribution after death, Wiertz was often carried away like a child by the grand problems of an equally grand future for Humanity on this earth; dreaming of fairy-like possibilities for it in its material existence. He felt convinced that in the forthcoming ages, men will become in knowledge as well as in physique

* Three of the most remarkable pictures are “The Light of Golgotha”, “The Triumph of Christ”, and that marvellous production, both as conception and work of art—“The Christ-Condemedned”—representing the strife of religious parties, from the sight of which Christ turns his head away in tears.

colossal giants in comparison with us, the present pignies.* In a satire on one of the forms of modern *aspiration*, in a picture called "The Present before the Tribunal of Future Races", he represented a scene among the giants to come. A father is showing his family a set of tiny little objects which he has unearthed and holds in the palm of his hand. These objects, unknown to our giant posterity, a Brotherhood of men, enjoying eternal peace, and ignorant of strife, are our modern giant-guns, cannon balls, murderous weapons and flying banners. Another picture is still more fabulous and eloquent; it is named "The Power of Man is Infinite", with this legend inscribed above it explaining the artist's thought :

"When, filled with faith in his grand preordination, man will have forgotten the trifles that now occupy him; when, owing to his profound knowledge, his multifarious discoveries in Science and intellectual inventions, all nature will have to obey his voice and command—then will his genius subject all space to him. He will reign in the celestial ether as on the earth. He will reach the stars, and aspiring ever higher and higher along the path of majesty and power, he will attain the possibility of destroying, at his will, the worlds that he now sees from afar, revolving in the infinitude."

In this picture are represented the *Men of the Future*, men still on earth, where they enjoy omniscience, everlasting bliss and power in a terrestrial existence entirely free from strife, wars, envy, wealth, or poverty. They are shown moving in the heavenly space, where they drive chariots, fly about, and rest on clouds as we would sleep at home on our beds.†

An idealist and a dreamer in abstract Utopias, begotten in him by an ennobling faith in human gifts and potentialities, on the whole Wiertz was a martyr to the actual evils of the world, arising from social disorganisation and inequalities, abuses and injustice, and human sufferings. Few are there of the now reigning evils that he has left unrepresented on his canvas.

The question as to the equity of retributive justice on earth, *according to law*, that is to say, evil for evil, death for death, tortured him incessantly. At one time, when crimes calling for sentences of death were unusually frequent in Belgium, Wiertz devoted himself especially to the study of the question, not so much from its judicial as from its moral and pathological aspects. In his studio, in those days, were to be found several pictures and a mass of sketches, representing the heads of the criminals who had died on the guillotine. He went mad over the problem of how, and in what particulars, the sufferings of the decapitated were to be expressed. Is it quite certain that they last no longer than an instant? . . . What takes place in the human consciousness at the moment of decapitation?

So profoundly was he engrossed by this subject that it was lucky for

* This is a teaching of occult philosophy. Theosophists believing in cycles feel confident that our races will ultimately return to their primeval gigantic size and consequently to their knowledge of the secrets of nature.—[Eds.]

† Occult Theosophy teaches us that such is the fate in store for the highest of the men of the seventh Round and Race. Wiertz was an unconscious Theosophist.—[Eds.]

him that the surgeon Seballos of Peru had not yet startled the world by his well known experiment. It was only twenty years later, namely, in June, 1877, that the Peruvian physician succeeded in resurrecting the decapitated parricide Pablo, by fixing the head back on the neck and shoulders before the blood had time to congeal; otherwise our hero might have been tempted, perchance, to submit himself to this risky operation. But Dr. Seballos was unknown in those days. Instead of him there was Dr. M * * *, the chief physician of the Brussels prisons, and Dr. D * * *, a mutual friend, one of the foremost psychologists of the day, who had studied mesmerism, and effected some cures by the means of what is now called hypnotism, thirty years ago. He had frequently put Wiertz into a hypnotic sleep, and regarded him as a very sensitive subject.

It was to the help of these two men of Science that the artist turned for the accomplishment of his very original desire to learn, at whatever cost, *what the head of a criminal thinks and feels after decapitation*. He went to Dr. M * * *, and asked him to give orders that their friend Dr. D * * * and himself should sit under the guillotine, where the bleeding head falls through a bag into a basket prepared for it, during the next execution that might take place. In the meanwhile he continued to train himself more assiduously than ever in order to arrive at the most implicit obedience to the will and suggestions of his hypnotizer. To arrive at the best results, the latter commanded him, during his hypnotic sleep, to *identify himself* with various persons, to read their thoughts, to penetrate into their innermost feelings and desires, and finally, to depict their sensations in answer to questions. Personally highly interested in the forthcoming experiment, the mesmerizer did his best to prepare the "subject". No less anxious for the results of the experiment also were several other physicians and scientists, as well as all those who had heard of it.

On the fatal day, Wiertz, accompanied by his mesmerizer, the chief physician, and two more experts, took his place in the lower part of the guillotine scaffold, concealed from public view. About ten minutes before the execution, Dr. D * * * put the painter to sleep, and suggested to him that he should identify himself with the doomed man; that, before the knife touched the neck he should assimilate his consciousness with that of the criminal above their heads, trying to penetrate as much as possible into his thoughts and feelings.

Suddenly, a roar of the many-voiced crowd warned the experimenters of the approach of the death procession. The executioner had prepared the *bascule*, tried the knife; and finally the condemned man was heard ascending the scaffold; then the sentence was read. . . .

The sleeping Wiertz showed at this moment the greatest agitation, praying to be delivered of the heavy burden, to be awakened. . . . But it was too late! There came the noise of the falling knife. . . This noise echoed in the ears and head of the subject with a deafening roar, and

he felt as if the *couperet* had descended on his own neck. And not that only, but as if a terrific thunder and lightning storm had burst over him. The whole scaffold seemed to tremble and vibrate under the force of the blow.

"What do you feel and what do you see?" asked the physician.

Trembling and convulsively shuddering, Wiertz whispered—"A misty, indefinite oppression. . . . What lightning! . . . Ah, a thunderbolt has fallen. . . . Oh, the horror of it! . . . *It* thinks, *it*—sees!"

. . . .

"Who is—*it*?"

"IT . . . the head. . . . It suffers dreadfully; it feels and thinks, but is as yet unable to realize the situation. . . . It wants its body. . . . *It seems to it* that the body is lifting the arms and feeling for *it*. . . . It is *still waiting for the blow*. . . . Oh, for loss of consciousness and oblivion. . . . But . . . *no oblivion comes!*" . . .

One of the experts was hurriedly writing down these broken sentences, while all felt a cold terror overpowering them, and their hair standing on end. Suddenly their eyes became rivetted on a nondescript *thing*, something moving and jumping along the canvas bag above them. For a second it was stopped on its downward way and was arrested in its fall, while a black . . . no, a *bright red spot* formed on the dirty cloth and the blood began dripping . . . Then the round ball slipped lower with a jerk, something heavy fell with a dull thud striking the bottom of the basket . . . and they saw a ghastly, white face with its hair downwards and its bleeding neck upwards, staring at them with firmly set teeth and grinning mouth. The arteries were palpitating on the bleeding neck, ejecting blood, bubbling over and inundating the face, the eyes, and soaking the hair through and through.

The "head" was thinking, seeing, suffering; and it seemed to the living man who was identified with it, that he was himself living through all its feelings.

And now he begins to lose breath. . . . A hand, gigantic, terrible, merciless, has appeared over the "head". It has seized it by the throat, then slipping down on to the skull, it rests on it with tremendous weight, and pressing upon it, chokes it, seeks to annihilate it. . . . Large fiery circles form before its eyes, a red hot cloud blinds them. He seeks to escape from it. . . . He thinks he has clutched with both his hands that gigantic hellish hand, the weapon of unbearable torture. . . .

But what is this? . . . Blood? . . . A wound? . . .

It is only now, after sufferings which seemed to it endless, that the "head" becomes dimly conscious of its dying, not from suffocation, but because it is severed, separated from its body.

IT is getting delirious. . . . Now it feels like a top spinning with vertiginous velocity, and directed into the flames, where it whirls round itself and everything that surrounds it in a fiery shower until reduced to ashes. . . . IT, decapitated? . . . Hold, is it really so? . . .

Who will believe that at this moment of relative consciousness all is at an end—a glimmer of hope flutters in the still warm brain; if only some one would, or could, quickly reunite the head with the body, now, this very minute. . . . life might yet return! . . . Life! But what is it but life still acting in the brain? Is not the “head” alive? Does it not think, and ideate and suffer? Even its imagination is still at work! Amidst the fiery whirl that surrounds and presses it on, the “head” is recollecting, trying to remember.

“Oh, give me, give me death!” said the clairvoyant, repeating the thoughts of the “head”, *more than two minutes after the decapitation.*

“Is it possible”, asked the mesmerist, “that consciousness is still there?”

“He has not lost it! . . . He sees his judges, and hears the sentence; he recognizes his family, his wife half dead with despair, his weeping children. . . . Oh, the unfortunate man! . . . See him imagining his family will not help to save him, that they refuse to fix his head back on his trunk. . . . He dreams he is imploring them to do so, but none will listen to him. . . . Look. . . he is kissing his children. . . . bidding them good-bye. . . . Now he is terrified on hearing his favourite, his youngest baby shrieking. . . . crying because he has soiled his baby hands in blood from his father’s neck. Meanwhile, physical sufferings, varied, incessant, interminable, continue, as from the first. And, while going on as heretofore, they interrupt in no way thoughts, terrific visions and moral tortures. When, then, oh when, will the desired end arrive!

“Oh, agony, worst of all other agonies! A dreadful suspicion flashes in the ‘head’s’ brain; may not the tortures he is now living through be *the punishment beyond the grave, the hell-fires promised after death?*” . . .

The blood of the hearers turned cold on hearing the mesmerized subject utter these words. They turned their eyes involuntarily on the “head”, and their hearts sunk at the sight. Its eyes, they thought, had opened wider and a flash of horror was in their imploring look. . . .

“See, see!” exclaimed the entranced artist. “It has just realized its mistake, IT knows *this cannot be*, that rest, not eternal damnation awaits it, mercy and forgiveness, not eternal tortures. . . . And now it sees a clear and radiant sky before it . . . the veil is being rent before its inner eye. . . . Yes; it has passed through every torture, the knife, the fire and poison—every physical suffering has been experienced in turn during and after decapitation; and besides these, all the mental agonies, resulting from a prolonged consciousness after the separation of the head and body, in the continued brain faculty of thinking and imagining. . . . But now comes the divine mercy. . . . Yes! Here is the end, it is near, near. . . . But no; one vision more; he sees the loathsome progeny of the citizen Guillotin—annihilated; the guillotine is falling into

a fiery abyss and is there devoured by eternal fires. . . . And now the earth with all its belongings is vanishing from his sight. . . . Thanks be to heaven! the unbearable sufferings are dying out; the fiery whirlwind is vanishing in the falling shadows of the coming night. . . . of a calm, peaceful, cooling night, with but one light shining through it—the caressing brightness of a solitary star. It is to that shining messenger that the last glimmer of consciousness of the decapitated man is directed. . . . the last realisation of hope. . . . and peace. . . . It is accomplished. Life is extinct. . . . He is dead.” . . .

Wiertz said no more. No more questions could be asked. The physician approached the bleeding head and touched its temples and brow . . . both were *almost* cold. The hypnotiser was making powerful passes over his subject, trying to restore him to consciousness. It was time. The artist was succumbing under the weight of his impressions, and would have entirely broken down had he been allowed to preserve a definite recollection of these few minutes during which he had lived an eternity.

But what an eternity of tortures must they have appeared to the executed man, if he indeed passed through the agonies as described by Wiertz in his hypnotic sleep!

The record of these visions exists in several versions which appeared, at the time, in the Belgian press. One of such is found in the *Appendix* to Wiertz's biography, by Emil Laveleye. It is the most chaotic, and therefore the most correct, as it was written down on the spot, from the broken sentences of the hypnotic. It results therefrom, that full consciousness and inexpressible suffering continue from the instant of decapitation during *three minutes*; after which suffering and thought become blunted, and Death, at last, gets hold of his victim.

This dreadful experiment inspired the subjects of several pictures which are still existing; one of them, painted in dull unvarnished colours, an invention of Wiertz, is very large. It represents the last three moments of a culprit sentenced to decapitation, and is called, “The thoughts and visions of a severed head”.

After viewing with a heavy heart and occasionally with horror, the endless series of Wiertz's sad productions, representing human wants and vices, sorrows and crimes induced by hunger and misery, through wars, intestinal strifes and every kind of passion, it is consoling to find the great painter firmly believing in the retributive bliss of life after death, in joys eternal for temporary, terrestrial sorrows. . . . His picture, “On se retrouve au ciel”, expresses most eloquently his soul convictions.

VERA P. JELIHOVSKY.



Notes on Zoroastrianism.

ALL religions are "working hypotheses"; each religion tries to fulfil the spiritual aims and aspirations of the humanity of its age and environment; each religion is a part or an aspect of the universal law of moral and spiritual unfoldment, and is in harmony with the national thoughts of the period in which it flourishes. So, if religions are to remain good "working hypotheses", they must change with their environment. "A religion is a natural incident in the life of man. A Community must have a religion, that is to say, a *uniting bond*—under penalty of social decay and material annihilation. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of *the time*, and helps the development of mankind in these respects. It is false in proportion as it hinders that development."

Of all the religious systems of the world, I mean the religious "working hypotheses", the one that is the parent of all, itself *parentless*, is the Aryan Religion, better known to us by the name of *Theosophy*, because it "has seen the rise and fall of many faiths and will be present at the birth and death of many more". It, *per se*, is ever incomprehensible and unattainable to mortals, but its body, soul and spirit are represented, on the manifested plane, by its three eldest daughters, Hinduism, Buddhism, and Zoroastrianism (or Mazdeanism). It is of the third sister, as old as the first two, that we wish to speak in this place.

Zoroastrianism is commonly derived from the name of its founder Zoroaster, who, it is believed, was a Bactrian sage or prophet. The real name is Zarathustra and is as old as human thought; it means the "Amshaspend", the lord and ruler of the Vara, made by Yima in the land, called Airyanem Vaêgo, the "Imperishable Sacred Land", "wherein was born the original Zoroaster". This land is known by the names of "Sveta-dwipa", "Mount Meru", the "abode of Vishnu", &c., &c. "There were several Zarathustras or Zertusts, the Dabistan alone enumerating *thirteen*, but these were all the re-incarnations of the first. The last Zoroaster was the founder of the fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander." (Vide *Sec. Doc.*, II. 6.)

What Sakya Muni was to Buddhism, such was Zarathustra to the Magian religion. As there were many Buddhas, so there were many Zoroasters. The last Zoroaster, like Gautama Buddha, simply revived and unveiled the sublime mysteries of the primeval Mazdiasnian Religion, *i.e.*, Theosophy, still known as Bodhi-Dharma (Wisdom-Religion) in Tibet and China. The word *Mazdeanism* means Wisdom-Religion or Theosophy;

for the daily prayer of the Parsees runs thus:—"I am a Mazdiasnian, through Zarathustra". The purely theosophical doctrines of the primeval Magian religion in ancient Persia are thus summarized by Michelet, in his *Bible of Humanity* :—

"Persia has no caste. All are equal from a religious point of view. All are equally called *the Pure*. Each one is a priest, officiating for his own household. All is true, positive, serious, and strong. Force in Holiness. Note there a precocious vigour of Wisdom and good sense. *Fire* is no more a god, but a symbol, the benevolent genius of the hearth. The animal is not glorified, but loved, well and magnanimously treated, according to its rank in the house, its place in the scale of souls. The simple, and in all things humane, law Persia left—that nothing has surpassed the ever-living law, and which ever remains the *path of the future*—is *heroic agriculture*, the courageous effort of good against evil, the life of pure light in *work and justice*. Thence the morals of the man and the *worker*—not the idler—a morality not of abstention and dreaming, but of active, fruitful energy. It is all comprised in : *Be pure to be strong : Be strong to be pure.*"

The above is a picture of the "Higher Life" to be lived by each earnest and devoted soul, and is in strict consonance with the "Universal Brotherhood of Humanity"—the first and the chief object of the modern Theosophical Society.

When we study the Avesta in a true theosophic spirit, then we discern the beauty and essence of the Zoroastrian system. "*Think purely, speak purely, and act purely*" is the sum and substance of the ever-living law which Zoroaster preached to the world. If Ormuzd and Ahriman are to be understood from a theosophic standpoint, they represent the *dual* aspect of Manas, the higher and the lower principles, or the Good and Evil, in man. "All that comes from Ormuzd is pure, from Ahriman impure." Now *Purity* includes impersonality, unselfishness, altruism, and universality; it means bodily, mental, moral, psychological cleanliness. The *Avesta* distinctly say that this Purity, or state of existence, can be attained by the Mazdiasnian who has succeeded in killing the Ahriman in himself, the lower elemental self, the Bhutatma of the Vedantins. Ahriman is the lower psychic mind in man, and leads to spiritual selfishness and sorcery. Each true Mazdiasnian is warned against this fascinating but dangerous Ahriman—fascinating, because it offers "a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures"; dangerous, because the temptations of Ahriman are "subtle intoxicants". The war between Ormuzd and Ahriman is symbolical, allegorical and occult, and rages in every human soul. Our struggle is not with the mere man of flesh and blood, but with the principles of evil, the powers and the army of Mara, the self-will, the lower personality in us. It is a purely spiritual combat on the inner planes of being, in which weapons of pure and holy thoughts and unselfish actions, belonging to the higher impersonal Manas (Ormuzd) are to be used. This whole battle forms the key-note of the first chapter of that "priceless gem", the *Bhagavad Gita*. All the weapons of offence and defence of the

lower plane (lower Manas) are to be abandoned during this spiritual struggle of the *inner man*. "We wrestle not with flesh and blood"; but we have to "take the whole armour of God (the Ormuzd in us), and the sword of the Spirit, which is the word of God".

So, my brothers, the combatants, Ormuzd and Ahriman, and the battle-field, the outer physical body, the *kurukshetra*, are in us. But the man who is determined to face the issue of this great contest, must "procure the magic amulet, the *pure-motive*, for motive is the polarity of the soul". The highest keep constant watch over motive. The wise student (Spento Mainyu) feeds and increases it. He who can give up all for *All*, even to his own salvation, he may confront the elemental self (Ahriman). There is nowhere any safety for him unless his hope is anchored in the *unmanifest*, his present trust in Karma.

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As far back as my twentieth year I can trace a conception which I applied to all matters of oral or written tradition the important thing is the fundamental fact, the internal force, the significance, the tendency: in this alone what is original, divine, operative unassailable, and indestructible in the tradition, lies Any person, therefore who has occasion to occupy himself with the contents of any written tradition, must endeavour to get hold of the marrow of the matter and that not merely in the way of an intellectual cognition, but in its living relation to his own inner life, and the fruitful action which it produces there.

Religion, properly so-called, is always a matter of the inner man, and a thing specially belonging to the individual.

People treat the divine name as if that incomprehensible and most high Being, who is even beyond the reach of thought were only their equal, otherwise they would not say the "Lord God, the *dear* God, the *good* God". If they were truly impressed by His greatness they would be dumb, and through veneration unable to name Him.

Some persons, who throughout the whole twelve months are worldly, think it necessary to be godly at a time of straits; all moral and religious matters they regard as physis, which is to be taken with aversion when they are unwell. . . . I look upon religion as a kind of diet, which can be so only when I make a constant practice of it—when throughout the whole twelve months, I never lose sight of it.

GOETHE.

HE (the Sage) necessarily becomes that on which his mind is fixed. This is the eternal mystery.

THE Kshetrajna*, which is in its essence devoid of qualities and eternal, is not to be comprehended by any symbols. Therefore the characteristic of the Kshetrajna, which is void of symbols, is purely knowledge.

ANUGITA.

* Kshetra-jna. *The knower of the field, i.e., matter; hence the Self.*

Pistis - Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)
(Continued.)

“ Now, therefore, hearken, I will speak with you in advance concerning the understanding of that Mystery. For that Mystery knows the Reason of the Flaying* of the Five Supporters and of their Emanation from the Parentless†; of the Flaying of the Great Light of Lights and its Emanation from the Parentless; of the Flaying of the First Statute and its cleaving itself asunder into Seven Mysteries, and why it is called the First Statute, and their Emanation from the Parentless; of the Flaying of the Great Light of the Impression of Light and of its standing without a Projection and of its Emanation from the Parentless; of the Flaying of the First Mystery, which also is the Four-and-twentieth Mystery, and of its equalling in itself Twelve Mysteries, [220] according to the Number of the Enumeration of the Uncontainable Impassables (*Achôrêtoi Aperantoi*), and of its Emanation from the Parentless; of the Flaying of the Twelve Immovables (*Akinêtoi*) and wherefore they have set themselves with all their Orders, and of their Emanation from the Parentless; of the Flaying of the Motionless (*Asaleutoi*), and why they have placed themselves divided into Twelve Orders, and of their Emanation from the Parentless, to wit, they which pertain to the Orders of the Space of the Ineffable; of the Vexation of the Inconceivables (*Ennoêtoi*), they which pertain to the Two Spaces of the Ineffable, and of their Emanation from the Parentless; of the Flaying of the Twelve Unmanifestables (*Asêmantoi*), and why they had set themselves after all the Orders of the Unrevealables (*Amunantoi* ?), which are also the Uncontainables and Impassables, and of their Emanation from the Parentless; of the Flaying of the Unrevealables which have not revealed themselves, nor brought themselves into Manifestation, according to the Regulation (*Oikonomia*) of One and the Same Ineffable, and of their Emanation from the Ineffable Parentless; [221] of the Flaying of the Superdepths (*Huperbathoi*), and of their Emanation in one Order from the Parentless; of the Flaying of the Twelve Unspeakable (*Arrhêtoi*) Orders, and of their Excussion into Three Classes, and of their Emanation from the Parentless; of the Flaying of all the Indestructibles

* *Quapropter skullousi se quinque parastatai*, &c. The literal meaning of the verb *skullein* is to *skin*. The idea is the same as that conveyed in Sloka 6 of the Book of Dzyan (*Secret Doctrines* II, 15). “After great throes she (the earth) cast off her old three and put on her new seven skins.” The term “Vexation” would avoid the strangeness of the expression but would not convey the meaning.

† *Apatores* or Fatherless (*Anupaduka*).

(*Aphthartoi*) in their Twelve Orders, and why they have set themselves in the series of their Emanation in One Order, and why they have also cleft themselves asunder into various Orders and restored themselves, which are also the Uncontainables and Impassables, and of their Emanation from the Parentless; of the Flaying of the Impassables, and why they have set themselves in Twelve Impassable Spaces, and placed themselves in Three Orders of Space according to the Regulation of One and the Same Ineffable, and of their Emanation from the Parentless; of the Flaying of the Twelve Uncontainables, they which pertain to the Orders of One and the Same Ineffable, [222] and of their Emanation from the Parentless, until they should bring themselves also into the Space of the First Mystery, which also is the Second Space; of the Flaying of the Four-and-twenty Myriads of Laudables (*Hymneutoi*) and why they emanated outside the Veils of the First Mystery, which also is the *Twin Mystery* of One and the Same Ineffable, both Looking-within and Looking-without, and of their Emanation from the Parentless; of the Flaying of all the Uncontainables, whom I have already enumerated to you, they which are in the Regions of the Second Space of the Ineffable, which also is the Space of the First Mystery, and of the Emanation of these Uncontainables and Impassables from the Parentless; of the Flaying of the Four-and-twenty Spaces of the First Trispiritual, and of their Emanation from the Second Trispiritual; of the Flaying of the Four-and-twenty Mysteries of the Second Trispiritual [223] and of their Emanation from the Third Trispiritual; of the Flaying of the Four-and-twenty Mysteries of the Third Trispiritual, which are the Four-and-twenty Spaces of the Third Trispiritual, and of their Emanation from the Parentless; of the Flaying of the Five Trees of the First Trispiritual, and of their Emanation into all their Orders, both standing one after the other in turn and also bound together, and of their Emanation from the Parentless; of the Flaying of the Five Trees of the Second Trispiritual and of their Emanation from the Parentless; of the Flaying of the Five Trees of the Third Trispiritual and of their Emanation from the Parentless; of the Flaying of the Foreuncontainables (*Proachôrêtoi*) of the First Trispiritual, and of their Emanation from the Parentless; of the Flaying of the Foreuncontainables of the Second Trispiritual, and of their Emanation from the Parentless, [224] of the Flaying of all the Foreuncontainables of the Third Trispiritual, and of their Emanation from the Parentless; of the Flaying of the First Trispiritual from the lower part (*i.e.*, from Without), those which pertain to the Orders of One and the Same Ineffable and of their Emanation from the Second Trispiritual; of the Flaying of the Third Trispiritual which also is the First Trispiritual from the Height (*i.e.*, from Within) and of its Emanation from the Twelfth Protrispiritual (*Protripneumatos*), which is in the Last Order of the Parentless; of the Emanation of all the Regions, which are in the Space of the Ineffable and all things therein, and of their

Emanation from the Last Limb of the Ineffable. And that Mystery knows itself, why it flays itself so that it emanates from the Ineffable, which indeed itself rules over them all, and itself pours them forth all according to their Orders." (1).

[225] All these things, therefore I will tell you in the Emanation of the Universe. In a word I have told you all things which shall be and which shall come, both those which are emanating and which have emanated; both those which are without them and those which are set in them, namely the things which will withdraw into the Region of the First Mystery and which are in the Space of the Ineffable. These things I will say unto you. For I will reveal them unto you, and I will also tell them unto you, according to their Regions and Orders in the Emanation of the Universe; and I will reveal unto you all their Mysteries, which pertain unto all of them and their Protrispirituals and their Supertrispirituals (*Hypertrispneumatoi*), to wit, those that pertain to their Mysteries and their Orders. Now, therefore, the Mystery of the Ineffable knows why all these things exist for those of which I have so spoken unto you; and, to speak openly, all these things have been done on account of It. The Mystery which is in them all is It; the end of them all is It; the Consummation of the Evolution of them all is It; the Constitution of them all is It; and that Mystery of the Ineffable is the Mystery which is in all those things which I have said unto you, and which I shall also say to you in the Emanation of the Universe; that is the Mystery which is in them all, and that is the One Mystery of the Ineffable and the Understanding of all these things [226] which I have said unto you, and shall say to you. And all those things which I have not told unto you, I will tell to you in the Emanation of the Universe and all the Understanding of them, each in order, why they exist. That is the One and Only Word of the Ineffable, and I will tell you the Emanation of all their Mysteries and the Regions of each one of them and the manner of their perfecting in all their Configurations (*Schémata*); and I will tell you the Mystery of the One and the Same Ineffable and all its Regions and all its Configurations, and all its Regulations, wherefore it emanated from the Last Limb of the Ineffable, for that Mystery is the Constitution of all of them, and the Mystery of that Ineffable is also the One and Only Word, but there is another* on the Tongue of the Ineffable, and it is the Regulation of the Interpretation of all the words which I have said unto you; and he who shall have received the Only Word of the Ineffable, to wit, the Word which I shall now tell unto you, and all its Regions and all its Configurations and the manner of perfecting its Mystery, for ye are All-perfect Perfect Ones (*Teleioi Panteleioi*), and ye shall perfect the whole understanding of that Mystery and all its Regulations and its Utterance, for to you all Mysteries are entrusted. Hear, therefore, now, I will tell you

* Sc. another Universe.

that Mystery, which is this. [227] He who shall have, therefore, received the One and Only Word of the Mystery, which I have told unto you, when he shall have departed out of the Body of the Hyle of the Rulers, so that the Wrathful Overtakers (*Paralēptai Erinaioi*) come, to loose him from the Body of the Hyle of the Rulers—the Wrathful Overtakers, the same which loose every Soul that departs from the Body—when, therefore, these Wrathful Overtakers have loosed the Soul, which has received this One and Only Mystery of the Ineffable, which I have already told unto you, at the very moment when they shall have loosed it from the Body of Hyle, it shall become a great Stream of Light in the midst of those Overtakers, and the Overtakers shall fear exceedingly the Light of that Soul, and shall be thrown into consternation, so that they shall sink down and desist entirely for fear of the great Light which they see. And the Soul that receives the Mystery of the Ineffable, shall soar into the Height, becoming a great Stream, and the Overtakers shall not take hold on it, nor know the path in which it goes, because it has become a great Ray of Light so that it flies into the Height, and no power can restrain it at all, nor will they, moreover, be able to approach it at all; [228] but it traverses all the Regions of the Rulers and all the Regions of the Projections of Light, nor does it give a Denial (*Apophasis*) in any Region, nor does it give a Defence (*Apologia*), nor does it give a Token (*Symbolon*), for indeed neither shall any Power of the Rulers nor of the Projections of Light be able to approach that Soul; but all the Regions of the Rulers and of the Projections of Light, and everyone of them hymn to it in their Regions, fearing the Light of the Stream which clothes that Soul, until it shall have passed by all of them, both to come into the Region of the Inheritance of the Mystery, which it has received, which is the Mystery of One and the Same Ineffable, and to be united with its Limbs. AMÉN, I say unto you; it shall be in all the Regions during the time a man can shoot an arrow. Now, therefore, also, AMÉN, I say unto you, whatsoever man shall have received that Mystery of the Ineffable, so that he may perfect himself in all its Regions and all its Configurations, he is a Man in the World, but he is more excellent than all Angels and he shall far surpass them all*, he is a Man in the World, but he surpasses all Archangels, [229] and all Tyrants, all Lords and all Gods, all Light-givers and all Purities, all Triple-powers and all Forefathers, all Invisibles and the Great Invisible, all those which pertain to the Midst, and all the Projections of the Treasure of Light and the Mixture; [230] he is a Man in the World, but surpasses every Region of the Treasure and shall be more exalted than the whole of it; he is a Man in the World, but he shall reign with me in my Kingdom; he is a Man in the World, but he is a King in the Light; he is a Man

* The phrase "He is a Man in the World, etc." is repeated before the naming of each Hierarchy and makes the passage very impressive. It is omitted in the present translation on account of space.

in the World, but he is not of the World; and AMÊN, I say unto you, *that Man is I and I am that Man*. And in the Dissolution of the World, which is when the Universe shall have completed its Evolution and when all have completed their Evolution—the Number of Perfect Souls—and when I shall have become King in the Midst of the Last Supporter, and when I am King over the Seven Amens, and the Five Trees, and the Three Amens, and the Nine Guardians, and when I am King over the Child of the Child, which is the Twin Saviour, and when I am King over the Twelve Saviours and the whole Number of Perfect Souls, which have received the Mystery of Light—each and everyone who shall have received the Mystery of the Ineffable shall be Allied Kings with me, and shall sit at my right hand and at my left. AMÊN I say unto you, *those men are I, and I am they*. For this reason, therefore, I once on a time said unto you: ‘Ye shall sit on your thrones on my right hand and on my left in my Kingdom, and ye shall reign with me’. [231]. For this reason, therefore, I have not hesitated nor feared to call you my Brethren and my Comrades, for ye shall be Allied Kings with me in my Kingdom (2). These things, therefore, have I said unto you, knowing that I shall give you the Mystery of the Ineffable, and *that Mystery is I, and I am that Mystery*. Now, therefore, not only shall ye reign with me, but all men who shall receive that Mystery, shall be Allied Kings with me in my Kingdom, and *I am they, and they are I*. But my throne shall be more excellent than theirs. Moreover, inasmuch as ye shall suffer griefs in the World beyond all men, until ye shall have preached all the Words which I shall say unto you, your thrones shall be close to mine in my Kingdom. Wherefore I said unto you once on a time: ‘In the Region where I shall be, my Twelve Servants (*Diakonoi*) shall also be with me, but Mary Magdalene and John the Virgin* shall be the most exalted among all my Disciples; and all those who shall have received the Mystery of the Ineffable, shall be on my left hand and on my right, and *I am they, and they are I*. And they shall be equal with you in everything, but your thrones shall be more excellent than theirs, and my throne shall be more excellent than yours [232], and all men who shall have lighted upon the Word of the Ineffable, AMÊN I say unto you, the men who shall have known that Word, shall know the Gnôsis of all these words which I have said unto you, both with respect to the Depth and to the Height, and also with respect to the Length and to the Breadth; in a word, they shall know the Gnôsis of all these words which I have said unto you, and of those which I have not said unto you, but which I will tell unto you Region by Region, and Order by Order, in the Emanation of the Universe. AMÊN, I say unto you, they shall know how the World is ordered, and they shall know according to what Type they which pertain to the Height, are ordered, and they shall know wherefore the Universe came into existence.”

* Two aspects of the Manasic Ray.

And when the Saviour had said these things, Mary Magdalene came forward and said: "Master, bear with me, and be not wrath with me, searching out everything in earnestness and steadfastness. Now, therefore, Master, surely there is no other Word of the Mystery of the Ineffable, nor any other Word of the whole Gnôsis?" And the Saviour answered and said: "Yea, verily is there another Mystery of the Ineffable and another Word of the whole Gnôsis". And Mary answered again, and said unto the Saviour: "Master, bear with me questioning thee, and be not wrath with me. Now, therefore, Master, unless we live and know the Knowledge of the whole Word of the Ineffable, shall we not be able to inherit the Kingdom of Light?" And the Saviour answered and said unto Mary: [233] "Yea, verily: everyone who shall receive a Mystery of the Kingdom of Light, shall go and inherit it up to the Region, whose Mystery he hath received, but he shall not know the Knowledge of the Universe, wherefore all things are made, unless he shall have known the One and Only Word of the Ineffable, which is the Knowledge of the Universe. In all plainness, *I am the Knowledge of the Universe*,* nor is there any power of knowing the One and Only Word of Knowledge, unless a man shall have first received the Mystery of the Ineffable, but every man who shall have received a Mystery in the Light, each shall go to inherit it up to the Region whose Mystery he hath received. For this cause I said unto you once on a time: 'He that believes on a prophet shall receive a prophet's reward; and he that believes on a just man shall receive a just man's reward', that is to say, to whatever Region whose Mystery each has received, there shall he go; he who shall have received a lesser Mystery shall inherit a lesser Region, and he who shall have received an excellent Mystery shall inherit a lofty Region, and everyone shall remain in his own Region in the Light of my Kingdom, and each shall have the power of going into the Orders, which are below him, but not into those which are above him, but he shall remain in the Region of the Inheritance of the Light of my Kingdom, [234] living in great Light immeasurable compared to Gods and all Invisibles, and he shall be in great joy and gladness. Now, therefore, also, hearken, I will speak with you concerning the Glory of those also which shall receive the Mystery of the First Mystery. He, therefore, who shall have received the Mystery of that First Mystery—at the moment when he departs from the Body of the Hyle of the Rulers, there come the Wrathful Overtakers to conduct the Soul of that man out of his Body—that Soul (I say) shall become a great Stream of Light through the Wrathful Overtakers, and those Overtakers shall fear the Light of that Soul, and that Soul shall journey into the Height in order that it may traverse all the Regions of the Rulers and all the Regions of the Projections of Light, and it shall offer no Denial, nor Defence, nor

* The Higher Ego, Buddhi-Inanas.

Token in any Region of Light or in any Region of the Rulers, but it shall pass through all the Regions and traverse them all, so that it may come and reign over all the Regions of the First Saviour. In like manner also, he who shall receive the Second Mystery of the First Mystery and the Third and Fourth up to the Twelfth Mystery of the First Mystery— [235] when the time comes for them to depart from the Body of the Hyle of the Rulers, the Wrathful Overtakers come to conduct the Soul of that man out of the Body of Hyle; and those Souls shall become a great Stream of Light through the Wrathful Overtakers, and those Overtakers shall fear the Light of that Soul, and shall be in consternation and fall upon their Faces; and those Souls shall soar into the Height forthwith, in order that they may traverse all the Regions of the Rulers and all the Regions of the Projections of Light; nor shall they give any Denial, or Defence in any Region, or any Token, but they shall pass through all the Regions and traverse them *within*, and shall reign over all the Regions of the Twelve Saviours, so that they who receive the Second Mystery of the First Mystery, may reign over all the Regions of the Second Saviour in the Inheritances of Light. In like manner also, they that receive the Third Mystery of the First Mystery and the Fourth and the Fifth up to the Twelfth, each shall reign over all the Regions of the Saviour, whose Mystery he has received; and he who shall have received the Twelfth Mystery in its proper turn of the First Mystery, which is the Absolute (Authentic) Mystery, concerning which I will speak with you— [236] he then who shall have received those Twelve Mysteries which pertain to the First Mystery, when he shall have passed out of the World, shall traverse all the Regions of the Rulers and all the Regions of Light, becoming a great Stream of Light, and shall also reign over all the Regions of the Twelve Saviours. Such Souls, however, shall not be equal with those who receive the One and Only Mystery of the Ineffable. He, therefore, who shall have received those Mysteries, shall remain in those Orders, in that they are excellent (Mysteries), and shall remain in the Orders of the Twelve Saviours."

COMMENTARY.

TABLE VIII.

(1)	
THE INEFFABLE	▶ THE LIMBS OF THE INEFFABLE *
THE LAST LIMB (Containing the Hierarchies of the Supertrispititual and Protrispititual).	▶ THE 12TH PROTISRIPITUAL (The Last Order of the Parentless)
THE SPACE OF THE INEFFABLE (The One and Only Word)	◀

* See *Lucifer* 38, p. 145, Note 3.

SPACE OF THE INEFFABLE.

FIRST SPACE OF THE INEFFABLE	
3rd Trispiritual (<i>the 1st from the Height</i>)	} Each containing Foreuncontainables, 5 Trees and 24 Mysteries or Spaces
2nd " "	
1st " (<i>the 1st from Without</i>)	
SECOND SPACE OF THE INEFFABLE (Which is the First Space of the First Mystery, Looking-within and without)	
Uncontainable Impassables	} <i>Viz.</i> , Twelve Hierarchies each consisting of 3 Classes and 12 Orders
Laudables (24 Myriads: <i>emanating outside the Veils of the First Twin Mystery</i>)	
12 Uncontainables	
Impassables (12 Impassable Spaces : 3 Orders)	
Indestructibles (12 Orders : 1 Order)	
12 Unspeakables (3 Classes)	
Superdepths (1 Order)	
Unrevealables	
12 Unmanifestables	
Inconceivables (<i>Pertaining to the 2 Spaces of the Ineffable</i>)	
Motionless (12 Orders : <i>pertaining to the Space of the Ineffable</i>)	
12 Immovables	
THIRD SPACE OF THE INEFFABLE (?) or SPACE OF THE FIRST MYSTERY	
First Mystery (<i>which is the 24th Mystery, reflecting the 12 Orders of the Uncontainable Impassables</i>).	
Great Light of the Impression of Light (<i>which is without a Projection</i>).	
First Statute (<i>containing 7 Mysteries</i>).	
Great Light of Lights.	
Supporters.	

The following is quoted from Pt. II of *Transactions of the Blavatsky Lodge*, and will perhaps throw some light on this apparently chaotic system:—

"Q. *What is the distinction between these various Hierarchies?*

"A. In reality these Fires are not separate, any more than are the Souls and Monads to him who sees beyond the Veil of Matter or Illusion. He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms, as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate, distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles which become more and more gross, from spirit to densest matter, so that with each step downward and outward, we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

"Thus with these Hierarchies. Why should we separate their classes in our Mind, except for purposes of distinction in *practical* Occultism which is but the lower form of applied metaphysics? But if you seek to separate them on this plane of illusion, then all I can say is that there exist between these Hierarchies the same abysses of distinction as between the 'Principles' of the Universe or those of man, if you like, and the same 'principles' in a *bacillus*."

The careful student on comparing the different tables already given, will perceive a certain unity in the multiplicity of the Hierarchies; in other words that they are built up on an ever recurring type, which has been given in its simplest form in the Chart of the Valentinian Pleroma (*Lucifer* 33, p. 237). Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

The recurrence of the number 12 is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more *facts in nature* to what has been said in note 1 of the last Commentary and invite the attention of the reader to the consideration of:—

(a) The *Dodecahedron*, that marvellous "Platonic Solid", for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed. It may be defined as "a regular solid contained under 12 equal and regular *Pentagons*,* or having twelve equal bases"; and of:—

(b) The following quotation (*Monism or Advaitism?* p. 29):—

"The Prāna, or breath of the human organism, is a part of the universal vital principle. The moon also is shown to have its share in nourishing all organic matter, and of regulating the ebb and flow of the *Prāna* of nature. With every phase of the moon the Prāna of man changes its course. These changes, minutely observed, establish the fact that *the breath of the human organism changes from right to left, and vice versa every two hours.*† *In these two hours each of the five Tatvas‡ obtain their course.*

(2) Perhaps the following passages from the *Secret Doctrine* (pp. 572-574) may make this somewhat clearer.

"The star under which a human Entity is born, says the occult teaching, will remain for ever its star throughout the whole cycle of its incarnations in one *Manvantara*. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the *INDIVIDUALITY*. The 'Angel' of that Star, or the *Dhyani-Buddha*, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their *Dhyani-Buddha*, their elder 'twin Soul',§ and they know it, calling it 'Father-Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'Image'. How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, *Zanoni* face to face with his *Augoeides*? . . .

" . . . 'I ascend to my Father and your Father' meant . . . that the group of his disciples and followers attracted to him belonged to the same *Dhyani-Buddha*, 'Star', or 'Father', of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of 'The Idyll of the White Lotus', when T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates from *one's own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine Ray*, and that, as seven distinct rays radiate from the "Central Spiritual Sun", *all adepts and Dhyani Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed by one of the *seven forms* of manifestations of the divine Wisdom' (*Theosophist*, Aug., 1886)."

(To be continued.)

* Representing mystically that *man* is the measure and limit of the *Universe*.

† 12 times a day! ‡ Viz., *Āhśa, Vāyu*, etc., as in the note already referred to.

§ This has nothing to do with the absurdities of the "Sympneumata-doctrine" as is fully explained in the text, but is a key to the mystery of the *Syzygies*.

The Ten Sephiroth.

THE Sephiroth form a decad and constitute the numerical conception of God; He may be known by numbers, and by letters.

The ideas of God by means of numbers are the Sephiroth; by means of letters they are the Shemoth.

The Shemoth are the explanatory titles of the Great Name, the Shema; this Shema distributed into its elements is the Shemhamphorasch. The ten Sephiroth bear names. The first is the Crown, the last the Kingdom; Kether and Malkuth. The Kingdom suggests the Crown, the universe proves the existence of God, the eye below is illuminated by the eye above, the Son suggests the Father, the equilibrated scale of a balance suggests the existence of its fellow; Humanity points out its Creator.

Kether, the Crown! But where is the Crown unless on the Kingdom, which is Malkuth: God is crowned by his works, he is revealed in human thought. Thus that which is above, is like that which is below. Kether is in Malkuth, and the idea of Kether is the Malkuth of human intelligence. God creates the Soul of Man, and the human Soul evolves the existence of God. *Parturit homo Deum*. Infinite Justice equilibrated by infinite goodness, and infinite goodness sustained and inspired by justice, form the ideal of the Beauty which we call the Splendour of God, the Shekinah, the Zohar, the light of the glory, the Tiphereth.

It is in the midst of the Sun of human intelligence, that the incommunicable name IHVH, the tetragrammaton, is written; the name which is never read, but is spelled Jod, He, Vau, He, the jahouvahou, the *ieoua*, from which we form the word Jehova by replacing the four mystic Hebrew letters by the five vowels of our modern languages.

Thus the sacred name, if written only in its first reflection, is the last word arising from our human intelligence, on quitting the most arduous summits of science, to trust itself to the wings of faith.

It is then but the human name of God, or if preferred, the Divine name of the nature of Man.

Jod, the creative activity of Wisdom.

He, the incomprehensible understanding.

Vau, the equilibrated union of the two.

Jod is Chocmah, He is Binah, the Vau is Tiphereth, the second He is Malkuth, the Kingdom, in which we see the Reflection, or Rainbow of the Crown, Kether.

Such is the divine ideal in the three worlds: three triangles which are as one triangle, three complete ideals, three complete and absolute conceptions of the One God, three in one, and three in each of the Triads, nine and one; the circle, and the axis around which the circle revolves; the essence and the existence of the two hieroglyphic signs of number, of the decad, 10, Φ. The Volatile and the Fixed, the moveable and the stable, Form variable to infinity, and Being unchangeable in its essence, are the eternal balance of life. Form undergoing improvement, and being reborn more full of life, after an apparent destruction, this is progress, this is Victory or Netsach.

Order always identical, law always stable, existence always indestructible, it is eternity, it is the Jod, it is the harmony of two contraries, it is the law of Creation, the Jesod.

The two forces, and this law of harmony are revealed in all nature, which is the kingdom of God, that is to say Creation is a combination of

stability and change. Nothing is immortal in its form, nothing is changeable in its essence. The ephemeral may live but a day, but its type is immortal.

Let us reveal these diverse phenomena. Existence is the cause of that which manifests itself in effect, eternal order proves eternal wisdom.

Progress in formation announces the intelligence, always fruitful and always actively at work.

Hod proves Chokmah, Netsach is the demonstration of Binah, as Malkuth is the peremptory reason for the existence of Kether.

The law of Creation proves the existence of a law-giving Creator.

The kingdom proves the existence of a king, of whom we can only comprehend and affirm the works.

*"Confessionem et decorem induisti
Amictus lumine sicut vestimento."*

Netsach, Hod, and Jesod, are the three angles of the reversed triangle in the Seal of Solomon, which correspond to the three angles of the erect triangle, that refer to Kether, Chokmah, and Binah: and between these two triangles as a mediatorial mirage or reflection we find Chesed, Geburah, and Tiphereth. Kether is the Crown of wisdom, intelligence, and mercy. Chokmah is the Wisdom of the Crown, and the Intelligence of Mercy; and so on of the others.

Thus is the decad entire, referred to each unity of the decad. The name which is referred to Kether, is *Eheie asher Eheie*, Existence is Existence, Being is proportional to Being.

This absolute affirmation is the last word of science, and the first word of faith: science having for its object, truth and the reality of existence; and faith having as its basis, the essentiality, the immutability, and the immortality of being.

Without faith, science perishes in the abyss of scepticism, and does not dare to affirm that even Existence exists; it would then but observe uncertain events, and would no longer rely on the evidence of the senses: it would no longer perceive existence, but only beings, and no longer dare to create synthesis, because analysis had been evaded.

Is matter to us capable of infinite subdivision? is it perceptible by its nature, or by an accidental circumstance? If matter have no sensible being, it can have no corporeal existence. What then becomes of the distinction between matter and spirit? The thing we call Soul, is it an immaterial substance, or an attribute of matter?

Confusion alone would exist, all would be doubt, and abyss; life would be a dream, and silence greater wisdom than speech. The entire kingdom must disappear, if the Crown be no more. Existence is a Certainty, and in affirming this, I affirm God*, who is the supreme reason for existence.

Eheie is proven by Jehovah.

W. WYNN WESTCOTT, M.B.,

Præmonstrator of the Kabbalah to the Isis-Urania Temple, G.D.



THE Vedântins acknowledge neither the separateness of cause and effect, nor their standing to each other in the relation of abode and thing abiding, since according to their doctrine the effect is only a certain state of the cause.

VEDĀNTA SŪTRA.

* "God" is throughout identical with the third Logos of the Esoteric Philosophy.—[Eds.]

Kama and Yoga.

EVERY one who desires to make any progress in spiritual matters should turn his attention to Kāma, the principle of desire in man. In the Gīta we find this "principle" or "aspect" repeatedly mentioned. It is "the great enemy", "the road to Naraka", "the great obstacle to Gnanam", &c., and so on. Now there seem two ways to conquer the lower Kama; the first is to weaken it, the second to make it serve the higher principles. The first in its higher aspect is called Nivritti Marga (literally, the Path of Renunciation). It is divided into several processes, a group of which is called Pranayana (literally, subduing or conquering Prana), Prana being the Kamic or lower life in man. The fact is that we can transfer our energies from one principle to another only when we have perfect control over them.

The difference between the Pranayana of Hatha Yogis and that of Raja Yogis is very great. It is not the "suppression of the outer breath" which is practised by the latter; what they aim at is the union of the Prana with the Apana, of the lower life or breath with the higher, as mentioned in the Gīta.

In all Yoga practices two things must be observed; (1) the Yogin must observe certain rules in the daily performance of his duties, and (2) perform certain occult practices at stated hours, just like a sick man who must observe certain hygienic rules and take certain medicines at regular intervals, if he wishes to recover from his illness.

The best hours for such occult practices, meditation, &c., are dawn, noon, evening and midnight, and the usual posture (Asana) for the beginner is that often seen in statues of the Lord Buddha and called Padmasana.

Bhakti Yoga is the process by which Kama is made to serve our higher principles. In this kind of Yoga also, one must observe certain rules of life, not so severe at first as those of the true Raja Yogin, and follow some occult practices at a certain hour or certain hours, the most common being the bringing into one's mental vision the image of one's GURU, called Prapti.

The first maxim of a Bhakti Yogi may be found in a very beautiful Sanskrit sloka which runs as follows:—

"Be humbler than the grass, more patient than the trees; do not require respect thyself, but be ready to give it to others, and then speak always of HIM".

It is simply by complete victory over our Lower Self, our Kamic Personality in fact, that we can hope to escape from this "three-fold

misery" bound on the "Wheel of Sangsara", the Round of Birth and Death. Whichever path we try to follow, we must ever keep that object in view, if we would do anything toward our spiritual progress.

"Kama", says a sloka, "is never weakened by indulgence, but ever increases thereby, like a fire increased by clarified butter (Ghee)".

It may be said that such efforts towards spiritual progress are only a subtle form of selfishness: But this is not so. Can a drowning man save one who is also drowning? How can we hope to serve Humanity truly unless we succeed in subduing this Kama, and thereby Death? For the true cause of our Death is this Kama, called Mara or Maraka (the Destroyer); this Arch Enemy in us "hiding or covering by its dust the Mirror of our Gnanam", in which is reflected the Spiritual Sun, must be starved, subdued or destroyed, before we can escape the eternal grinding of the Mill of Sangsara.

KALI PRASANNA MUKERJI, F.T.S.

Berkhampur.

He who was Kartavirya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction. . . . Māndātri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Yudisthira and others, have been. Is it so? Have they really ever existed? Where are they now? We know not. The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate; and the present and future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

VISHNU PURĀNA.

A single woman standing upon the battlements fighteth a hundred; and a hundred, ten thousand; wherefore, a castle is to be preferred.

Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

Whatever hath been well consulted and well resolved, whether it be to fight well or to run away well, should be carried into execution in due season, without any further examination.

Good men extend their pity even to the most despicable animals. The moon doth not withhold her light, even from the cottage of a Chandāla.*

Those who have forsaken the killing of all; those who are helpmates to all; those who are sanctuary to all; those men are on the way to heaven.

HITOPADESA.

THE indestructible and the destructible, such is the double manifestation of the Self. Of these, the indestructible is the existent, the manifestation as an individual is called the destructible.

ANUGĪTA.

* An outcast

The Mysteries of the Salpêtrière.

UNDER the above heading a Paris daily paper calls attention to a new line which Professor Charcot has just adopted in his investigations of morbid mental and nervous states, which, to the Theosophist interested in the third object of the Society, may prove worthy of note. Those accustomed to study Professor Charcot's lectures, will recognize the meagreness of the journalist's report, but that may be accounted for by the stringent precautions the Professor has seen necessary to take against premature revelations of the results of his interesting enquiries. The following is the report M. Henri Lapauze has been enabled to offer on the subject.

"Professor Charcot's lectures at the Salpêtrière were usually held on each Tuesday and Friday in the week. At the opening of the scholastic year, suddenly and without anyone knowing exactly why, Professor Charcot discontinued his Friday lectures; nevertheless his visits and work at the Hospital went on with the usual regularity. People had just given up endeavouring to divine the reason of this cessation of the Friday courses, when the strictest orders were issued by Professor Charcot, that his Saturday lectures should be open only to certain savants and experienced pupils. A double safeguard was instituted to ensure this. At the entrance door of the Salpêtrière the porter made a primary discrimination, and prevented the free entrance of all visitors, whilst two agents from '*l'assistance publique*' placed at the door of the lecture hall would allow none to enter except after a series of formalities. What then of an unusual nature was happening; and why such precautions? Professor Charcot had really but one object. Remembering the talk to which ten years ago his first researches in Hypnotism gave rise, and having to occupy himself in a special manner with fresh investigations of a similar character and quite as important, he wished to avoid as much as possible a repetition of such notoriety. It remains then for us to know what is the nature of these researches which have so excited the curiosity of those of the public who usually attend the Professor's lectures. On this subject we shall now speak.

"The strange conditions generally known as 'double personality', 'second state', 'somnambulism', &c., have long been the object of interest in the philosophic and scientific world. It appeared from his former discoveries that Professor Charcot was the one most likely to elucidate the mechanism of these mysterious aberrations, and of these maladies of the 'personality'. To this end the Professor, having had the opportunity of bringing together several subjects, presenting each a special type of these peculiar conditions, has devoted to them the most assiduous and exhaustive study, up to the day when he found himself in a position to give a satisfactory demonstration. Here then, in their main features, are a few examples of his truly wonderful subjects.

"First comes a journalist; in his ordinary state of mind the patient is very intelligent, self-possessed, polished in manner and of an amiable character; suddenly an attack seizes him, during which he loses all consciousness of his normal existence. In appearance he differs little in the second state from his normal first condition, but on questions being put to him, he gives no reply; he appears to be absorbed in certain matters only, which are always the same,

"The stimulation of his senses by different odours, or by different sounds, or by placing before his widely opened eyes, glasses of various colours, causes to rise before his mind living pictures in which he takes a part. For instance if spoken to in a monotonous tone close to his ear, he commenced to recite Odes from Horace, or to write verses of his own composition in a large and clear handwriting, a feat of which he is incapable in his normal condition of mind.

"Three blows struck on the floor, as at the theatre, caused him to imagine himself in the green room, and to accost the manager, the actors and the dancers; lastly, when a glass coloured red was placed before his eyes, he saw Socialist placards, which he willingly read and commented on. A blue glass gave him the delusion of witnessing a 'fairy apotheosis'. He emerged from this condition by the use of certain methods, the result of the observations of Professor Charcot.

"The second subject was a Parisian 'rough', a 'proowler of the barrier', in a word a bully. His attacks gave birth to insects which he crushed under his feet, to invectives addressed to imaginary people couched in the purest of slang; at the sound produced by striking on a Chinese gong, he imagined he saw a funeral, and at once he drew up on the pavement, took off his cap, and favoured the spectacle, at which he was assisting, with characteristic sallies. At intervals he worked his elbows, a neighbour incommuning him, he commenced an animated discussion, and made the gesture of slyly picking up a handful of sand, which he threw among the crowd; after which, hands in pockets and nose in the air, assuming an air of indifference, he whistled a tune. A yellow glass made him see a man suffering from jaundice, to whom he immediately addressed the usual impertinences. A blue glass called up a church window, a red glass a conflagration. On repeating in his ear 'Floquet!! Floquet!!' the patient thought himself assisting at an election meeting; he called out to the speaker, told his comrades to hold their tongues and made it quite his own affair.

"The two other subjects present two most remarkable cases of 'double personality'. They are young women who have suddenly, so to say, entered into a new life, in which they are completely ignorant of all that has passed in their preceding existence; it is to be noticed, however, that their first existence makes many incursions into this 'new life'; all the same, in each separate state nothing is known of the other: and the two states are clearly marked off by physical and psychical differences. The first of these young girls, whom we will call X, is in the old state of life, call it 'state A', attacked with paralysis of the legs, which prevents her walking. In her new life or 'state B', on the contrary, she walks well and as much as she pleases. In state A she reads, writes and calculates; in state B she has the utmost difficulty in tracing a single letter, and is quite incapable of doing a simple sum. In Y, the other female patient, the last peculiarity as regards knowledge is, with her, reversed. She, up to the age of twenty-five years, had never been able to read or write; at that age she passed into state B (in which she is at present). In the period of five years, during which her second condition has existed, she has learnt to read and calculate. It is superfluous to add that in state A she remembers all that had happened in her life up to 1885, in state B, on the contrary, she forgets completely all previous to 1885, only remembering events occurring between 1885 and 1890.

"In their second state X and Y, who are of the ordinary type of women, both in appearance and conversation, are influenced by suggestions of whatever kind these may be. One may with impunity, and without fear of being contradicted by them, tell them such a person has an elephant's trunk, another an ape's face, and so on, so that they are living in a world of illusions, in a sort of dream indefinitely prolonged. Finally, and as a

means of comparison, there is a hypnotic somnambulist, she is in a cataleptic state, and like the preceding patients, is sensitive to the influence of sound. A sad strain shows her her mother ill and on her death bed; a lively air, and she polkas; a red glass, she sees a conflagration; a green glass, springtime; at the smell of *eau de cologne*, she at once sets to work to pick flowers. But a noteworthy phenomenon and one which is the key of the subject: if this last patient is seized with a fit of hysteria, the passionate period of the attack presents nearly the same phenomena as are to be found in the preceding patients.

"To sum up, whilst different in appearance, all these cases have a family likeness and represent in reality isolated and transformed cases of major hysteria (*la grande hystérie*), defined in such a masterly way by Professor Charcot, his description of which has since been confirmed in Italy, Germany and England, justifying the Professor against the accusations that this malady was an indigenous product of the Salpêtrière.

"We will not dilate on the psychological considerations which it is necessary to take into account in explaining these phenomena, this would carry us too far; but is it not strange enough to reflect what a large number of people one daily meets, many of whom are probably attacked by the malady in which the Professor and his school take so earnest an interest.

"HENRI LAPAUZE".

Strange indeed to reflect on how small a basis our vaunted individuality may rest. In a hypnotic experiment, the whole character of a man may be changed, the current of his wishes and thoughts altered, and by repeated suggestions the subject may be made to take up a personality quite foreign to his normal one. From Professor Charcot's demonstrations, and from many isolated instances, it seems that these strange phenomena may happen to people without any very obvious change appearing to the casual observer; how then is one absolutely to say when any particular person is acting in obedience to a well-balanced, sane mind, or when as the victim of the delusions of a disordered imagination, as real to the sufferer as any normal state of existence? These disturbances of the psychical equilibrium are apparently coincident with mysterious disturbances of the system, due to hysteria with its many phases, hysteria the despair of the medical faculty. Their intimate connection has been over and over again demonstrated, and now that Professor Charcot, who has already made a most exhaustive study of normal nervous states, with especial reference to hypnotic methods of experiment, has especially taken up the question of abnormal consciousness and duplex personality, students of the psychical side of man may hope to be provided with an exact scientific record and analysis of such states, affording to them a most indispensable basis of study on the material side. The question as to which is the cause and which the effect, the physical or psychical disturbance, or whether each is produced by some other cause, is a most interesting problem to the student of the composition and nature of the individual. The question of individuality is seen in quite a new aspect, in the light of these researches, and the vexed question of free will and moral responsibility offers new problems. Eastern philosophers have for many ages been engaged in studying the psychical side of man; and accurate and intelligent translation of the written results of their researches would be of immense service to the student, and to attain that the second object of the Theosophical Society is directed.

The perfect realisation and practice of the first object may perhaps be the solution and remedy for those mysterious moral maladies which appear to be on the increase, and which are to-day more recognized than ever as at the root of most crime; for modern research seems to point out that crime is the result of a species of moral insanity.

G. F. R.

The Zuni World Regions.

THE Zuñis, or *A'shiwi* as they call themselves, are one of the Pueblo tribes inhabiting the south-west portion of the United States. They are said to be the remainder of the old Egyptians, and so it may be interesting to see to what extent they have retained the old esoteric learning, which characterized that race. To illustrate, then, the Zuñi philosophy, I have chosen their mode of dividing the world, or Kosmos, into six and seven regions.

The Zuñis, as well as most of the North American Indians (especially those of the *Shoshonean* Stock, to which the Zuñis belong), believe the sun, moon and stars, the sky, earth, and sea, in all their phenomena and elements, and all inanimate objects, as well as plants, animals, and men, to belong to one great system of all-conscious and inter-related life. It is a notable fact, that in their classification of this system, they have no general name equivalent to "the Gods". There are two expressions which relate only to the "master existences", the higher creating beings—the "causes" Creators and Masters—*P'ikwain áhú-i* (Surpassing Beings), and *Átatchu* (All-fathers), these are the "Makers" and "Finishers" of existence. These, together with the supernatural beings, personalities of nature, &c., &c., are called *I'shothltimon áhú-i*, from *ishohtlimona* = ever recurring, immortal, and *áhú-i* = beings.

The animals, and animal gods, together with those supernatural beings having animal or combined animal and human personalities, are termed *K'iapin áhú-i*, from *k'iapinna* = raw, *i.e.*, Raw Beings. There are three classes of these:

1. *K'iapin áhú-i* = game, animals, specifically applied to those animals furnishing flesh to man.

2. *K'iáshem áhú-i*, from *k'iáwe* = water, *sheman* = wanting, the water animals, also applied to all animals and animal gods, supposed to be associated sacredly with water, and through which water is supplicated.

3. *Wéma áhú-i*, from *wéma* = prey, "Prey Beings", applied alike to the prey animals and their representatives among the gods.

The "Children of Men", mankind, are called *Akna áhú-i*, from *ákna* = done, cooked or baked, ripe, the "Done Beings."

There is also *Áshik'ia áhú-i*, from *á'shk'ia* = made, finished, "Finished Beings", including the *dead* of mankind.

Finally, *all* beings and objects in nature, animate and inanimate, are regarded as personal existences, and are included in the one term *áhú-i*, from *á*, the plural particle "all", and *hú-i*, being or life = "Life", "the Beings". But while human beings are spoken of as the "Children of Men", all other beings are referred to as "the Fathers", "the All-fathers", and "Our Fathers".

This obtains in the Zuñi prayers addressed to the "Prey Beings", as, *Ha! élahkwá, hom tá'tchu* (or *hom tsi tá*, if the being be feminine)—Ha! Thanks, my father (or my mother).

But in Taos pueblo, which is related to Zuñi, they invariably address the Prey Beings as "my son" (or my daughter), *é kumu, nú k'ai'* = come thou here, my son.

In Zuñi belief there are many beings, god-like in attributes, some anthropomorphic, monstrous, elemental, which are known as the "Finishers or Makers of the paths of life", while the most superior of all is called the "Holder of the paths (of our lives)", *Háno-ó-na-wilápona*. In a Zuñi prayer :—

"This day we have a father, who, from his ancient place, rises hard holding his course, grasping us that we stumble not in the roads of our lives, &c".

The soul, in Zuñi, is called the "Breath of Life", *Há-i an pinanne*. It is derived from the heart, and when breathed upon any object, conveys to it a portion of the power, or being, of the breather.

Poshaink'ia is the God (Father) of the sacred esoteric orders, of which there are twelve in Zuñi, fourteen in Taos, and others among the different Pueblo tribes. He is supposed to have appeared in human form, poorly clad, and therefore reviled by men; to have taught the ancestors of the Zuñi, Taos, Oraibi, *Coçonino*, and *Ok'e'owinge* Indians their agricultural and other arts, their systems of worship by means of plumed and painted sticks; to have organized their esoteric orders; and then to have disappeared toward his home in *Shi'pápu'lima* "The Mist-enveloped City", and to have vanished beneath the world, whence he is said to have departed for the home of the Sun. He is still the conscious auditor of the prayers of his children, the invisible ruler of the Spiritual *Shi'pápu'lima* and of the lesser gods of the esoteric societies, and the principle "Finisher of the Paths of our Lives".

"In ancient times, while yet all things belonged to one family, *Poshaink'ia*, the father of our sacred bands, lived with his children (disciples) in the City of the Mists, the *middle* place (centre) of the medicine societies of the world. There he was guarded on all sides by his six warriors, *Ápithlan shi'wani* (Bow Priests), the prey gods. When he was about to go forth into the world, he divided the universe into six regions, namely the North, *Pi'shlankwín tah'na* = Direction of the Swept or Barren Place; the West, *K'ia'lishi inkwín tah'na* = Direction of the Home of the Waters; the South, *A'laho inkwín tah'na* = Direction of the Place of the Beautiful Red; the East, *Télua inkwín tah'na* = Direction of the Home of Day; the Upper Regions, *I'yama inkwín tah'na* = Direction of the Home of the High; and the Lower Regions, *Manelam inkwín tah'na* = Direction of the Home of the Son."

All, save the first of these terms, are Archaic. The modern names for the West, South, East, Upper and Lower Regions signifying respectively "The Place of Evening", "The Place of the Salt Lake", "The Place whence comes the Day", "The Above", and "The Below".

"In the centre of the great sea of each of these regions stood a very ancient sacred place, *Téthlāshina kwīn*, a great mountain peak. In the North was the Mountain Yellow, in the West the Mountain Blue, in the South the Mountain Red, in the East the Mountain White, Above the Mountain All-colour, and Below the Mountain Black.

"Then said *Poshaiank'ia* to the Mountain Lion, 'Long Tail, thou art stout of heart and strong of will. Therefore give I unto thee and unto thy children for ever the mastership of the gods of prey, and the guardianship of the great Northern world (for thy coat is of yellow), that thou guard from that quarter the coming of evil upon my children of men, that thou receive in that quarter their messages to me, that thou become the father in the North of the sacred medicine orders all, that thou become a Maker of the Paths (of men's lives)'.

"Thither went the Mountain Lion. Then said *Pashaiank'ia* to the Bear, 'Black Bear, thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Mountain Lion, the guardian and master of the West, for thy coat is of the colour of the land of night, that thou guard from that quarter, &c'.

"To the Badger, 'Thou art stout of heart but *not* strong of will. Therefore make I thee the younger brother of the Bear, the guardian and master of the South, for thy coat is ruddy and marked with black and white equally, the colours of the land of summer, which is red, and stands between the day and the night, and thy homes are the sunny sides of the hills, that thou guard, &c'.

"To the White Wolf, 'Thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Badger, the guardian and master of the East, for thy coat is white and grey, the colour of the day and dawn, that thou guard, &c'.

"And to the Eagle, he said, 'White Cap, thou art passing stout of heart and strong of will. Therefore make I thee the younger brother of the Wolf, the guardian and master of the Upper Regions, for thou fliest through the skies without tiring, and thy coat is speckled like the clouds, that thou guard, &c'.

"'Prey Mole, thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Eagle, the guardian and master of the Lower regions, for thou burrowest through the earth without tiring, and thy coat is of black, the colour of the holes and caves of earth, that thou guard, &c'.

Now it is worthy of note, that in the rituals and ceremonials of the higher degrees of the Zuñi Orders, the lodge room represents the City of the Mists, and seven of the higher or señor priests represent *Pashaiank'ia* and his six guardians. During the ceremonies these seven are not addressed either by name or by their sacerdotal rank, but by the name of the being each represents.

The Theosophical Society and H. P. B.

PERSONALLY, I should have been content to have left Brother Patterson's "comments" unanswered, for when both sides have had their say on any matter of controversy, the outside public is a better judge of the merits of the question than either of the disputants can be. But it is thought better that I should point out some misconceptions of my critic, lest my silence should seem to assent to them, even though H. P. B. has already noted that much of Mr. Patterson's protest "is not exactly aimed at what Mrs. Besant wrote".

Let me say at the outset of my "re-comments" that I thoroughly and heartily endorse, as must every F. T. S., the statement of Mr. Patterson that "the Theosophical Society has no creeds". This is indeed a truism rather than a truth, since the Constitution of the Society so decrees, and since any one who accepts the first object has right of entrance. By all means "let us make disbelievers in H. P. B., disbelievers in Karma, disbelievers in Reincarnation, disbelievers in the Masters" welcome "provided always they wish to form the nucleus of a Universal Brotherhood"; as H. P. B. has often pointed out it is not necessary to become a Theosophist in order to enter the Theosophical Society. It is not I who would shut out disbelievers in H. P. B. if they want to come in; but what puzzles me is *why they should want to come in*. Enquirers may rationally enter; people whose judgment is in suspension until they have acquired fuller information, and who hope to obtain that information in the Society; seekers after truth, who join in order to prosecute their search under conditions which appear to be favourable. All these classes of people may become members of the T. S. on intelligible grounds without belief in H. P. B. or in the Masters: a person who regards H. P. B. as a fraud has an equal right to join, but I frankly say that his action is, to me, unintelligible and illogical. *Que diable va-t-il faire dans cette galère?*

But where Mr. Patterson seems to me to misread my article and to be rather misty in his own views, is in his apparent idea that the object of the "Theosophical movement" is merely to get people into the Theosophical Society, without the least regard to what they do when they are in. What "movement" can there be of any utility to the world, which does not tend towards some recognised goal? Granted that the honest materialist and his opponent the honest spiritualist, the honest agnostic and his opponent the honest dogmatic christian, all enter, with co-equal honesty, the Theosophical Society. The Society extends to all an equal welcome. So far, so

good. They all unite in believing in the brotherhood of man. But they can only unite passively, not actively, for their honest beliefs must govern their actions, and all they do must be done in concert, not with each other but with those who share their creeds. They cannot even wisely talk about the brotherhood, since each will have for it a different foundation, and the laying of one foundation undermines the other. Nor must they study together, for study will lead to opinions, and opinions will become—*absit omen*—beliefs and even doctrines. So that if those who enter the T. S. are never to emerge from the chrysalis state which is quite permissible at their entry, they seem likely to prove as stationary as the chrysalis, instead of passing onwards into a movement which is to sway the destinies of the world. My object in the original article was to turn members of the Theosophical Society into the path that leads to Theosophy, or at least to awaken in them the idea that if they are to rationalise their position they should make up their minds to accept one of two mutually exclusive positions.

Mr. Patterson passes by without comment my first four positions to object to the fifth: but the fifth depends on those that precede it. He does not deny No. 1. "Either she is a messenger from the Masters, or else she is a fraud." Yet everything turns on this, and the issue cannot be evaded. In the first case, it will not be said that I have put the argument too strongly. In the second, the magnitude of her fraud is undeniable: and in that case what honourable man or woman can condone that fraud and assist in maintaining it by remaining in a Society in which she holds an official position? For this is no question of merely accepting or not accepting a philosophy. A certain definite philosophy has been put forward by Mme. Blavatsky; I grant that, legally and technically, the philosophy is not the philosophy of the Society, and that "the Society has none". But *she* is distinctly committed to it, and either holds it in good faith from those from whom she says she received it, or is palming off on the world a shameless deceit. The Society, by accepting her as one of its Founders, by recognising her as one of its two chief officials, and lately in its Convention, through its appointed delegates, announcing to the world by formal vote its confidence in her, makes itself a party to the fraud, if fraud there be. If, under these circumstances, a person believing her to be a deceiver, likes to join the Society, there is nothing in the Rules to keep him out; but persons of ordinary morality, to say nothing of intelligence, will surely form their own judgment on the incongruity of his position.

But Mr. Patterson takes exception to the view that "if there are no Masters the Theosophical Society is an absurdity". What does Mr. Patterson understand by the word "Theosophical", and what is its force as a qualification of "Society"? When I see "Geographical Society", I understand it is a Society for gathering and spreading knowledge of geography; the "Astronomical Society" deals similarly with astronomy; and

it seems to me that the Theosophical Society ought to have some connexion with Theosophy. I may be quite wrong, for I am merely putting my own view of the matter; but it seems to me that many other Societies teach Brotherhood; that the Asiatic Society and many Sanskritists have done more than we for the second object; while the Psychical Research Society devotes its attention to the third. None of these objects justifies in itself our title "Theosophical", and what have we to differentiate us from other societies, if it be not the mission of spreading the knowledge of such fragments of Theosophy, of the Hidden Wisdom, of the Secret Doctrine, as may be placed in our hands? But the existence of Theosophy implies the existence of Masters. I do not mean that it implies the particular existence of those two who have been specially mentioned in connexion with the Society; but of a Sacred Brotherhood, of a Hierarchy of Initiates, of Masters in whose hands rests the sacred charge of the garnered Esoteric Knowledge of all Time. Most certainly they are not "seeking. . . . recognition of themselves". What to them could import our recognition? They seek but the good of the race, but the elevation of Humanity. But it may be our wisdom to yield that which they do not ask, for the good of the race lies in approaching its highest children, and in following the way marked by the sacred feet of those who have trodden the Path.

How could the Hidden Wisdom be preserved in the absence of such a Brotherhood? How could it be handed down from generation to generation if there were none who learned it, none who verified it, none who increased it, none who transmitted it to their trained successors? And if there be no Hidden Wisdom, what is the *raison d'être* of the Theosophical Society? Some of us have looked to it with yearning hope that it will save the world from the deluge of materiality; we have joined it with the one idea of strengthening the struggling spirituality which alone can prevent the perishing of civilization in a whirlpool of class strife and terrible hatreds, and preserve the nations from the horrors of a universal internecine war. If this hope be vain, we have nothing left to look to. Theosophy is our last chance, our last stake. If the Theosophical Society is not founded for the propagation of Theosophy, I for one, feel no interest in its future. What force has its declaration of brotherhood, on what foundation is its belief in brotherhood laid? Surely on that unity of Humanity which is the central truth of Theosophy, on that spiritual oneness which, according to Theosophy, makes of Man one indivisible whole. Take away this, and the first object is without basis, and with the baselessness of its main object, its one enforced obligation, how shall the Theosophical Society stand? Granted that the Theosophical Society has no creed, and teaches no doctrines; none the less is it without foundation unless it be built on the rock of the Hidden Wisdom. By all means open its door wide that all may enter it; but let no Theosophist deny that it is built on the sure basis of the Esoteric Doctrine, and that its brotherhood is founded on the oneness of man's

spiritual nature, that nature which exists alike in those who affirm and in those who deny. Welcome into the sacred circle with brotherly greeting those who reject the "Holy Spirit of Man", but never let them for one moment doubt that the very core of that welcome is the Theosophical belief in the presence in them of that Spirit which they are unable to discern.

With regard to the policy adopted in connection with the Coulomb slanders, the event has proved its unwisdom. Where members have shrunk from the defence of their Teacher, the Society has languished; where they have loyally supported her, the Society has flourished. That she will never *ask* such support, we all know, and her notes to Mr. Patterson's article sufficiently re-prove it, if fresh proof be necessary. But, as an Esotericist writes to me: "An attitude of mind towards her work which in H.P.B. is right and perfect, is not necessarily so in her disciples, however generous she may be in making it appear so." After all, was it not just because the exoteric Society was weak, uncertain, and wavering in its allegiance, that the E.S. was formed, so that the necessary work might be done? It is doubtless true that I look at all these matters from the Esoteric stand-point, and knowing how great the loss of the half-hearted, I am over-eager to show them "the things that belong to their peace" ere they are hidden from their eyes by the century's closing years, lest to them, as to others long centuries ago, the whisper shall come across the waves when it is all too late, "Ye would not come . . . that ye might have life". Bitter will be the struggle in the twentieth century between the dying materiality and the growing spirituality of the world, and it lies in our hands to-day to strengthen the forces which then shall work for good. And so I plead to all Theosophists that, while opening wide to all who seek the gate-way of the Theosophical Society, they who have insight will speak out in no faltering tones; that they who halt between two opinions shall be helped to make their choice; and that no ill-timed hesitation, no half-hearted allegiance, shall put stumbling-blocks in the way of those who otherwise might walk in safety, or make our weaker brothers suppose that their blindness is more admirable than sight.

ANNIE BESANT, F.T.S.



OM Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation.

AMIRTHABINDU-UPANISHAD.

The Origin of the Christmas Tree.*

THE custom of the Christmas tree is a very recent institution. It is of a late date not only in Russia, but also in Germany, where it was first established and whence it spread everywhere, in the New as well as in the Old World. In France the Christmas tree was adopted only after the Franco-German war, later therefore than 1870. According to Prussian chronicles, the custom of lighting the Christmas tree as we now find it in Germany was established about a hundred years ago. It penetrated into Russia about 1830, and was very soon adopted throughout the Empire by the richer classes.

It is very difficult to trace the custom historically. Its origin belongs undeniably to the highest antiquity. Fir trees have ever been held in honour by the ancient nations of Europe. As ever-green plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others. According to ancient folklore the pine was born from the body of the nymph Pityst† (the Greek name of that tree), the beloved of the gods Pan and Boreas. During the vernal festivals in honour of the great goddess of Nature, fir trees were brought into the temples decorated with fragrant violets.

The ancient Northern peoples of Europe had a like reverence for the pine and fir trees in general, and made great use of them at their various festivals. Thus, for instance, it is well known that the pagan priests of ancient Germany, when celebrating the first stage of the sun's return toward the vernal equinox, held in their hands highly ornamented pine branches. And this points to the great probability of the now Christian custom of lighting Christmas trees being the echo of the pagan custom of regarding the pine as a symbol of a solar festival, the precursor of the birth of the Sun. It stands to reason that its adoption and establishment in Christian Germany imparted to it a new, and so to speak, Christian form‡. Thence fresh legends—as is always the case—explaining in their own way the origin of the ancient custom. We know of one such legend, remarkably poetical in its charming simplicity, which purports to give the origin of this now universally prevailing custom of ornamenting Christmas trees with lighted wax tapers.

* From an article by Dr. Kaygorodoff in the *Novoyé Vremya*.

† A nymph beloved by the god Pan and changed into a fir tree.—[Eds.]

‡ As in the case of many other such customs, and even dogmas, borrowed and preserved without the least acknowledgment. If the source is now confessed, it is because in the face of research and discovery it can no longer be helped.—[Eds.]

Near the cave in which was born the Saviour of the world grew three trees—a pine, an olive, and a palm. On that holy eve when the guiding star of Bethlehem appeared in the heavens, that star which announced to the long-suffering world the birth of Him, who brought to mankind the glad tidings of a blissful hope, all nature rejoiced and is said to have carried to the feet of the Infant-God her best and holiest gifts.

Among others the olive tree that grew at the entrance of the cave of Bethlehem brought forth its golden fruits; the palm offered to the Babe its green and shadowy vault, as a protection against heat and storm; alone the pine had nought to offer. The poor tree stood in dismay and sorrow, vainly trying to think what it could present as a gift to the Child-Christ. Its branches were painfully drooping down, and the intense agony of its grief finally forced from its bark and branches a flood of hot transparent tears, whose large resinous and gummy drops fell thick and fast around it. A silent star, twinkling in the blue canopy of heaven, perceived these tears; and forthwith, confabulating with her companions—lo, a miracle took place. Hosts of shooting stars fell down, like unto a great rain shower, on the pine until they twinkled and shone from every needle, from top to bottom. Then trembling with joyful emotion, the pine proudly raised her drooping branches and appeared for the first time before the eyes of a wondering world, in most dazzling brightness. From that time, the legend tells us, men adopted the habit of ornamenting the pine tree on Christmas Eve with numberless lighted candles.



IT is a great thing to be wise when we are brought into calamitous circumstances.

REPENTANCE after base actions is the salvation of life.

IT is necessary to be a speaker of the truth and not to be loquacious.

HE who does an injury is more unhappy than he who receives one.

IT is the province of a magnanimous man to bear with mildness the errors of others.

IT is comely not to oppose the law, nor a prince, nor one wiser than yourself.

A GOOD man pays no attention to the reproofs of the depraved.

IT is hard to be governed by those who are worse than ourselves.

HE who is perfectly vanquished by riches can never be just.

REASON is frequently more precious than gold itself.

HE who admonishes a man that fancies he has intellect labours in vain.

DEMOCRITUS.

Notes on Theosophy.

THESE are sure to be many struggles, some of short duration, others long and painful, as the warmth of the rays from this Eastern Sun gradually overcomes and melts away the strong prejudices of early religious education. The natural bias, which everywhere, and on every occasion, this materialistic age exercises over all minds, against the absolute existence of force and spirit in its thousand forms as opposed to matter, has to be slowly undermined before it can be hurled over and finally swept away. The wrenches are many, but the real and earnest seeker after truth will count them but gain, if their absence finally leave his mind open, unprejudiced and generously receptive to the influence of Truth.

Galileo, Kepler, Bruno, Paracelsus, Crookes, and a host of others, greater and less, stand out grandly to prove that the truly progressive scientist is an outcast and a martyr, while his discoveries are afterwards accepted with changed names. What more is modern science than a reflection of ancient lore; a reproduction of those thoughts that centuries ago played through the brains of the eastern philosophers?

A reproduction! aye—but a poor one at that. *Mesmerism* was hissed; laughed at; hooted off the stage; scorned! *Hypnotism* is now accepted by “men of science”.

Darwinism—that gleam of truth from above—is militant against the churches. One day, we hope, the vast system of evolution, of which the Darwinian principle contains a distorted germ, will open out in all its grandeur before the eyes of deluded scientists, and they will gasp and groan as they behold what so long was hidden from them by the veil of their own blinding prejudice.

Science has made progress, true; groping amid the simpler laws of electricity, germs of truth have been discovered. But what scientist can apprehend the possibilities of the projection of the astral double; of telepathy; of reading in the astral light the history of our race and world; of those higher powers at the disposal of the true adept, wherein lie the possibilities of raising morally and spiritually the whole human race? Where is he whom Science will permit to even *hear* of such things? Truly we know not. Too well, alas, has an honoured expounder of the grand philosophy of Theosophy written:—

“The empty laugh of the scientific nursling, or of the fools of fashion, has done more to keep man ignorant of his imperial psychical powers, than the obscurities, the obstacles and the dangers that cluster about the subject”.

And again:—

“The cautiousness bred of a fixed habit of experimental research, the tentative advance from opinion to opinion, the weight accorded to recognised authorities—all foster a conservatism of thought which naturally runs into dogmatism. . . . Few are the forces of nature which, when announced, were not laughed at, and then set aside as absurd and *unscientific*.”

While noting with satisfaction and admiration the advance of modern medicine in a certain direction—necessarily limited—we cannot but deplore the thickness of the veil that its most able votaries voluntarily hang before their own eyes. Progress is debarred to all after a certain point, while such questions as insanity, soul-death, and nervous diseases are left to a treatment sorely at variance with what they demand, because the causes of such spiritual diseases are so completely misunderstood. At the very door of marvellous discoveries, medicine gropes for the lock and key on the

boards of the floor instead of in the panels of the door itself. Let them look higher and they may find it. Even with such keys as the deeper mesmeric states, artificial somnambulism and hypnotic phenomena, now irresistibly forced upon the broader-minded medicals, they utterly fail to find the way to the only true study of man, psychically considered. So little do they seem to be apprehended, or their signification appreciated, by the doctors, that we doubt if the ladder thus offered to climb to heaven by, may not rather lead to that other place, where the loving orthodox so lightly consign non-believers to an eternity of torture. The wise words of Dr. Franz Hartmann are worth repeating :—

“ What does modern medical science know of the constitution of man, whose life and safety are made to depend on that knowledge? It knows the form of the body, the arrangements of muscles, and bones, and organs ; and it calls these constituent parts by names which it invented for the purpose of distinction. Having no supersensual perceptions it does not know the soul of man, but believes that his body is the essential man. If its eyes were open it would see that this visible body is only the material kernel of the “immaterial”, but nevertheless substantial real man, whose soul-essence radiates far into space and whose spirit is without limits. They would know that in the life principle, in whose existence they do not believe, resides sensation, perception, consciousness, and all the causes that produce the growth of form. Labouring under their fatal mistake they attempt to cure that which is not sick *while the real patient is unknown to them* (the italics are our own). Under such circumstances it is not surprising that the most enlightened physicians of our time have expressed the opinion that our present system of medicine is rather a curse than a blessing to mankind, and that our drugs and medicines do vastly more harm than good, because they are continually misapplied. This is an assertion which has often been made by their own most prominent leaders ”.

Dr. Hartmann goes on to say that,

“ The ideal physician of the future is he who knows the true constitution of man, and who is not led by illusive external appearances, but has developed *his interior powers of perception* to enable him to examine into the hidden causes of all external effects ”.

Of this we certainly entertain as little doubt as we do hopes of its fulfilment in the near future. Judging from the present attitude of medical science towards the potencies of mesmerism, which they might so advantageously use, it is to be feared that many years must pass before one “ideal physician” in a million will be produced. And yet to those unblinded by the poor prejudice of a groovy profession, it should be obvious that the most marvellous and astonishing cures have been performed.

But *oculos habent et non vident*. Even the master Hahnemann seems to be only partially understood by the majority of his followers. The homœopaths, though far nearer truth than their brother professionals, have not yet fully dived into the deeper recesses of their originator's teachings.

“ Psychology has no worse enemies than the medical school denominated *allopathists*. It is vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognised curative should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. . . . Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism and malicious stubbornness as medicine.”

To the honest seeker after truth a system that solves logically and consistently the many intricate problems of the origin and destiny of man, must at least appeal with a force so tremendous, that, if unbiassed and unfettered by the errors of a grossly materialistic age, he may have every chance of at length becoming spiritually a free man.

The ancient philosophers, the eastern sages, the hierophants, the magi, gymnosophists, platonists and neo-platonists; the votaries of the once universal prehistoric wisdom-religion, and the initiates of the mysteries, had all probed far more deeply into the depths of psychical law than our modern scientists have into the most superficial workings of the external phenomena of nature.

It is the old story of man, the microcosm, within nature, the macrocosm.

The studies of the ancients led them to the very source of knowledge and gave them so astounding an insight into the mysteries of the *real* man, that those of nature herself were an open book to them.

The occult properties of stones, minerals, and plants were as fully known to them as those higher laws of magnetism and electricity, which form the basis of all magical operations and occult powers.

The modern scientist is so blinded by a certain proficiency obtained by investigations into minute superficialities of matter that he is utterly incapable of entering into harmony with the whole. He cannot see beyond his own horizon, and what is more, he does not wish to. Dr. Todd Thompson says somewhere that "the degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit; but it was confined to the temples, carefully veiled from the eyes of the people and exposed only to the priesthood".

DU BOIS-NOIR.



MANY who have not learnt to argue rationally still live according to reason.

MANY who commit the basest actions often exercise the best discourse.

FOOLS frequently become wise under the pressure of misfortunes.

IT is necessary to emulate the works and actions and not the words of Virtue.

THOSE who are naturally well disposed know things beautiful and are themselves emulous of them.

VIGOUR and strength of body are the nobility of cattle, but rectitude of manner is the nobility of man.

NEITHER Art nor Wisdom can be acquired without preparatory learning.

IT is better to reprove your own errors than those of others.

THOSE whose manners are well ordered will also be orderly in their lives.

IT is good not only to refrain from doing an injury but even from the very wish.

IT is proper to speak well of good works, for to do so of such as are base is the property of a fraudulent man and an impostor.

MANY that have great learning have no intellect.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

BY N. I. PIROGOFF.*

(Continued from the February Number.)

IV.

ON MIND AND ITS RELATIONS TO SPACE AND TIME.

December 3rd, 1879.

VERY naturally, an organic (brain) mind like ours must experience a great difficulty in conceiving another higher mind (in the Universe), with no organic basis; and to the modern mind such a concept must necessarily seem very absurd and nonsensical. In our times, it is not the diplomat alone who gets the most easily reconciled to an accomplished fact. In practical life, as well, the best thing is to accept that only which is visible and tangible, and in our investigations of causes and effects, to hold simply to the time-honoured and well-known *cum et post hoc, ergo propter hoc*. However threadbare and persecuted by logic this watch-word may be, still it is inevitable in empiricism. For whenever we experience anything, and reject or confirm one experience by another, still, in sober truth, we do nothing with our empirical or inductive speculations but replace one *cum et propter hoc* by another.

Indeed, we must not go too far either in empiricism or in practical life. But where shall we stop? This is a question left for each of us to solve individually and according to our respective frames of mind. But howsoever zealously we may try to limit ourselves to facts and purely inductive theories, we have yet, at every step we take, to reckon with abstract concepts and notions†. However inductive a speculation may be, it cannot see light or live without the help of abstraction. Space is a fact, time—a fact, motion—a fact, life—a fact, and nevertheless, space, and time, and motion, and life are—the chiefest and most important abstractions!

Every child measures space, and is able, as long as it is made subject to three dimensions, to judge easily and correctly enough of it; but, with regard to infinite and immeasurable space, the greatest and most practical minds do not feel quite sure as to the number of dimensions that may be

* Translated from the Russian, by H. P. B.

† Professor Stallo has most admirably illustrated and demonstrated this truth in his *Concepts of Modern Science*—of science honeycombed with metaphysics and pure abstractions.
—[TRANSL.]

applied to it. Mathematicians who now discuss the possibility of a fourth dimension, may find, perchance, the necessity, not only the possibility, of also a fifth dimension.*

It is very probable that our brain-mind arrives at all such abstract conceptions as of space, time, etc., by empirical means, and through our external senses. But it ceases to be empiricism, when after seeing and sensing the limits of space everywhere, we begin to think also of the limitless. Whether it be due to Kant's categories, or the drawers in the desk of our brain-mind, or any other hidden mechanism in it, the presence of abstractions in such evident realities as are space and time—is likewise a fact. Inevitably and fatally, without seeing or sensing the immeasurable and the limitless, we recognise its actual existence—and the “no-fact” exists as undeniably and as substantially as does any *fact*; and we feel convinced of the existence of the limitless and the immeasurable, far more than ever was Columbus in the existence of America before its discovery. The only difference lies in that we shall, perhaps, never be able to discover our America, as he has discovered his continent.†

December 4th, 1879.

It must be kept in mind that our conceptions about space, time and life are totally distinct from common generalisations, as for example our views on man. By that generalisation “man”, we understand no further than the properties undeniably characterising the human species.

But in the conception of space all the properties of separate spaces, such as dimension, form, contents and so on, disappear. To us (to me, at any rate), whenever thinking of space, it seems that all the spaces and objects known to us through sensuous perception are contained in their turn in that something else—immeasurable, formless, and limitless.

We find the same in our conception of time; in reality we judge of it only by its motion or progress in space; but besides this actual definition of time, we cognize that without even such motion, that is to say without any means of calculating time in space, our “I” exists in the present, just as it has existed in the past, and that this same past and present do not exist for the “I” alone, but will likewise exist in its absence.

The conception of the measures of space of time, which involuntarily follows our thought about space itself, and time itself, serves us not to clear our understanding, but to convince us that that which yields to measurement in space and time is not yet necessarily space and time itself.

Nor is our conception of life a simple generalisation.

It is related, in my opinion, to the same category as space and time.

* If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared *unscientific*, in accepting the existence of a seven dimensional space in co-ordination with the seven states of consciousness.—[TRANSL.]

† Why not, when in the course of natural evolution our “brain-mind” will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.—[TRANSL.]

The first impulse towards a mental formation of any conception about these three x 's, gives us the sensation of our being. This sensation is a fact, of course. But what fact? Can it be classed in the category of those facts which we gather through our external senses, basing it precisely on that most important fact—the feeling of being, without which everything else is meaningless to us? This is a fact *sui generis*, and outside of all others.

How the feeling of *being* manifests in animals—is another mystery, as insoluble as the phenomena of our conceptions about space and time. The first impulse comes undeniably from the action of the external world on our senses, but only as an impulse; the real pith and marrow of the sensation of being, and of our conceptions of space and time, lie profoundly hidden in the very *esse* of the life principle itself.

Let us take for an example the moment of the birth of a warm-blooded animal, what is it that causes it to sense its being with the first breath it draws, and utter its first sound of life?

It is the reflex action from the contact of air on its peripheral nerves, or the sudden change in the blood circulation of the new-born child.

This shows that the machine is so adapted that the contact of the external world with its peripheral nerves must inevitably re-act on the spring which is in the oblongated brain, and which puts into motion the respiratory apparatus, forcing it to draw into itself the outward air; and this incipient inspiration must reflect itself, in its turn, on *something* that senses, and thus distinguishes itself from the external world. But it is just the relation of that "something" to the mechanism of the animal machine, which is the first x : it is insoluble, because to solve it substantially, would require our watching and observing the relation of this first breath to the sensation of being, not only in oneself, or some other animal creature, but also our being able to sense the whole progress through, from its beginning to end. But then, even such an impracticable observation would be found insufficient. For while sensing, it is impossible to closely observe one's sensation, without thereby altering and destroying it. Daily and hourly, we see men and animals born, and chickens hatched out; and we get so accustomed to life, that we begin to imagine (as many do) that it is ourselves who give life to other beings. This is only natural, as life seems to us quite a matter-of-fact, a vulgar event, instead of the mystery it is.

It is hardly possible not to perceive that the difference between the living and the non-living is unnoticeable on the extreme border of life. Before we are taught by personal experience to distinguish life by its trenchant phenomena, we are involuntarily led to attribute (more or less) the same vital sensations as we ourselves experience to everything around us, chiefly to that to which we attribute strength or might. Thus, a child is taught only by experience to distinguish his "I" from the "not-I's" around him; and he thinks every object before him as alive as he is himself.

It is then, by studying and observing, that we are led, at last, to dis-

tinguish, more or less rationally, life-phenomena from those of simple being. Even then we learn of no more than the mechanism of various organisms, governed by the same forces that rule being or existent things, *viz.*, by gravity, cohesion, atomic affinity, by electricity, heat and so on. As to the Principle which, in conformity to law, guides the said forces and mechanism toward the preservation of organisms and individuality, and also their relations to the external world—this remains unknown to us. To use a lawyer's phraseology, its essence "is irrelevant to the case" (or investigation), external form only being open to discussion.

As already said, it is our brain-mind alone that is led to the unavoidable conviction of the existence of this first principle of life, in which it finds and from which it traces itself, perceiving also a rational tendency towards an object, independence and formation according to a pre-existing plan. Our mind, discovering in the most varied manifestations of life its own most vital aspirations, only on an immeasurably higher scale, cannot fail to recognize the primordial and independent being of a higher Principle, acting by the same laws of conformity and creative work, as it does itself. Therefore, the being of that Principle must be, to our mind, independent of the matter it rules,* and as primordial and independent of its substantial manifestations (or manifestations in substance) as universal space and time are independent of spatial measurements within space and time. Like space and time, so the Life-Principle indwelling in them must be according to the demands of our reason, primordial, infinite, formless and unconditioned. This self-existent, formless principle of Life shapes, in the primordial and also limitless space and time, every form of substance, and then, guides all the other Forces to a struggle for life in that already formed and animated Substance.

But in however close an agreement with the demands of our mind may be the conviction of the absolute necessity for the existence within and without matter, or substance, of a primordial and independent life-principle, to rule the atoms, and guide the forces inherent in them, no clear or definite conception of it will ever be possible to us. Doubt will ever find its way into our mind, and the more and the better we get acquainted with the organization and functions of the organs necessary to life, the more probable it will appear to us that life, indeed, is but the collective functions of those organs, and nothing else. Hence, very naturally, our concepts about the independence and the co-ordination of the acts of the Life-Principle will appear to us not as facts, but only as the imaginative abstractions of that same mind of ours.

The fact is that our mental activity, once having received an impulse toward a certain direction, does not go astray as easily as we may think; and that, moreover, it experiences a difficulty in deviating from its path, propor-

* Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.—[TRANSL.]

tionate to its satisfaction with the results of its investigation in that once accepted direction. And it is but natural, that the results attained with the full participation in them of our external senses should be precisely those that appear to us the clearest, and also the most satisfactory. But to our regret, it is precisely during inductive and exact methods of observation that we generally lose sight of the fact that if our sensuous perceptions acquire importance at all, it is not really due to themselves, but to the *mental* conclusions we draw—let them be conscious or unconscious—from what we see, hear, and sense. And still these conclusions, as all other logical deductions, are no other than pure abstractions, whether conscious or unconscious. Our intellect also perceiving necessarily everywhere and in every fact, only itself outside of itself—acts in the same way during induction as during deduction; both there, where it judges on the data furnished by its senses, and there, where it judges by the representations of its fancy.

We have no means of reasoning other than by transferring our consciousness outside of ourselves. Without carrying our "I" into the external world, we would be unable to arrive at a mental conviction in the reality of even the universe we see. The sensuous perceptions of that which is outside us, we share in common with all the animal world, and—who knows—perchance with every organic body too; and surely, it is not conscious or unconscious sensation either—sensation, so to speak, *per contactum*—which we designate as "conviction"!

(To be continued.)



IT is requisite to defend those who are unjustly accused of having acted injuriously, but to praise those who excel in a certain good.

NEITHER will the horse be judged to be generous that is sumptuously adorned, but the horse whose nature is illustrious: nor is the man worthy who possesses great wealth, but he whose soul is generous.

WHEN the wise man opens his mouth the beauties of his soul present themselves to the view, like the statues in a temple.

REMINDE yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavour to obtain this greatest good.

BE sober, and remember to be disposed to believe, for these are the nerves of Wisdom.

IT is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

YOU will not be in want of anything which it is in the power of Fortune to give and take away.

STOBAEUS.

Vikramāditya's "Jewel."

[A DRAMATIC FRAGMENT.]

Dramatis personae.

1. Ghost of Kālidāsa (the Court-poet of King Vikramāditya).
2. Professor M.M. (Orientalist).
3. Smith (a plebeian).

Scene. Kālidāsa's Cave, in the Rājmahal Hills. On either side, carved stone columns, disappearing in the gloom.

On the walls, dimly-seen sculptures of Rāma, and the nine-headed Rāvanna. In the background, the inner cave, where lies the body of Kālidāsa.

Outside, the scorching sun beats down on the red plains.

A metallic rustle among the palm-leaves.

A yellow-breasted oriole gurgles among the glossy leafage of a mango-tree.

Enter, from the Inner-cave, the Ghost of Kalidāsa. Shuddering sensation.

Smith falls back R.

Professor M.M. retreats L.

Ghost of Kalidāsa (with solemnity).—I awake from my sleep-of-a-crore-of-moons, as the cobra, sacred-to-Kāli, from the sun-beaten plains of Bharata;—I Kalidāsa, the sweet-voiced Koil wailing-of-love-to-the-moon, adorer-of-the-lotus that sleeps on the still tank, bathed-in-by-holy-Brahmans. I Kālidāsa who warbled lays equal-to-Nārada-the-flute-player-of-the-Devas, at the Court of King Vikramāditya, the great-sun-of-unconquerability, whose piercing rays blinded his slaves grovelling-on-the-earth-and-offering-up-prayers, like the musical-cicalas-at-the-moonrise-in-the forest. (Seeing that he is not alone.) What ho! strangers!

Smith (to Professor M.M.).—My word! 'e did give me a turn! Wat's the old bloke gassin' about?

Professor M.M. (to Smith).—He is talking Sanskrit—the oldest branch of the *Indogermanische Ursprache*. (To the Ghost of Kalidāsa.) Your pronunciation is doubtful, and you are mistaken in believing yourself to have been a contemporary of the *great* Vikramāditya. There were several Vikramādityas, the earliest about 56 B.C. Your date is probably several centuries later.

Smith (to Professor M.M.).—Wy Prof., 'ow you talk! 'Ullo! 'e's goin' on again!

Ghost of Kalidāsa (magniloquently to Professor M.M.).—Is the Land of Bharata still rich in nightingale-tongued poets, like the rare blossoms of poesy, fragrant-as-the-Kūsa-grass, that bloomed in the beams of the-Sun-of-Splendour?

Smith (aside).—"That bloomed in the sun, tra-la."

Professor M.M. (to Ghost of Kalidāsa).—I consider the poetry of your age, especially the much over-praised Sakuntala, that Goethe made such a fuss about, an exotic, probably of Græco-Bactrian origin. I regret to say that modern versifiers copy your floridity and *umschreibung* circumlocution, while they lack your genius.

Smith (to Professor M.M.). I aren't so sure about that, Prof.! Some

of ours got a chappy in the bazaar the other day and made him jolly tight. 'E did sing us some songs, my eye! 'E was a genius!

Ghost of Kalidāsa (benevolently, to Professor M.M.).—Nine Jewels of Wisdom gemmed the moon-bright brow of Vikramāditya, whose arm-chair was adorned with the emblem of the thirty-two deities: of these Nine, I Kalidāsa was the mildly-radiant pearl. Then came Dhanvantari-whose face-beamed-like-the carbuncle, the Healer of the children of Bharata.

Professor M.M. (severely to Ghost of Kalidāsa).—I and Gottfried have determined that Indian medical science was the merest empiricism—*Quack-sal beri*, as we say in Germany, and—

Smith (deprecatingly).—Break it gently to 'im, Prof!

Ghost of Kalidāsa (slightly disconcerted).—Are my beloved Vetāla Bhatta, whose-eyes-twinkled-like-the-emerald, and the diamond-gleaming Vararuchi, nearer-and-dearer-to-me-than-a-brother—?

Professor M.M. (interrupting).—Pardon me, you are mistaken in considering Vararuchi to be a real person. *Vara* means saffron, and also best, while *ruchi* means ray; evidently a myth of the Dawn—*vide* my Chips *passim*!

Smith (admiringly).—'It 'm again! 'e's no relation!

Ghost of Kalidāsa (rebukingly).—And the renowned Kshapānaka, the shining Shanku, and the silver-lipped Ghatta Karpara—?

Professor M.M. (aside).—This is really very provoking! very! Bless me, I've quite forgotten who the gentlemen were. Wish I'd brought my History of Sanskrit Literature with me. (To Ghost of Kālidāsa.) Quite so! Mr. Kālidāsa; quite so!

Smith retires L. and sniggers audibly.

Ghost of Kālidāsa (doubtfully).—And the star-seeker Varāha Mihira, and Amara Sinha, the Immortal-Lion-of-grammar-and-syntax, second only to Pānini—?

Professor M.M. (visibly recovering).—As to the Sanskrit Grammarians, my dear Sir, they were all very well two thousand years ago (patronisingly). In fact, my dear Sir, Pānini has done very fairly, considering his benighted condition of unilluminated illiteracy. Very fairly indeed! But they aren't quite up to the mark of the nineteenth century! Nowadays, my dear Sir, we only study Benfey, and the great Germans. (Modestly) If you want a good Sanskrit Grammar, now, there is my "Grammar for Beginners". . . . (aside) Wish Whitney had heard that!

Smith (rubbing his hands).—Bully for you, Prof! Wade in, Sanitary! (A Silence: then—)

The Ghost of Kālidāsa (gloomily).—The glory of the Twice Born is fled, and the land of Bharata is delivered into the hand of the *Mlecchas*! Woe is me! woe is me!

Ghost of Kālidāsa fades slowly away into the gloom of the inner cave. Professor M.M. and Smith swoon in each other's arms.

EPILOGUE.

Professor M.M. (sitting up).—*Blitzen!* Strange! Very! Collective Hallucination, I should say!

Smith (encouragingly).—Right you are, Prof! Is things what they seem, or is visions about? (Shakespeare!) Professor—!???

Professor M.M. (brightening).—Very thoughtful indeed, Mr. Smith. Thank you, Sir, but after you, Sir!!!

The setting sun casts on the eastern wall of the cave two shadows seated on the ground and swearing *Bruderschaft*. Outside, a metallic rustle among the palm-leaves. A yellow-breasted oriole gurgles amongst the gloomy leafage of a mango-tree.

C. J.

Correspondence.

ROMAN CATHOLICISM AND THEOSOPHY.

The remarks made by E. Kislingbury in your January number, under the above heading, go some way towards confirming the idea which I put forward in my paper on "Theosophy and Ecclesiasticism", that Cardinal Newman was drawn into the Roman Catholic Church owing to his inborn religious mysticism. This must necessarily have been the result of a strong Karma generated in a past incarnation, and I made the remark that we might have a clue to this in his devotion to St. Philip Neri. I did not intend this specifically to mean that he might be a re-incarnation of that Saint, so much as that his bias in this direction would indicate a Karmic connection with the Catholic Church at about that period.

There is a point raised by E. Kislingbury, however, which is important, and it is: that the Saints of the Catholic Church are supposed to have reached a state of perfection equivalent to that of Buddha; they have no purgatory but pass at once to the regions of highest bliss (Nirvana). From this it is argued that "even from the Theosophist standpoint, they cannot re-incarnate, or if they did, they would not have to pass through a long struggle in their search for truth, but would perceive it from the beginning of the full age of reason". Now this appears to me to be altogether erroneous in two ways; first of all we cannot admit that those whom the Catholic Church has seen fit to canonise, are thereby in any way to be reckoned among the Buddhas of the world; while in the second place we have an example in Gautama Buddha, of a number of years of intense suffering and struggle for light, before the truth was revealed.

It has been somewhat of a problem to me, why or how it was that Gautama should have had to go through this struggle, in view of the intuitive knowledge which he is said to have displayed in his early youth. Making all due allowance for the legends which have accumulated round his history, it would appear to be certain that he had to gain the truth in the same way that every incarnated Ego must do; that he had to struggle against and overcome the limitations and lower tendencies of the physical body, and reach the perception of the adept by the natural steps of initiation. We have the same thing in the history of Jesus of Nazareth, in the brief record of the forty days in the wilderness. Of course in each of these cases the ultimate victory was fully assured, and the process a much shorter one than in the case of those who have not reached the perfection of adeptship in a previous incarnation.

It would doubtless be interesting to the readers of *Lucifer*, to have some further light upon this question in connection with Gautama Buddha; and in general, as to whether the re-incarnation of one who has reached the Buddha or Christos state in a previous incarnation, necessitates a temporary loss or obscurity, owing to the limits of physical life or otherwise, of the knowledge and perfection previously acquired.

W. KINGSLAND, F.T.S.



Reviews.

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MONISM OR ADVAITISM ?*

THE third book of Professor Dvivedi which we have the pleasure of noticing in our pages, will prove somewhat more difficult for the Western reader than the two others, owing to the number of technical Sanskrit terms which plentifully besprinkle every page. To the student, however, who is anxious to acquire that necessary vocabulary of philosophical technicalities, without which all progress in Eastern metaphysics is impossible, the Professor's book will prove of the utmost utility.

The answer to the question which forms the title, is given in the most decided manner for Advaitism; for after bestowing a short five pages on Monism, the rest of Mr. Manilal's book is devoted to a lucid and interesting exposition of the tenets of the Vedanta, the most sublime system of all Indian philosophy.

Monism is dismissed with the following summary:—

"It establishes by a series of experiments, on men and animals, in all conditions of development, that what is ordinarily known as the mind and soul of man, is in no way a special property of his organism; but it is only a development from lower animal stages, subject to the very laws which govern the development of his *form*. It is maintained that sensation, will, and thought, the attributes of the human soul, are mere developments from lower forms; and that therefore, the human will as such, being subject to the general laws of Inheritance and Adaptation, is never really *free*. So, then, this Scientific Philosophy, so to speak, explains by causes *purely mechanical* (efficient causes), the *whole of the phenomena of this Universe* from *one* primordial substance (Matter) and its *inherent capabilities* (Force, &c., not supposed to exist apart from matter, as is hitherto done by materialists), thus setting aside the supernatural theory of the Universe based on the action of certain *causes working with a set purpose* (final causes)."

The section headed "Advaitism" gives our author the opportunity of taking a preliminary glance at the other schools of Indian thought, especially noticing the theories of the famous Darshānas, and contrasting them with the unassailable position of Advaitism. This he defines as follows:—

"*Advaita* does not mean the existence of a *simple substance*, nor even the *unity* of matter and mind, but their *inseparability*. *Advaita* means *non-advaita*, *non-duality*. Thought and Being are inseparable, not one. This idea is impressed by the word *Brahma* a name common, as it must be, to *chit* as well as *prakṛiti*, for both are inseparable".

Speaking of *Brahma* (*i.e.*, Parabrahm), he says:—

"It is *IT*, neither he nor she. Of it is all Being (*sat*), all Thought (*chit*), and all Joy (*ānanda*). These three words, *sat*, *chit*, *ānanda*, are an approximate *expression* of the Inexpressible, Ineffable Reality—Thought, Being. Thus we see that we must not call it mind; nor even soul; for soul implies individuality—limit, which the unlimited and unconditioned knows not. Let us then call it by its proper *Sanskṛita* name, *chit*—Thought as contradistinguished from matter (*prakṛiti*) the *indescribable* Being."

A further consideration of the three aspects of *prakṛiti* (*i.e.*, *mulaprakṛiti*), opens up the interesting question of *Māyā*, which is finally said not to

* An Introduction to the Advaita-philosophy, read by the Light of Modern Science, by Manilal Nabhubhai Dvivedi, Professor of Sanskrit, Sāmaldā's College, Bhāvnagar, 1889.

mean "illusion out and out, but illusion so far as the many *names* and *forms* of *prakriti* are concerned". The next section deals with the Evolution of the Universe and is rendered very clear by the excellent table appended. This will prove useful to advanced students who are sure of the terms of the different systems, but may confuse the inexperienced. The Advaita system makes *Buddhi* part of the *Antahkarana*, the internal organ of mind, and a perceiver; whereas the esoteric teachings make *Buddhi* transcend individuality and use *Manas* as its perceiver.

But by far the most interesting sections to the general theosophical reader are the concluding chapters on *Karma* and *Moksha*. The book is worth placing on every serious student's shelves for these two essays alone. The root problems of free-will and necessity, reincarnation and heredity, are thoroughly discussed and no difficulty shirked. Professor Dvivedi's books should be referred to by our Western theosophical writers and lecturers for the learned support they give to the system we are so busily engaged in constructing in the West, and which we believe will prove the salvation of the bark of occidental thought and science, which is fast going to pieces on the rocks of negation and irreverence.

It is not, however, to be imagined that the methods of the Vedanta are or have been now for many years the favourite practices of India. Successive invasions, and especially the Mohammedan Conquest, have changed the glorious Aryavarta of the past into the lethargic India of the present, the native noble paths of *Dnân*, knowledge (Gnôsis), and *Karma*, action, have been gradually and generally replaced by the foreign and debasing practice and belief of *Bhakti* and *Prasâda* (devotion and grace), so that our brother Manilal Nabhubhai Dvivedi, in publishing his excellent text book of the Advaita philosophy and science, is doing yeoman service for that "Reformation" which is needed not only in the West but also in the East itself. The difference is that whereas the West has to learn the lesson for the first time, the East has to "regain the memory it has lost".*

We are pleased to see among the notices that Mr. Manilal has a translation of the *Bhagvad Gîtâ* in preparation, which he proposes to annotate in explanation of the *esoteric* meaning of the poem.

BABOO ENGLISH AS 'TIS WRIT†.

THERE are no religionists so sensitive to "outrage" as are Christians, English Christians above all; yet there are none who are so ready to outrage the religious feelings of others. If a Hindu picked out of the writings of English Orientalists the numerous absurd blunders contained in them in the languages, religious and social usages of India, and if he published his collection in a pretty little book, bearing on its cover a representation of the crucifixion of Jesus, or of his agony in the garden, a howl of execration would go up from the religious press, and nothing less than fine or imprisonment would suffice to calm its ruffled feelings. We should never hear the last of the "vulgarity", "bad taste", "blasphemous outrage", of the Hindu satirist. Yet not a word has been uttered by this same press of condemnation of the outrage of the religious susceptibilities of millions of Hindus, inflicted by Mr. Arnold Wright, by his putting on the cover of his book on Baboo English a caricature of the "Four-faced Brahm", one of the most sacred of the religious symbols of India. The English Christian may mock, unrebuked, at the holy things of his neighbour, but woe betide that neighbour if he mock at the holy things of

* Copies can be ordered at the Theosophical Publishing Society, 7, Duke Street, W.C.

† By Arnold Wright. T. Fisher Unwin, Paternoster Square.

the Englishman. Never was a nation as our own for downright cant and hypocrisy, and for doing unto others the things that infuriate us when they are done to us. Similarly the other day, in the *Pall Mall Gazette*, the Lord Chancellor on the woolsack in a fog was compared to the Lord Buddha, and when he was referred to later he was called by the same name; if a Japanese reporter had dubbed one of his Parliamentary officials the Lord Jesus Christ, and had written, "the Lord Jesus Christ remarked" etc., the *Pall Mall Gazette* would have gone into hysterics over the blasphemy. Yet the Lord Buddha is sacred in the eyes of many more millions of men than is the Lord Jesus Christ. In either case, the reference would be in vile taste.

The contents of the book call for little comment. The compiler has managed to find a considerable number of specimens of bombastic writing, bad English, mixed metaphors, and misused idioms. The task was not a very gracious one, nor is it, in its accomplishment, likely to lead to any very warm feelings of gratitude on the part of the pilloried Hindus. Laughing at other people's blunders is but poor fun at the best, and it is not improved when done at the expense of a peculiarly proud and sensitive race, subjected by force to our rule.



DESPISE all those things which when liberated from the body you will not want and exercising yourself in those things of which when liberated from the body you will be in want, invoke the Gods to become your helpers.

NEITHER is it possible to conceal fire in a garment, nor a base deviation from rectitude in time.

WIND indeed increases fire, but custom love.

THOSE alone are dear to divinity, who are hostile to injustice.

THOSE things which the body necessarily requires are easily to be procured by all men, without labour and molestation: but those things in the attainment of which labour and molestation are requisite, are objects of desire not to the body but to depraved opinion.

BENEATH THE STARS.

From out the dire abyss of my despair,
 From out my awful hungriness of soul,
 Thou God who dost the Universe control
 To Thee I pour my never-ceasing prayer,
 Of Thee demand by all the claims I bear
 (The burdened birthright of eternity)
 That Thou wilt in Thy justice unto me
 Reveal Thyself, Thy Mystery declare.

Ye flashing worlds that stretch from space to space,
 Bear ye my cry unto the Infinite;
 Lay ye my anguish at His Feet to-night,
 And plead the bitter hardness of my case.
 To live I care not; but I cannot die
 Unconscious, doglike, of my destiny.

CHARLES MACKAY OLIVER, F.T.S.

Theosophical Activities.

EUROPEAN SECTION.

ENGLAND.

The meetings at the Blavatsky Lodge have been crowded during the month, and we are beginning to find our hall rather small for our members and friends—the Lodge being now considerably over two hundred strong.

Among Annie Besant's lectures the most important have been one on "Re-incarnation", in Manchester, and one on "Theosophy", in South Place Institute, Finsbury. On each occasion the hall was crowded to its utmost capacity.

By invitation of the Committee of the Church Society of the Swedenborgian Church, Palace Gardens, Notting Hill, Herbert Burrows delivered an address on "Theosophy, its Meaning and Teachings" before the members of the Society on Friday, February 20th. The chair was taken by the Rev. Mr. Child, the minister of the Church. Tracing first the agreement of many of Swedenborg's ideas with Theosophy, and then the disagreements on certain fundamental points, Mr. Burrows proceeded to give an outline from the scientific and philosophical points of view of the cardinal Theosophical conceptions, dealing especially with re-incarnation and with the septenary nature of man, in contradistinction to the Swedenborgian view of the *post mortem* state. A very interesting discussion took place between the chairman and the lecturer on the philosophical side of the subject, and from the audience, which was a thoughtful and intelligent one, numerous questions were asked.

On Sunday, April 12th, at 3 p.m., the discussion on Herbert Burrows's lecture, "The Spiritual in all Religions", will take place at the Rev. Fleming Williams's church, Rectory Road, Stoke Newington, N.

Women's Education in Ceylon.—Our readers will have noticed in our January issue of *Lucifer* the letter from our brother Peter de Abrew on the interesting subject of High Schools for Girls in Ceylon. In that letter was set forth the need for a Lady Superintendent who should not only be versed in educational matters, but should likewise have some knowledge of Buddhism and other Oriental philosophies; above all, she should be a Theosophist. It is earnestly to be desired that some lady, English or American, with the desired qualifications, may shortly present herself for the post: the good that may result from the promotion of a higher education for our Sinhalese sisters is well-nigh incalculable. Seldom has a fairer field been open to the educator, or a better chance of starting with that *tabula rasa* of which European theoretical writers on education so often prate, but which is seldom found unbesmeared by religious or social prejudice; too often is the natural mental growth thwarted by ignorant parental notions of fineladyism, and a healthy *physique* distorted by Paris fashions or *les convenances*. Happy the teacher who can start clear of all this encumbering rubbish!

There is only one drawback to the rapid development of the women's educational movement in Ceylon, namely, want of funds. In a further letter Mr. Peter de Abrew states that the Sangamitta Girls' School recently opened is entirely supported by public contributions, which are much below what he had hoped to receive. He goes on to say:—"The expenses of the school come to nearly £25 a month. Our people are miserably poor and

cannot afford to pay this sum, but it has to be obtained somehow. Mrs. Weerakom, who is the President, and a few other members go from door to door daily, literally begging for money to support the Institution. We have just now only four boarders who pay each fifteen shillings per month for board and tuition. You will perceive that this is a very small sum that we charge, but we are obliged to do so because boarders, or rather their parents, cannot afford to pay more. I shall feel grateful if you could bring this matter to the notice of your friends and members of the London Lodges, and induce them to render us some aid to help in raising the social status of the women of Ceylon."

This appeal speaks for itself. Should any wealthy Theosophist be looking out for a worthy object on which to lavish his superfluity, let him not miss the opportunity. Money is required for books, maps and all the stock-in-trade of education, besides the salaries of qualified teachers and current expenses. Any brother or sister Theosophist inclined to help should communicate with Miss E. Kislingbury, 19, Avenue-road, N.W., who will become Treasurer to the fund.

An account of the opening of the Sangamitta School, with information about the movement in Ceylon, was sent two months since to the *Journal of Education*, and has been inserted.

Liverpool.—Taking advantage of the presence of Herbert Burrows in Liverpool, the members of the Lodge arranged for a meeting at 17, Great George Square, on Saturday evening, February 21st, in order to hear an address from him on "Theosophy and the Problems of Life". The room was well filled with Theosophists, enquirers, and friends. Mr. Savage, who occupied the chair, said they were extremely pleased to welcome Mr. Burrows, who was well known to them by his work not only in connection with Theosophy, but also for the improvement of the social condition of the people. The lecture, which was listened to with the very closest attention, especially by the strangers present, dealt with the four great lines of present-day thought, the scientific, philosophical, religious, and social. Mr. Burrows showed the chaos which existed in each, the want of fixed bases of thought, and the answers which Theosophy supplies to the problems of life and mind, which in all departments are continually presenting themselves to intelligent minds. A number of very pertinent questions were asked, which were answered by the lecturer to the evident satisfaction of the enquirers. In noticing the lecture the *Liverpool Mercury* says that, "Mr. Burrows treated the matter in a very scientific way, and evidently greatly impressed many of his hearers. He was terse and to the point, handling this difficult subject in a very masterly manner." Liverpool is a very difficult place to work from the Theosophical point of view and progress is necessarily difficult, but it is hoped that Mr. Burrows's visit has sown seed which will bear good fruit.

SCOTLAND.

The Scottish Lodge.—The attendance at Lodge meetings in February has been well maintained, and a keen interest manifested in the discussions. There has been a sprinkling of strangers at every meeting, most of whom eventually become associates and regular attendants at the Lodge.

Many interesting questions have been asked. Among others, What proof does H.P.B. give of her mission from the Masters? Answered: The evidence of eye-witnesses who were with H.P.B. at Adyar and elsewhere, and knew of the communications from the Masters; secondly, the intrinsic evidence of H.P.B.'s writings, which bear internal evidence of either being inspired from some higher source, or of being the work of a transcendent genius; thirdly, she does not claim these works to be her own, though she might win both honour and profit by doing so. H.P.B., however, does not make a belief in the Masters or in her own mission in any

sense a condition; she is content to let her teachings rest on the foundation of their own value, as they appeal to each earnest student.

It was also asked: How can H.P.B., as a Theosophist, consistently attack Christianity? Answered: This is probably merely a misunderstanding of words. Though nominally H.P.B. attacks Christianity she has never said one word against that which we understand by the term. What she has attacked under that name is the hypocritical pretence which professes one thing and acts another, and knows not even the real meaning of what is professed. We also attack shams and hypocrisy wherever we meet them. Let us be sure of H.P.B.'s *meaning* and not over critical about the words in which it is conveyed.

The nature of the Seven Principles was keenly and carefully discussed, the explanation of Linga Sharira as usual giving rise to a few spiritualistic stories, but most of the members considered this principle far inferior in interest to the higher triad or even to Kama Rupa. The portion of the "Key" between pages 90 and 100 was highly appreciated, and considered to be the finest part which the Lodge has yet studied. To describe Devachan as a dream seems a little misleading. It is of course illusory, but is it more so than the Maya of the physical world as compared with realities? Section VII. raised very keen discussion.

The Lodge closes its winter session at the end of this month, to re-assemble in May for the summer.

We are glad to hear there is a prospect of reviving Theosophic life in Glasgow, and shall do our best to cherish it into full activity.

IRELAND.

Dublin.—During the past five months this Lodge has maintained its activity, and has settled down to earnest study. The impetus given to our work by Mrs. Besant's masterly lecture last October, has enabled us to face the inception of a new scheme which it is hoped will come to fruition ere many weeks have passed. It consists in the gathering together of some of our most energetic workers under one roof, where the meeting and library rooms will also be situated. This will enable us to cope more efficiently with the ever-increasing demands on the spare time of these members, all of whom are engaged in other avocations during the day-time. At the fortnightly meetings open to the general public, the following papers have been read and discussed:

- Oct. 8.—"Theosophy and its Ideals." Mr. H. M. Magee, Pres.
- .. 22.—"Families or Individuals." Miss G. A. H. Johnston.
- Nov. 5.—"Thoughts on the Secret Doctrine of the Ages." Mr. F. J. Dick, Sec.
- .. 19.—"Are all men liars?" Mr. E. J. King.
- Dec. 3.—"One Page from an Occult Book." Mr. G. W. Russell.
- .. 17.—General Public Theosophical Discussions.
- Jan. 7.—Annual Business Meeting.
- .. 21.—"Some Proofs of the Soul's Existence." Mr. F. J. Allan, Vice. Pres.
- Feb. 11.—"Theosophy and the Dublin Lodge." Miss G. A. H. Johnston.
- .. 25.—"Wanted—a Religion." Mr. E. Burke.

A paper was also read by Miss Isabella Little on 28th January, entitled "The Fabian Society and Socialism", which though not directly connected with the work of the society, brought together a very large meeting. The subject was ably treated by the speaker, and called forth the most lively criticism from various standpoints.

During this period we have at the closed meetings made some progress in the study of "The Key to Theosophy", which is now being followed carefully by an earnest group of students. It is needless, perhaps, to say that some institutions founded here by some of our members are now making good headway, among them the Dublin Vegetarian Society, which has a splendid record of work done: a second Vegetarian restaurant will be opened in a few days. A subscription list has been opened in con-

nection with Col. Olcott's well-earned holiday, and the amount realised will be forwarded to the European Head-quarters as soon as possible.

FRED J. DICK, Sec.

Holland and Belgium.—On February 21st, a charter was issued for the formation of a new Branch at Amsterdam, to be known as *Branche Néerland-Belge de la Société Théosophique*. The application for this charter carried fourteen signatures, and the Branch starts with about twenty members, and is daily increasing. The intention is to have attached groups in different cities conducted by corresponding secretaries, which it is hoped will grow into Branches in the near future.

The officers of the new Branch are :

President and Corresponding Secretary :—Mme. H. de Neufville, Hermonystraat 48 ; Amsterdam.

Secretary-Treasurer-Librarian :—Mlle. Johanna Stout, Falkstraat 2 ; Amsterdam.

Corresponding Members or Adjoint Secretaries :—

Courcelles : Mr. M. A. Oppermann.

Arnhem : Mlle. C. Immerzeel.

The Hague :

The Branch owes its existence to the unflagging exertions of its President, Mme. H. de Neufville, a striking proof of whose industry and generosity was given in our last issue under the heading "Theosophical and Mystic Publications".

Vienna Branch. The addresses of the President and Secretary are as follows :—

President : Herr Friederich Eckstein ; Siebenbrunnengasse, 15 ; Vienna V.

Secretary : Count Leiningen-Billigheim ; Opernring 21 ; Vienna I.

THE EAST.

A Buddhist Council.—As soon as Col. Olcott knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe, and that it was the national wish that he should lead and direct the party, and also that delegates were being sent to Adyar to confer about the matter, he telegraphed for Sinhalese and Japanese Buddhist Delegates to come from Colombo to meet the Burmese ; accordingly two of each nation—Rev. Kozen Gunaratna and C. Tokuzawa, Japanese, and H. Dhammapala and Hemchandra, distinguished Sinhalese gentlemen, came in time for the regular Theosophical Society Convention and waited until the 8th January, when U. Hmoay Tha Aung and Maung Tha Dwe, the Burmese representatives, arrived from Rangoon. Col. Olcott laid before them his views, and invited full and free discussion ; this went on day by day until the 12th, when all points of belief in the Southern and Northern Sections of Buddhism having been compared, Col. Olcott drew up a platform upon which all Buddhist sects could agree. It embraced fourteen clauses, each couched in simple phraseology, so as to be easily understood by Buddhists and non-Buddhists alike.

A fair copy of this document was signed by all the Delegates, and by Col. Olcott personally. The nations represented were the Burmese, Sinhalese, Japanese, and the Chittagong Mughs—Babu Krishna Chandra Chowdry having requested Col. Olcott by telegraph to appoint a proxy for him, and one of the Burmese gentlemen having been so elected. This document is to be submitted for approval to the High Priests of the several nations, before being made public. Whatever slight modifications it may receive, it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty

forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.—(*The Theosophist*).

Burmah.—Our President Founder has received a call which, in spite of his ill-health, he has not been able to resist. The earnest appeal and strong representations of a delegation representing a large and influential section of the Burmese nation, have induced him to sail for Burmah, where a repetition of his experience in Japan is to be expected. According to our latest advices his visit has been attended with great success.

India.—The report of the General Secretary of the Indian Section shows a most decided activity during the last month. The staff of the Head Quarters has been increased by the services of Messrs. T. S. Ganapati Iyer and P. Venkatarama Iyar, both devoted and industrious workers, who have taken in hand their new duties in a most encouraging manner. A lecturing tour has been arranged for Mr. C. Kottayya, who will visit the Branches in the northern Telugu districts. His proposed programme embraces a list of the names of 24 places and his visit will extend from February to June. Our brother will be supplied in general with a large stock of leaflets for distribution and in particular with one prepared especially by Mr. S. E. Gopala Charla in Telugu, setting forth the objects of the T. S., its rules and conditions of membership.

A charter has been issued for the formation of a new Branch at Muttra, "one of the sacred centres of Hindu religion and learning".

Another Branch is on the eve of formation at Marmargudi, Tanjore District, chiefly owing to the earnestness and exertions of Mr. A. Nilakantha Shastri. The Adyar Library has been presented with the bust of Dewan Bahadur R. Ragoonath Row, which is said to be an excellent portrait of the energetic South Indian reformer and our respected brother.

Ceylon.—*The Buddhist* supplies us with a most encouraging list of activities especially connected with the educational movement directed by the Theosophical Society, which is apparently spreading like wild-fire. Buddhist schools are being established at a most satisfactory rate; many lectures are being delivered, and much literature circulated. We regret that our want of space will not enable us to give fuller details, and we can only most heartily congratulate our energetic brothers on their most successful work. We must, however, quote from a characteristic letter of the General Secretary, Dr. J. Bowles Daly, who has thrown himself into the work with impetuous enthusiasm. Addressing the secretaries and sub-managers he says:—

"My work in the Central and Sabaragamuwa Provinces is bearing splendid fruit. The people are now aroused to a sense of duty in regard to the education of their children. The shameful apathy of Buddhist parents in allowing their sons and daughters to be trained by Christians, has come to an end. I am literally inundated with applications from all quarters to open fresh schools."

AMERICAN SECTION.

The Path shows an even larger list of activities than usual. The Lecture Bureau of the Pacific Coast is hard at work; on one Sunday as many as five lectures were delivered. We hope that the arrival of Dr. Archibald Keightley on the Coast will give us some share in this good work.

The Boston Theosophical Society is most active and largely attracting the notice of the press. Some excellent papers have been contributed, among the authors of which the well-known names of Arthur B. Griggs, J. R. Bridge and Geo. D. Ayers are conspicuous. It has been decided to hold this year's Convention at Boston.

A charter has been issued to the "Iron City Theosophical Society of Pittsburg, Pa.;" another to "The Annie Besant Theosophical Society", Fort Wayne, Ind.

The scheme for the Aryan Theosophical Society Headquarters is

nearing accomplishment. "Since the preliminary call two thousand five hundred dollars have been subscribed by various members in all parts of the United States, so that the fund now amounts to nearly six thousand dollars, exclusive of the Aryan Reserve, which is already in that Society's treasury."

The Oriental Department is well-started, and promises to be a desired success. We have pleasure in reproducing the following notice: "Other numbers in this Department will consist of papers by Swami Bhaskara Nand Saraswati, showing over 600 important mistakes made by Prof. Max Müller in his translation of the Vedic hymns and other Sanskrit works. The correct translations will be given."

There is much else of interest to notice, but our "Theosophical Activities" have increased so enormously of late that it is absolutely impossible to report all the encouraging and good work that is being so busily turned out by the active hands, heads, and hearts of our members.



WELL then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after reaching death.

SOME enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.

HE, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.

As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the Sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.

THERE is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.

* * * * *

THE sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

KATHA-UPANISHAD.



Going to and Fro.

[The following purports to be an interview with our respected friend and colleague Lady M. Caithness, sent to the *Chicago Tribune* by a correspondent. We have never known the Countess as "a priestess of Buddha", but rather as a Christian mystic. Nor would she, we fear, subscribe to the title without protest. However, as the conversation between the reporter and Lady Caithness is interesting, notwithstanding its several sensational blunders, we republish it.]

LADY CAITHNESS' FAITH.

A PRIESTESS OF BUDDHA IN HER PARISIAN TEMPLE.

PARIS—[Special Correspondence.]—Of the costly private hotels erected in Paris in recent years probably the most unique and attractive is a brown stone castle in Avenue Wagram. Architecturally it is a perfect facsimile of early Renaissance, and exhales in all its bearings the historic aroma. It is the property, home, temple—as you please—of a leading priestess of Buddha, Lady Caithness, the Duchess of Pomar. Spanish by birth, Anglicised by education and two marriages into the English nobility, Lady Caithness has lived much of her later life in Paris, where she is well known in the American colony. In her splendid castle, with her throne-room hung in crimson and gold, masterpieces, and family portraits, floor inlaid with rare woods, miniature stage with gold balustrade staircase, ceiling decorated by master brushes, the whole lighted by stained glass dome and reflected in Venetian mirrors and encircled by skylighted corridors sentinelled by marble busts and tropical plants; below an armoury stacked with the paraphernalia of war and guarded by crusaders equipped for conquest; everywhere stained glass courts, architectural conceits historically upholstered, shrines and oratories sacred to Buddha; without ramps and battlements flanked with Sèvres jars and Eastern faience—alone amidst this splendour Lady Caithness dwells absorbed in the solution of theosophic riddles, to which she has devoted forty years. President of the Theosophical Society of the Orient and Occident established at Paris six years ago, editor and publisher of *L'Aurore*, a periodical devoted to esoteric query, and writer of several books, Lady Caithness is not the least interesting of the heterogeneous celebrities always to be met in gay Paris. She is past the prime of life. A sweet, gentle face, persuasive voice, and much of the *éclat* of the grand dame is hers without a suggestion of the religious revolutionizer.

"Buddhism, Theosophy, all occult science has been taught in secret for ages," said Lady Caithness to *The Tribune* correspondent. "Of late years, however, they are more generally discussed, images of Buddha are on every side—in the shops and homes. It shows the drift of thought. But the masses are not yet ready to accept it. A body of young men from the 'Association des Elèves de Paris' came to me last winter to tell me of the comfort, the consolation they had derived from Theosophic study. Hypnotism had led them to esotericism."

Many savants of the Sorbonne profess belief in the teachings of Buddha; it is estimated that there are 6,000 Buddhists in Paris.

"But the French," apologised Lady Caithness, in questioning the reputed number of Parisian Buddhists, "are not a religious people. If they were they would see the errors of the church, but occupied with mundane things they do as the church bids them. Secretly many priests are interested in Theosophy. They frequently visit me. You asked me if I ever communed with the spirits. I have sat in this very room when the air was as thick with spirits as a sunbeam with motes." From a mediæval divan we glanced at the decorations of the lofty ceiling, the antique carvings, the shelves, rich in occult and classic lore, "the dim religious light" of the library in which we sat, and inwardly congratulated the spirits on their good taste in selecting so charming a spot for a rendezvous.

"I recollect one occasion particularly," continued Lady Caithness, "when the spirits spoke so distinctly that I asked my visitor if he did not hear them. He was a young Catholic priest who had just finished reading to me a letter that he had written to the Pope explaining that the masses were becoming so enlightened, so interested in occult sciences, that it will soon be impossible for the Church to conceal truth as it has in the past, and urging upon the holy father the necessity of establishing a journal at Paris for the elucidation of these truths and queries."

"Did the Pope respond?"

"No", said Lady Caithness; "and I knew he would not, for while the priest read the letter the spirit said as distinctly as I repeat it to you: 'The Pope has no power.'

It rests with a woman.' I treasure the admonition as a divine inspiration and it sustains me in my efforts to lead humanity to a higher life, to esotericism, which will eventually establish a new religion." It is ten years^o since Mme. Blavatsky, in whom Lady Caithness recognises the "accumulated wisdom of the ages", founded a Theosophical Society in New York, whence led by the Great Spirit, who is in constant communion with the spirits of the other world, she went to India.† Theosophical query originated in Madras, and if Mme. Blavatsky's recent article in the *North American Review* is credited, it is now spread all over the world.

"Buddhism," said Lady Caithness, "is a veritable universal spirit that Christianity has power to develop but not surpass. In it God is not a reflection of man but he is God himself, an absolute being that man cannot describe with his language; a superior state of existence which cannot be known but by experience. The most profound system of Theosophy is in Buddhism, which under its esoteric form is identical with the ancient religion. To the original five senses a sixth—intuition—is necessary to open the portal to the kingdom of Buddha. 'The accumulated sum of our actions', says the God of Mind, 'is the essential property of all beings; it is the heritage of preceding births; the cause of all the good and all the bad; the reason for which some are cast down and others raised in coming into the world.'

"I fear to waste a moment in this life," said Lady Caithness, "so zealous am I to perfect myself while my soul rests in its present form. When it returns I hope that it may occupy a higher place. We are evolutions of the mineral and vegetable kingdom. We must work out our own perfection. There is my dog. When she died I promised her I would never get another. She was a superior animal, as far above the common curs of the streets as great minds are beyond the comprehension of the ignorant, brutal humanity of the slums. She had always been with me. That dog is destined to occupy a higher state in some other form. It will continue to rise higher and higher, as we all must until sufficiently purified, perfected, to enjoy the presence of the divine essence, which is God."

"Do you really believe that your dog will live again and eventually reach the goal for which all mankind yearns?"

"Certainly!" was the reply.

Sir Edwin Arnold, writing on "Japanese Ways and Thoughts" in *Scribner's*, again shews how Japan has bewitched him. But why, with such results before him, did he write the "Light of the World"? He says:—

"Where else in the world does there exist such a conspiracy to be agreeable; such a wide-spread compact to render the difficult affairs of life as smooth and graceful as circumstances admit; such fair decrees of fine behaviour fixed and accepted for all; such universal restraint of the coarser impulses of speech and act; such pretty picturesqueness of daily existence; such lively love of nature as the embellisher of that existence; such sincere delight in beautiful artistic things; such frank enjoyment of the enjoyable; such tenderness to little children; such reverence for parents and old persons; such widespread refinement of taste and habits; such courtesy to strangers; such willingness to please and be pleased? The eye is not less delighted perpetually in Japan by graceful and varied costumes than the hearing is gratified by those phrases of soft, old-world deference and consideration which fill the air like plum and cherry blossoms falling. It stands an absolute fact that there is no oath or foul interjectionary word in Japanese; and when common coolies quarrel, or when a Chinese pony jibs, the worst you catch is *sore!* 'that! that!' or *koitsu!* 'the fellow!'"

Apparently the Light of Asia has done more in the way of purifying these, than the Light of the World has done for their comrades in Christendom. Something worse than "that! that!" is heard in London streets in the ordinary conversation of our costers, without any anger.

* Fifteen years, if it is the same for the correspondent, nor was she alone to find it.—*H.P.B.*

† The individual of that name is not aware of having been led into India by any "Spirit", great or small. Colonel H. S. Olcott and H. P. Blavatsky went to India because such was the wish of their MASTERS in Eastern philosophy, and those Masters are no Spirits, but living men.—*H.P.B.*

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST opens with a curious paper by Colonel H. S. Olcott, which cannot fail to interest those who believe in the reality of the elemental world. It is called "Fire Elementals", and deals with the strange and often well-attested phenomena which are operated by the agency of these denizens of the astro-terrestrial plane. One of the most extraordinary of these phenomena is the burning of the clothes off the backs of people without their experiencing any physical injury. "The Mayas of Yucatan" reproduces the discoveries and theories of Dr. and Mme. Le Plongeon, and sums up the matter very fairly. As we have before remarked, the discoverers are deserving of every praise, but they claim far too much. "The Future Work of the Indian Section of the Theosophical Society" is a very timely and practical paper by Bertram Keightley; it is a plea, not only for more extensive co-operation among our Hindu brethren themselves, but also between the Eastern and Western members of the Theosophical Society. There can be little doubt but that our greatest hope of success lies in this direction. Nothing can be of greater service to the esoteric students than the excellent translations of the Upanishads, for which the members of the Kumbakonam Theosophical Society have now made themselves renowned in the Theosophical world. Brother C. R. Srinivasa Ayangar, B.A., lays such students under a new obligation by his excellent translation of the "Brahmopanishad of the Yagur Veda". It deserves the most careful attention, for from the first to the last word it is full of those priceless gems which the Upanishad literature has preserved for the students of spiritual occultism. The capability of reading between the lines will reveal untold mines of wealth which are almost *too* near the surface. The next paper, "Nature", is the reprint of some aphorisms by Goethe, of a wonderfully mystic nature. "Ex Oriente Lux", by H. A. V., is an interesting paper in the form of question and answer between a Christian inquirer and a student of Theosophy. The num-

ber concludes with a most thrilling recital of the doings of the Obeahman, the Tantrika, or black magician of the West Indies, by one of our members who is on the spot.

THE PATH for February concludes the excellent paper on "Mount Meru", by "Two American Students". The symbology is applied to man and his mystical anatomy and physiology, so to speak. The interpretation of the allegorical "Churning of the Ocean" and the "Soma juice" are also touched on. "The Purposes of the Soul" is a carefully thought out, and certainly helpful paper, by our old friend, "Jasper Niemand", who has already done so much service in the pages of our American contemporary. W. Q. J. next continues his useful "Hidden Hints in the Secret Doctrine"; such solid work cannot fail to bear good fruit. Katharine Hillard follows with a short paper entitled "Pluck and Courage", those indispensable "virtues" without which he who attempts to tread the Path of the Paramitas is sure to fail. "India a Storehouse for us", is a most opportune contribution by the Editor, and another of those landmarks which show the direction which the new departure at the beginning of the present momentous cycle is already taking. We hope that many children will be born from this womb, signed with the sigils of our second object as birth-marks. "Tea Table Talk" concludes the number with a pleasant paper on some psychic experiences.

THE BUDDHIST is developing quite drastic measures in its treatment of the aggressive proselytizing and misrepresentation under which the Sinhalese have so long suffered without murmuring. Well may we ask ourselves what good can come of one or the other. The *mantram* of Bishop Heber, "What though the spicy breezes blow soft o'er Ceylon's isle", etc., has done a world of mischief among the ignorant and those of kin to Mrs. Jellaby, and the last breaking in of the noisy "soul-saving" fanatics of

General Booth on Lanka's peace is only to be compared to the rowdy bank holiday visit to some quiet country glade of 'Arry, who generally concludes his sacrilegious intrusion with the promptly-acted upon suggestion, already recorded by Mr. Punch, "Let's set the turf on fire, and go 'ome".

The most solid article is one on "The Buddhist Era", dealing with such important dates as the Nirvāna of the Buddha and the main incidents in the reign of Asoka. Of the rest the most noticeable papers are "The Life of Buddha" and "Fatalism". The latter refutes the charges of fatalism brought by imperfectly informed missionaries against Buddhism, and turns the tables on the former in a most discomfiting fashion.

LE LOTUS BLEU opens cheerfully with an "aux lecteurs" announcing that the success already achieved by the magazine is beyond previous expectation. Mme. Camille Lemaître writes on "Prophecies", and deals especially with those of Prof. Buchanan, which appeared some months back in the *Arena* and which have already been commented on in the *Theosophist*. The translation of the "Key" and the T.P.S. pamphlet "Theosophy and Modern Socialism" is continued. Lessing is quoted largely in support of Reincarnation, and the number concludes with an interesting paper on "Od" according to Reichenbach.

THE THEOSOPHICAL FORUM, No. 20, is remarkable for some interesting answers on those difficult but most important and interesting problems Karma, and Memory. The question of the correct meaning of interfering with Karma is wisely dealt with, and the relation of memory to consciousness and the part it plays in self-consciousness are treated by the light of the *Secret Doctrine* and the *Key*. "Memory" must be distinguished from "reminiscence"; the former is an attribute of the Lower, the latter of the Higher Manas.

THE VAHAN, Nos. 6 and 7, continues the interesting enquiry as to the hair being the natural storehouse of magnetism, and has some interesting remarks on the important subjects of Pranayama, with which all students of Eastern Occultism must be acquainted, if they wish to understand even the elements of the science of Nature's finer Forces.

THE PRASNOTTARA, No. 1, is a most valuable addition to our literature, and should have a wider circulation than in the Indian Section. The respondents are not to be deterred by the difficulties of

the questions, as may be seen from the following query:—"If everyone starts from and returns into 'That', what is the object of existence in matter?" Needless to say that the great "Why" thus once again posed receives no satisfactory answer. Is the object of evolution [self-knowledge or self-consciousness, or is "the evolution of the universe the understanding thereof?" Who indeed can say? Perhaps the most interesting answers are those dealing with the rationale of the Hindu Caste system. Without doubt the present division is the superstition of a truly mystical and occult classification which was originally well understood. The four castes, Brahmin, Kshatriya, Vaisya and Sudra, denoted a natural division of mankind "according as the spiritual, spirituo-psychical, psychico-physical, and physical nature predominated". In this sense alone is it that a Brahmin, and a Brahmin only, can reach Moksha, according to the Gita. The three castes were determined by Karma and based upon the three *Gunas*, or qualities, *Satva*, *Raja* and *Tama*; those who were intellectually and spiritually unfit were relegated to the Sudras.

We shall look forward with interest to the promised answers to the question: "What is the best method to pursue in order to bring the mind under control, that the attention can be kept fixed upon a given subject without wandering?"

THEOSOFISK TIDSKRIFT: "The Wisdom Religion," by E. B., is most interesting, as drawing together the points where the Esoteric Doctrine and Christianity join hands, thus showing that the Theosophy is to be found in every religious system. The short sketch of the progress of Theosophy in Sweden places clearly before the reader the many difficulties that have to be contended with. The first and foremost is the great dread people have of losing the faith that was instilled into them during their childhood. They fear to trust themselves into the water without bladders. We are glad to hear that there are signs of waking interest in Finland: the papers are willing to insert articles on Theosophy.

THEOSOPHICAL SIFTINGS, Vol. 3, No. 18, price threepence. "On the treatment of Criminals and Lunatics"; "From Flesh-eating to Fruit-eating". The former of these papers is an excellent one, on a subject that is now receiving considerable public attention; the author quotes some startling statistics of crime in London, and earnestly calls his readers' attention to the fact that while we have a vast and complicated system to effect the capture

and punishment of the criminal, literally nothing is being done by the representatives of the nation to remove the sources of crime, the causes which *make* the criminal. The concluding paper is a well-written one, which will interest those who are contemplating a change of diet; the author gives some good advice when stating that such a change should be made gradually, thus preventing any ill effect upon the health, and at the same time increasing the chances of the contemplated change being a successful one.

L'ANTI-EGOISTE though not distinctly theosophical, contains some interesting matter especially adapted to the programme of the Société d'Altruisme.

INDIAN SECTION: BRANCH WORK, Paper 1: We have received the first paper under this heading, the inauguration of a new departure, by Bertram Keightley. The new General Secretary has evidently graduated in the School of Theosophical Activity, and we congratulate both him on his energy and our Hindu brethren on their new servant. The idea of these Branch Papers originated with the

American Section and the present paper is the reprint of one by W. Q. Judge, which has already appeared in that series.

ESTUDIOS THEOSOFICOS, No. 1, is the beginning of a series of theosophical pamphlets, which, as the *Path* would say, is being "gotten out" by our energetic fellows in Spain. It contains articles entitled "A los que vengán" (To those who come), "¿Qué es la Sociedad Teosófica?" and some slokas from "La voz del Silencio". The number is completed by a useful appendix containing the Objects, Branches, and Officers of the T.S.

A Catechism of the Shin-Shu Sect of Buddhists in Japan will shortly be issued under the auspices of the T.S.

The Introductory Buddhist Catechism, by C. W. Leadbeater, F.T.S., has been translated into Tamil by Mr. Xavier at Madras, under the direction of Col. Olcott.

The Bombay T.S. with its usual energy has reprinted 1,000 copies of Annie Besant's article "The Theosophical Society and H.P.B." for free distribution.

Our Budget.

BUILDING FUND.

Deficiency from last account		£290 18 0
RECEIVED.		
C.	£19 0 0	
H. Pratt, M.D.	10 0 0	
	29 0 0	
	Deficiency	£261 18 0

NOTICE.

We are asked to give publicity to the following notice: "The sentence of expulsion passed by Golden Gate Lodge of San Francisco upon Mrs. Marie L. Farrington for having published a grossly defamatory pamphlet upon the Theosophical Society, its Founders and members, has been unanimously approved by the Executive Committee of the American Section, and Mrs. Farrington is therefore expelled from the whole Theosophical Society."