

LUCIFER.

VOL. IX. LONDON, NOVEMBER 15TH, 1891. No. 51.

The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Mysticism, True and False.

MYSTICISM! It is a word that includes within its sweep the noblest aspirations and the wildest dreamings of mankind—the yearnings of man after Ideal Perfection, the wallowings of man in the foulest mire of psychic imaginings. Than the true Mystic there is no loftier type; than the false Mystic there is no baser possibility. The height or the depth of human nature lies in the one word.

For the Mystic belongs not to the physical plane: for good or for evil he has quitted the safe and homely haunts of human life. He has stepped aside from the common roads of men, and has passed into a strange and unknown country. Out of the Hall of Ignorance into which he was born, the ignorance in which his race still dwells unknowing, he has crossed into the perilous Hall of Learning, where indeed are to be gathered many “blossoms of Life, but under every flower a serpent coiled”. Will he pass through it to the “Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of Truth shines with unfading glory”? Or will he linger in the Hall of Learning? The warning sounds out clearly:

“This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy soul should linger and be caught in its deceptive light.

“This light shines from the jewel of the Great Ensnarer. The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.”

One condition is imperative for all who would enter the Hall of Wisdom, who would learn the lessons of the Higher Life.

“That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one.”

False Mysticism remains in the Hall of Learning, entangled in the coils of the serpent of evil, dazzled by the false delusive glow of the Lower Astral Light. True Mysticism dwells in the Hall of Wisdom, in the pure and serene radiance of the light of truth, borne up to heights of knowledge by the soaring pinions of the Dragon of Wisdom, and leaving far below all image of the senses, all echoes of the voice of flesh.

Now there is one clear distinction between true and false Mysticism, and it lies in the idea above suggested. True Mysticism is pure, calm, untouched by earthly desire; false Mysticism is hot, passionate, sensuous, filled with various delights. White as the snow-capped mountains is the one; gorgeous as tropical valley is the other, filled with vivid-hued flowers and strong, rich fragrances that make men swoon.

In all times and in all places false Mysticism has been the parent of eroticism, and many are the sects of Christians who have lost their way in this luxuriant jungle of the senses, and have been drugged to sleep by the poison-dropping branches of this ancient Upas-tree. How many have sung the Song of Solomon, translating its sensuous images into so-called spiritual, but really psychic delights, and reveling in the passionate language, suited indeed for the marriage-song of an Eastern monarch, but wholly inappropriate to express the longings of the intellect for union with the spirit, of MANAS with ATMA-BUDDHI.

There is a certain danger at the present time that Theosophy, on the mystical side of its philosophy, may be assailed in ignorance by the uninstructed, or in malice by the evilly-disposed, as though it had aught in common with this false Mysticism, which deifies sex, glorifies sexual emotions, and transferring them to the psychic plane renders them tenfold more alluring and a hundredfold more dangerous than they are on the physical plane to which they properly belong. In ignorance or in malice, Theosophy may be confounded with the school based on the teaching of Mr. Thomas Lake Harris, the school of which the late Laurence Oliphant was one of the most brilliant adherents. Those who have read “Scientific Religion” and “Sym-pneumata” will have felt how subtly sensuous are the ideas that

pervade both ; and those who know anything of the practical side of Laurence Oliphant's teachings will need no words of mine to make them realise the deadly nature of the food offered to—heaven save the mark!—the human spirit. Those who let themselves be led by such a guide would surely reach the most Kamic divisions of the psychic plane, peopled by the foulest images that the human mind could conceive.

But it is best to judge the school by the writings of its founder, and T. L. Harris has placed within the hands of the public quite sufficient of his teachings to enable us to judge of their drift. In a book "Privately Printed", and audaciously entitled "The Wisdom of the Adepts—Esoteric Science in Human History", we may read Mr. Harris' views of higher states of being than our own, and from such reading we rise with an overpowering sense of nausea, almost inclined to take a dose of Zola in order that a frank animality, which is by comparison clean, may wash away the far worse filth of a hideous psychism. The keynote is the "Divine-Human Twain-One", *alias* male-female, and in harmony with this we are introduced to a "celestial man of the earth's first Golden Age", or a Deva. This Deva is a compound of a man and a woman, and he remarks :

"Behold one for an illustration ; a man, yet a woman, a woman but a man. Now when you describe man according to his constitution, the woman of me laughs and is pleased ; and she delights that a man should be delineated, seeing that he is made in the likeness of the Lord God. Now when a man is pleased, he takes delight from the form and style of his wife : he explores her beauties and is enraptured, because he observes in her constitution the likeness of the Lady of God. This is well."

This is exceedingly ill, and I do not propose to quote Mr. Thomas Lake Harris' words at any length ; it will be enough to convey the sense, more or less. After this exordium a "Deva-ess" evolves from the Deva, both being undraped, and the Deva explains that God dwells in him in the form of manhood to his wife, and dwells in her in the form of womanhood to him, and so on. Devachan is "a state of involved delights", and the whole description is full of diseased sensuality ; man is made man in the "structure of the spiritual personality and of its spiritual soul", and woman woman, so that Devachan becomes a highly coloured paradise of the Moslem type, "hymeneal festivals", "exquisite embraces", well deserving the stern comment passed on the description by a Master, "unclean and false utterly".

We are then given an account of the "educative processes of the Illuminate, the Secret Fraternity", and find them to be of the sort that might be surmised from the preceding pages. The hierophant is a "man-woman", and there are the Divine Man and the Divine Woman, the Husband Truth and the Wife Truth ; then the neophyte is ecstasised and enjoys "hitherto unfelt delights", "blissful peace"

"Womanhood of God", and what not. And so on, up to Nirvana (!) there is the male-female, till we seem to be in the midst of a sensual orgy, and are sickened and disgusted with the degradation of noble thoughts and the besmearing of lofty ideals.

The training of the priests is as loathsome as the rest of it, with the houses of God with their "Bowers of Love-the-Lord" for bridal pairs, and ceremonies that might more fitly find description in a French novel on *demi-monde* life than in a book that pretends to deal with spiritual things. Naturally indeed does T. L. Harris attack the "cold" Adepts of India, for those lofty and serene spiritual Intelligences have nought in common with his ecstasies of psychic lust; "the source of the origination of the psychic germ is the nuptial chamber of the Bridal Word. We are formed to live in God, as lover-loveress, husband-wife: in this one-twainness we are made the ever-living bridal temples of the Infinite. We are in-nuptialised into God; we are thence out-nuptialised into humanity." Always this mania for dwelling on the sex-idea; no thought that does not centre in sex, revolve round sex.

Other works of Mr. Harris are full of the same poison. His descriptions of life in other spheres are mere descriptions of sexual pleasures. We read of a "Sister-Spirit" who is, of course, entrancingly lovely on physical lines, who offers to lead a brother

"Where Beauty sits in groves of asphodel,
And weaves for hearts of love Joy's hyacinthine spell".

The light is of course "roseate"; for we learn from Ouida that ladies of this type always affect rose-coloured curtains. The planet Mars is "an Eden of conjugal affection", and we are introduced to a "blessed pair", a "fair-haired girl" and her bridegroom "splendour-eyed". Mr. Harris would make a fortune as a writer of novels for nursemaids: a splendour-eyed young man would indeed fulfil the dreams of the female breast. The further descriptions of Mars would be somewhat too highly coloured, I fear, even for the novel. The planet Jupiter is no more respectable; Mercury is given over to a school of Love, and if Mr. Harris be a true seer, any unlucky creature who is conscious of being something more than an embodied sensual appetite will find no place in the universe where he can rest. Everywhere he will have dinned into his ears warblings and sighings, till he will long for annihilation as the only escape from lust that is naked and not ashamed.

I have been driven into this investigation of Mr. Thomas Lake Harris' theories by an attack made upon them by Dr. Stanton Coit, who, by some carelessness of phrase led some of his congregation to imagine that Theosophy and Mr. Harris had something in common.

I wrote to Dr. Stanton Coit a note of enquiry, asking if he had so misrepresented Theosophy as to connect it with eroticism in any way: before receiving my note he had—hearing the complaint made to me—sent me the following:

DEAR MRS. BESANT,—I have been reported to you, so a friend informs me, as having said in a recent lecture that “the Theosophists taught and practised indecency”. I never said any such thing, even of Laurence Oliphant (on whom I was lecturing). I said I believed that he and Mrs. Oliphant were perfectly pure, and that their doctrine would probably never lead to any outward immorality; but I maintained that it was wrong to interpret the deity and the spiritual emotions in terms of sex.

Please feel at liberty to use this letter to refute the false report, if there is any tendency for it to spread.

With the sincerest esteem,

Yours truly, STANTON COIT.

It is obvious to anyone who knows anything of Madame Blavatsky's writings and of Theosophical teachings, that their whole tendency is towards the destruction of the sex-instinct instead of towards its deification. All Eastern training in Occultism has asceticism for its keynote (the dangers of the psychic plane being so well known), and this fact has been levelled against it as a reproach. Those who knew H. P. Blavatsky while she was with us, know how ruthlessly she trampled on the slightest indication of transferring sex to the astral plane, while she would have gazed in speechless contempt at anyone who would have ventured to bring the idea into the realms of “spirit”. Her distaste for “psychism” was largely based on the fact that emotion enters into it, and the Kamic element is strong, so opening the way to the befouling of the mind with sense-impressions. Cold, calm, severe, is the Mysticism of the East, for it seeks the Higher Ego and the Spirit, which are sexless, and it regards sex as a mere temporary expression on the physical plane of the “pairs of opposites”, an expression that will disappear when the present physical phase is over and done with. The true Mystic is a *human* being, apart from sex, having risen above sex to the planes where sex is not.

False Mysticism dwells on the psychic planes only, revelling in the impure sensual images that there abound, drugged and poisoned by the emanations of passion and of sexual desires—far more mischievous than mere physical acts and frankly animal instincts. True Mysticism dwells on the mental and spiritual planes alone, leaving far below the impulses that belong to the bodily and Kamic natures of man. One dwells in the red light of Kama, the other in the pure white light of spirit: and whenever the student, in his searching after truth, comes across thoughts and images that bring sex into Mysticism, there let him feel sure that he is on the wrong road, that he is following a Will-o'-the-Wisp that will lead him into morass and death, instead of the star that shines overhead, his guide to the one true Life.

Chinese Spirits.

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Des Mousseaux and the Marquis De Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired “semblances”. This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis: manes, caro, spiritus, umbra;
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the *LING* and the *HOUEH*. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an “upper” *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man’s life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two “substances”, which correspond, as is evident, to our Buddhi, the divine “upper” *ling*; to Manas, the lower *ling*, whose twin, the *houen*, stands for Kama-rupa—the body of passion, desire and evil; and then we have in the “mixed being” the outcome or progeny of both *ling* and *houen*—the “Mayavi”, the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is

of course Prâna, the life-principle or vital form. Now, when man dies, the following takes place:—the “upper” *ling* ascends heavenward—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the “mixed being”. If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. “The *koueïs*, being naturally wicked”, says the *Memoire*, “do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation” (read, being baptised), “. . . and of forcing them to become damned as they themselves are” (p. 222, *Memoires concernant l’histoire, les sciences, les arts, les mœurs, etc., des Chinois, par les Missionnaires de Pekin*, 1791). †

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a Nirvanee when joined entirely with the “Dragon of Wisdom”).

† According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sâira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. “Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (see Porphyry, *Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. “Patet quod animæ illæ quæ, post mortem, adhuc, relicta corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens”, etc. See Cornelius Agrippa *De Occulta Philosophia*, pp. 354-5; *Le Fantôme Humain* by Des Mousseaux. Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tātrikas*. Thus modern

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. "What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between a *spirit*, a *genii*, and *vitality*" (see Huc's *Voyage à la Chine*, Vol. II., p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus re-formed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the *false personality*".*

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.†

sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrée, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.

* See Lucretius *De Nat. Rerum* I., 1, who calls it a *simulacrum*.

† Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Viri.* I., 8, 30) gives the common belief that the animal soul, *phren*—φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* Σύμμος. Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον and the irrational ἄλογον. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

The *houen*, to return to it, is said to be the terror of men ; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as "spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulæ used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Mediateurs de la Magie*, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will re-open at the approach of his murderer" says a jurisprudential work (Binsfeld, *De Conf. Malef.*, p. 136).

"The *houen* can neither be buried underground nor drowned ; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China * tells of the "heathen Chinees" most extraordinary stories with regard to this subject. "Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself ; the other remains in, and with, the family, and becomes the *lar* ; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes* ; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him ; in which case the two *houens* will keep quiet"—if they are those of adults, *nota bene*.

* *Annales de la propagation de la foi*, No. 143 ; July, 1852.

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one. “I call the soul's *idol* that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY” (*Magie Dévoilée*, Dupotet, p. 250).

“Triplex unicuique homini dæmon, bonus est proprius custos”, said Cornelius Agrippa, from whom Dupotet had the idea about the “soul's *idol*”. For Cornelius says: “Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; idolum autem animæ est supra naturam quæ corporis et animæ quodam modo *nodus est*. Dico autem animæ idolum, *potentiam* illam *vivicativam et rectricem corporis* sensuum originem, per quam . . . alit in corpore corpus” (*De Occulta Philos.*, pp. 357, 358).

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of “A Fallen Idol” (*Theosophist*, Sept., 1886, p. 793)—whether meant seriously or otherwise by the writer—that “if the rules [or mathematical proportions and measurements] are not accurately followed in every detail, an *idol* is liable to be taken possession of by some powerful evil spirit”—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god”, that had appeared that was not a *ferouer*, an *impostor*, a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A *god* who eats and drinks and receives sacrifice and honour can be but an evil spirit” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” [ether?], teaches Des Mousseaux (*Le Monde magique*, p. 287). “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if “good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, uncon-

sciously, lays, for himself and his religion, a trap. "See", he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch" (*Gen. xviii., 2, et seq.*). Abraham dressed a whole "calf tender and good" and "they did eat" (v. 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more *divine* than that of a "John King" drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. "These [the Biblical] are real, genuine spirits"! Angels, beyond any doubt (*certainly*), argues Des Mousseaux. "Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight" (p. 388).

So can a "John King" we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P. B.



ARITHMETICAL PROPHECY.—Figures are said to be incontestable; and, perhaps, that is one of the reasons why prophecy flies so much to arithmetic. Some of these calculations are well-known; and here is the latest of the kind. What is wanted is to determine the date when the Imperial rule shall end in France. Let us go back, then, to the reign of Louis Philippe for facts which may help us in the calculation. Louis Philippe ascended the throne in 1830. If we take that as a fixed point, we shall find that by adding to it certain numbers, the result will give the year 1848, when the reign of the Orleans family came to an end. Thus, Louis Philippe was born in 1773. The ciphers of this date added together make 18; and, if you add 18 to 1830, it brings us precisely to 1848. Again, his Queen was born in 1782. The ciphers of the date added together make 18; and 18 added to 1830 make 1848. Or, once again, the King and Queen were married in 1809. The ciphers of this year also make 18; and, if we treat this amount as before, it will yield the same result. Now let us proceed in the same fashion to deal with the Empire. It was proclaimed in 1852. The Emperor was born in 1808. If we add the ciphers of the latter date together, and add the result to the date of 1852, we obtain the figures 1869. Again, the Empress was born in 1826. Proceed as before, and the result is 1869. The Emperor and the Empress were married in 1853. Still repeat the calculation, and the result is 1869. Last of all, take the date of the Revolution—1848. Manipulate its figures in the same fashion as the others—the sum total is 21; and this added to 1848 makes 1869. Is it not perfectly clear, therefore, that the Empire will come to an end in 1869?—*Once a Week*. [Well, the prophet was not much out, as the Empire came to an end in 1870!]


The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

(5) *His Immaculate Mother and place in the Trinity.*

(Continued.)

 F this withdrawal of Christ from his true place in the Trinity of the Manifest, and his identification with the corresponding "Person," Adonai, in the Trinity of the Unmanifest, the consequences to religion and humanity have been disastrous in the extreme. For by presenting the incarnation as occurring through abnormal devolution from above and without, instead of by normal evolution from below and within—thereby making Christ a being extraneous to man, and of a nature other than man's, instead of the perfected self-hood of man—orthodoxy has inverted the true conception and import at once of creation and redemption, with the result of placing an impassable barrier between man and God, and defrauding man of the divine potentialities which are his inalienable birthright.

This is not to say that the creed itself is in error. As the creed of a Church of the manifest, the creed is a creed of the manifest. Hence it deals only with the kingdom within man, and recites the principles, processes and states in the spiritual history of man become by regeneration Son of God, or Christ. But this kingdom and this Christ orthodoxy has ignored, and has referred the symbol defining them to the Unmanifest, therein suppressing the real subject of the creed, the esoteric Christ and his kingdom within. By their adoption of, and persistence in this course, the representatives of orthodoxy give proof positive that in respect of their comprehension of the one essential doctrine of salvation, that of Regeneration, they have not advanced a step beyond him whose confession of ignorance of this very doctrine elicited from the typical man regenerate himself the exclamation, "Art thou a Master of Israel and knowest not these things!"

The same confusion of planes which has led to the identification of the Christ in the trinity in man, with the Adonai in the trinity of the Godhead, has led to the identification of the Virgin Mary in man with the corresponding element in original being, the *Sophia* or divine Wisdom, this being the name of the feminine element, substance, in the Godhead. For it is not only "in Wisdom", but of Wisdom, that "all things are made". The effect of this mistake has been to conceal from man the knowledge of his divine potentialities in respect of the soul as well as of the

spirit, whereas it is his own soul who alone is "mother of God" in him. Since that which the divine substance, or *Sophia*, in original unindividuate Being is to the divine Spirit or energy of that Being, the soul, or Virgin Maria, in derived individuate being, is to the divine Spirit or Energy of that being, at once "Mother, Spouse and Daughter of God".

The new statement is very explicit in all that relates to the derivation and nature of the soul considered as substance, directly affirming her—under her classic name, Psyche—to be "in and before the ether" or astral fluid, and therefore of uncreated substance. It is true that Paul employs the same term to denote the animal soul, *anima bruta*, as distinguished from the *anima divina*, and has thus given rise to some confusion. And it is true also that some of the Greeks used it indifferently to denote either or both of these. But they never restricted it, as does Paul, to the lower principle, and for the most part, especially when personified as Psyche, they used it to denote the higher. But even when using Psyche for the *anima bruta*, Paul never meant to imply that this was the Soul who, whether as Eve or as Mary, is Man's original "Mother" and true soul. To conceive of the soul as consisting originally of the astral, would be to exclude the idea and even the possibility of the soul's fall from the celestial to the material, seeing that the astral itself, in being created and not original substance, represents a "fall", and is really but a sort of tenuous matter, admixture with which is every whit as defiling to the soul as matter in its denser modes. The doctrines of the "Immaculate Conception" and of the "Assumption of the Blessed Virgin", imply and involve the divinity of the Soul's substance; and it is only by her regaining her proper divine condition, though the elimination of every particle of the impurity acquired by her descent into materiality, that she becomes entitled to the epithet "Virgin", and fitted for her final assumption into "the heavenly chamber wherein the king of kings sits on his starry throne"; an event which is fitly celebrated by the Church at the season when the constellation *Virgo*, ascending to the zenith, is lost to view in the sun's rays. For, being of celestial nature, the grave—that is the physical and astral consciousness—cannot retain her; and it is because the consciousness of the saint is gathered up into her, his soul, and she into his spirit her spouse, that death has no terrors for him. The body is to him but a phenomenal capsule, the loss of which is like the shedding of a garment worn out and become superfluous. It has become an encumbrance of which he is well rid, and he knows it to be so.

Concerning the identity of the substance at once of God and the soul, the recovered Gnosis thus expresses itself, and in such way as to account for the genesis of Genesis.

"In the beginning, the potentialities of all things were in Elohim.

"And Elohim was twain, the Spirit and the Water—that is, the heavenly Deep.

" Now the spirit of Elohim is original life, and the heavenly Waters are space and dimension.

" He is the line and She is the circle.

" And without them is void and darkness.

" Now the Divine twain were from the beginning contained in the bosom of the One who was before the beginning.

" Even God the nameless, invisible, unfathomable, unspeakable, motionless.

" From whom proceeded the heavens—that is, the duality, spirit and deep; and the earth—that is, spiritually, the beyond.

" Now the beyond was without form and void, and darkness covered the face of it.

" But the heavenly waters were covered by the Spirit of God. . . .

" Now the divine Substance is the great deep: that is, the first protoplasma.

" She encircles and embraces all things, and of Her are dimension and form and appearance.

" Her veil is the astral fluid; She is the Soul of individuals, and the receptacle of the Divine nucleus.

" Now the Divine Substance is not matter; but She is matter in its potential essence.

" She is the manifestation of personality, enclosing the Divine nucleus.

" Spirit alone is diffuse, and the naked flame is liable to fuse with other flames.

" But the flame which is enclosed in substance has become an indiffusible personality."*†

(6) *His Secret and Method.*

The term "Christ" is of manifold significance, implying alike a principle, a process, a state, an office and a person; under which last aspect it is also manifold, being exoteric and esoteric, or historical and mystical; and microcosmic and macrocosmic, or individual and universal.

As principle, Christ denotes that property or quality in virtue of which the substance of existence tends, under individuation, to revert to its original pure condition, by relinquishing its artificial or "created" state as matter, for its normal and divine state as spirit. As this tendency finds its expression and satisfaction in and through evolution, a definition of it, to be sufficient, must recognize these three things:—1. The divinity of inherency. 2. Evolution as the process of the manifestation of such inherency. 3.

* *Clothed with the Sun*, Part II.

† A portion, that is, of the universal consciousness, or personality, segregated from the parent mass, and individuated as a distinct person. The word "person" has a twofold significance. For while, in its radical or etymological sense it denotes the exterior form, in its esoteric sense it denotes essential consciousness. It is in the latter sense only that it is applicable to Original Being. Only in the sense not involving limitation can Deity be rightly termed "personal". For "God has no limitations".

The personal Christ as the crown of evolution ; and this alike in his four aspects, the exoteric and the esoteric, the microcosmic and macrocosmic.

As process "Christ" denotes that which, in the language of the Higher—or esoteric—Alchemy, is called "The Great Work, the Redemption of Spirit from Matter". The subject of this process is the Will. Its method—the "Secret and Method of Christ"—consists in inward purification. And that from which such purification is requisite is the condition implied by the theological expression "original sin". The first step to its comprehension, therefore, is the understanding of this expression.

According to the received definition, "Original sin is the fault and corruption of the nature of every man that naturally is engendered of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world, it deserveth God's wrath and " indignation.

All that this definition needs to enable it to be recognized as representing an indefeasible truth, is the right understanding of the term "Adam". Following the esoteric method, and for persons reading principles, we at once recognize as intended by "Adam" that part of man's nature which, being the first to be elaborated, constitutes the first stage in his evolution as man, and being his outer and superficial part, constitutes the external self-hood only. It is not the body; the mystical scriptures deal not with things physical, and the body, for them, is in no sense the man, but only the material vehicle and phenomenal capsule of the man. "Adam" is the bodily, or sense, nature; and the limitations which constitute original sin are those which arise from his derivation through and constitution of the lower modes of consciousness into which substance has been projected in order to serve as the raw material of creation. As an assemblage of consciousnesses gathered from every plane of existence into which Original Being has differentiated of Itself, man comprises consciousnesses mechanical, chemical, electrical, and so forth, and elements ethereal, gaseous, elemental, mineral, vegetable, and animal, each of which possesses a nature and will of its own; and only by his reconciliation of their conflicting wills, their combination into a unity, polarisation to a superior plane, and the identification of their wills with a central will, is it that he becomes an orderly kosmos and indissoluble personality. Meanwhile, and prior to this consummation, his state is one of bondage, anarchy, conflict and rebellion; of bondage to the impulses he is unable to control; of anarchy through the diversity of his various wills; of conflict between and with his own lower elements, and of rebellion against the supreme will. So that the poles of the cells of his system incline in divers directions, and the binding power which is its life is liable to be dissolved and destroyed. Such is the condition which, theologically, is said to "deserve God's wrath and indignation", meaning that it contains in itself the elements of its own destruction.

Were this description of him an exhaustive one, not merely would he be deserving of such a doom, he would fail to have any being at all as an individual entity. For there has yet to be taken into account that principle of his nature in virtue of which he has any such being. This is the "Eve" in him, his soul who, as a portion of the divine substance segregated and individuated indeed, but uncreate, retains her original nature and is competent for his redemption, which she accomplishes by means of his re-creation or regeneration. But not all at once or in the immediate present. For not only is the process itself a prolonged one, but she herself has much to do, to suffer and to become, before she is fitted even to commence it. True, she ensures meanwhile his continuance as an individual, and this irrespectively of his physical life. But, necessary as is this office, it does not exhaust her function in respect of him, but is subordinate and preparatory only to this. Her function in regard to him, on the spiritual as on the social plane, may be expressed in the injunction, "Woman, redeem your animal"! Wherefore she perpetuates him in order to build him up from man physical only and perishable, into man spiritual and eternal. And for this she must, like him, undergo trials and experiences and be "made perfect through suffering". And alike by the man and his soul must the "garden" be forfeited for the "holy city" to be attained; the "desert" traversed for the promised land to be reached. This is to say, the state of innocence that comes of ignorance must be exchanged for that of the virtue that comes of knowledge, which, itself, must be the product of experience. Only by sharing her Adam's limitations can she become to him the efficient helpmate she is destined to be. All that happens to them is educational.

Not that she knows this, or even her own true nature, at the outset. For by the fact of her descent into material generation she has drunk of the "waters of Lethe", and lost the intuition of her nature and source. Not by virtue of what she *knows*, but by virtue of what she *is* and *does*, must she, the soul, prove her divinity. Hence it comes that she no sooner finds herself allied to the sense-nature than—oblivious of her own—she succumbs to its seductions, mistakes the apparent for the real, and renouncing the divine will of her proper spouse, the Spirit, for that of her external self-hood, the "Man" or Adam—incurs his liability to extinction, together with his need of redemption by the identical process of purification and at-onement.

Her endeavours to save him are the means of her own salvation. The prompting influences are of two kinds. Her own "divine discontent" with the condition of mere materiality in which she finds herself—a condition foreign to her nature—this, supposing her to have retained, in whatever measure, the consciousness thereof. And the movings of the divine life which is properly hers, the life, or pure spirit that is, who is the "Father" of the Christ within, she herself being his "Mother". When once this

divine generation has been effected within the man, the accomplishment of his regeneration becomes a question only of time. For owing to the strength of the older and lower will, the process is for a long time fitful and intermittent, and the infant Christ, or innocence within him, is in perpetual danger of massacre at the hands of the Herod within him. But when once the saving germ has taken firm root and the process is securely established, it never lets him go, but insists on attaining its full fruition. In token whereof it is said by the Exoteric Christ, speaking for the Esoteric Christ, "Of those whom Thou gavest me, I have lost none". And whereas the saving impulse has its origination from within, and is due to the working of the same principle, it is further said of the Esoteric Christ, "We love him because he first loved us". But though a principle, this Christ is none the less a person. For he is of celestial nature, and "in the celestial all things are persons", because God, in and of whom they consist, is in the real, as distinguished from the radical sense of the term—that in which it denotes essential consciousness—a person.

As "the child is the 'father' of the man", so is the man partially regenerate the "father" of the man wholly regenerate. Hence the Christ is the "son" of David, the type of the former; but by spiritual, not physical, descent. For besides his bodily ancestry man has the ancestry of his past spiritual selves and states. The former appertains to the apparent, the latter to the real self. The former gives him his features and characteristics, which are accidental and of the outer, and the latter gives him his expression and character, which are essential and of the inner. While only partially regenerate the man is said to be "under grace". He cannot "sin mortally", cannot, that is, fall away wholly; for be his shortcomings what they may, his heart is right with God. Hence he is said to be a man after God's own heart, and does not cease to be so because sometimes worsted in the fight with his animal will, which proves too strong for the will of the spirit in him. The soul, strong beyond the ordinary, as the soul must be that is destined in some future life to become the mother of the manifested Christ, must be educated by experiences of adequate severity, and for that purpose be associated, perhaps many times, with a body possessed of a will corresponding in strength and of a perverse nature, in order to provide the discipline and ordeals requisite to fit her for her lofty destiny. They who, dwelling exclusively in the outer, recognise appearances only, judge outward judgment and accordingly make the lapses of a soul thus conditioned the subject of scoffing, seeing nothing of the severity of the ordeal or the heroism exhibited in the conflict. But to be able to understand phenomena, as they alone can be understood, by getting behind phenomena, and judging from the standpoint of the spirit, is to know that such falls are but the prelude and means to a rise which will take the subject thereof to a level transcending any yet attained by him: and that, as the tree in the forest, the deeper he has struck his roots into earth, the higher he will rise towards heaven,

Therefore it is that the soul must be not only Eve but Magdalen before she can be Virgin Mary; and her son be not only Adam but David before he can be Christ Jesus.

While the secret and method of Christ consist in inward purification, such purification is, itself, but a means to the supreme end. This end is represented by the term *polarisation*, which in this relation means the readjustment of all the particles of consciousness in the system in such wise as to allow of a continuous current and perfect circulation of its very finest essences, their convergence into a focus and fusion into a unity in the innermost and radiant point, where—kindling into flame—they become united with the divine fire itself, making the man “one with God”. This is the state called by mystics “the one life”.

The condition essential to such realisation, or “vision” of Divinity, is represented as a threefold cord, of which the strands are purity of life, purity of heart and purity of doctrine. These are called the “three degrees of the heavens” within man. The various steps of the process are described as the twelve gates of the holy city, or regeneration, through which a man must enter to be entitled to the tree of life. The process is wholly centripetal, representing the return of the perceptive point of the consciousness, which *is* the man, from the outer to the inner, by following the intuition. But in order to be trustworthy the intuition must be allied to and exercised in a pure spirit, one which recognises no end but the highest. Hence in the blessing pronounced on Judah, the “tribe” that produces the Christ, the significance of the expression “binding his foal unto the vine, and his ass’s colt unto the choice vine”. The intuition is symbolised by the ass—that in man which, as with Balaam, sees the angel and receives, as a rule, the ass’s portion—and the choice vine to which it must be firmly tethered denotes a spirit perfectly pure, or it will be landed in superstition as surely as the intellect divorced from the intuition is landed in materialism. Riding on an “ass” thus bound, the “king” makes triumphant entry into the holy city of his regenerate selfhood.

Similarly with the “twelve apostles”, who symbolise the degrees of his regeneration. The members these are of the spiritual microcosm; and

“All are bidden to the banquet of the marriage of the Son of God.

“But if there chance to be even one among them which has not on a wedding garment,

“Such a one is a traitor, and the microcosm is found divided against itself.

“And that it may be wholly regenerate, it is necessary that Judas be cast out.”

This accomplished, then again there are twelve, and the Christ, perfected, ascends to his kingdom. For then he no longer has need to say, “Not my will but Thine”; for he has no will of his own, but “the Son is as the Father”.

To express our conclusion in terms of the Higher Alchemy already named:

"The Will of God is the alchemic crucible, and the dross which is cast therein is matter.

"And the dross shall become pure gold, seven times refined; even perfect spirit.

"It shall leave nothing behind it; but shall be transformed into the Divine image.

"For it is not a new substance: but its alchemic polarity is changed, and it is converted.

"But except it were gold in its true nature, it could not be resumed into the aspect of gold.

"And except matter were spirit, it could not revert to spirit.

"To make gold the alchemist must have gold.

"But he knows that to be gold which others take to be dross.

"Cast thyself into the Will of God, and thou shalt become as God.

"For thou art God, if thy will be the Divine Will.

"This is the great secret: it is the mystery of redemption."*

And being this, it is the secret and method of Christ.

EDWARD MAITLAND.

THE FATALITY OF NUMBERS.—The number 14 has often been observed as having singularly influenced the life of Henry IV. and other French princes. Let us take the history of Henry. On the 14th May, 1029, the first king of France named Henry was consecrated, and on the 14th May, 1610, the last Henry was assassinated. Fourteen letters enter into the composition of the name of Henri de Bourbon, who was the 14th king bearing the titles of France and Navarre. The 14th of December, 1553, that is 14 centuries, 14 decades, and 14 years after the birth of Christ, Henry IV. was born; the ciphers of the date 1553, when added together, giving the number 14. The 14th May, 1554, Henry II. ordered the enlargement of the Rue de Ferronnerie. The circumstance of this order not having been carried out, occasioned the murder of Henry IV. in that street four times 14 years after. The 14th of May, 1552, was the date of the birth of Marguerite de Valois, first wife of Henry IV. On the 14th of May, 1588, the Parisians revolted against Henry III., at the instigation of the Duke of Guise. On the 14th of March, 1590, Henry IV. gained the battle of Ivry. On the 14th of May, 1590, Henry was repulsed from the Faubourgs of Paris. On the 14th of November, 1590, the Sixteen took oath to die rather than serve Henry. On the 14th of November, 1592, the Parliament registered the Papal Bull giving power to the Legate to nominate a king to the exclusion of Henry. On the 14th of December, 1599, the Duke of Savoy was reconciled to Henry IV. On the 14th of September, 1606, the Dauphin, afterwards Louis XIII., was baptized. On the 14th of May, 1610, the king was stopped in the Rue de Ferronnerie, by his carriage becoming locked with a cart, on account of the narrowness of the street. Ravaillac took advantage of the occasion for stabbing him. Henry IV. lived four times 14 years, 14 weeks, and four times 14 days: that is to say, 56 years and 5 months. On the 14th of May, 1643, died Louis XIII., son of Henry IV.; not only on the same day of the same month as his father, but the date, 1643, when its ciphers are added together, gives the number 14, just as the ciphers of the date of the birth of his father gave 14. Louis XIV. mounted the throne in 1643: 1, 6, 4, 3 = 14. He died in the year 1715: 1, 7, 1, 5 = 14. He lived 77 years, and 7 and 7 = 14. Louis XV. mounted the throne in the same year: he died in 1774, which also bears the stamp of 14, the extremes being 14, and the sum of the means 7 and 7 making 14. Louis XVI. had reigned 14 years when he convoked the States General, which was to bring about the Revolution. The number of years between the assassination of Henry IV. and the dethronement of Louis XVI. is divisible by 14. Louis XVII. died in 1794; the extreme digits of the dates are 14, and the first two give his number. The restoration of the Bourbons took place in 1814, also marked by the extremes being 14; also by the sum of the ciphers making 14.—*Curious Myths of the Middle Ages.*

* *Clothed with the Sun*, II., ix.

The True Brotherhood of Man.

A REPLY TO THE "TRUE CHURCH OF CHRIST:
EXOTERIC AND ESOTERIC".

"To form the nucleus of a Universal Brotherhood without distinction of Creed."

I AM not a Christian in the sense in which that name is generally understood, but I believe most firmly in the Universal Principle of Compassion, call it Christ or by what name you will; and I as firmly believe in a Brotherhood of perfected men of all times, races and faiths, who have become at one with that great Principle of Compassion which was and is and will be. But I do not believe that any known association of men can claim with any show of reason to be imbued with that spirit of Love, for such an association would have to be composed of Adepts, and must prove by its acts the claim it makes. An association that makes such a claim and which has notoriously throughout its history given the lie direct to the spirit of Tolerance, Justice and Compassion, which characterises the Christ-man at all times, is naught but an impudent blasphemer against the divine Principle of Love, which is the only Saviour of Humanity.

"The True Church of Christ" is without distinction of race, creed, sex, time or place. No other is a True Church; and this Church is at present esoteric and will not be exoteric until the whole of mankind is perfected.

I write what I shall have to write with deep regret. I do not wish to offend anyone, least of all my friend, J. W. Brodie Innes, but I am profoundly convinced that it is the duty of every student of Theosophy to raise his voice in protest when there is danger of our ideals being lowered and attempts made to confine us once more within the narrow limits of a man-imposed orthodoxy.

For eight months the pages of LUCIFER have contained a series of papers entitled, "The True Church of Christ, Exoteric and Esoteric", a series of special pleadings in defence of a Church which, on the writer's own showing, has been dumb and paralyzed for thirteen centuries; a body divided and sub-divided into an infinite number of parts, but which miraculously and as no other known body can do, is expected by the faithful to recover and reunite, and regain its "voice". But if the body is disintegrating, surely the Christ is not in such a mass of corruption!

It is quite possible for other Churchmen to put forward some other theory of the Church, for there are other than High Churchmen in that body, and then my criticisms would not be entirely applicable.

A man cannot well fence with himself; he may, if it please him, fence with his own shadow in the glass, but to play at plaintiff and defendant all alone, and set up men of straw for the pleasure of knocking them over, is not to meet real steel and the earnest protests of those who refuse absolutely to have, either by analogy or otherwise, a paralyzed and disintegrating body foisted upon them as the representative of the "True Church of Christ", even with the qualification of "exoteric".

To take one example out of many of such arguments in the papers referred to:—

"If there is no higher principle there is nothing to reform, it would be as wise to try and reason with a congenital idiot. The only logical course would be to leave it, with as much kindness as may be, to decompose when its Karma is worn out. Opposition to or criticism of the Church implies therefore (albeit often unconsciously to the critics) the recognition of a guiding spirit!"

A guiding elemental spirit perchance, but surely not the Spirit of Christ! The spirit of intolerance, bigotry, hatred and persecution, yes: the Spirit of Christ, no, emphatically no! And as to the rest, why the analogy of an idiot? Surely an idiot is not divided into so many pieces! But even so let us take the idiot; should we allow an idiot to run wild, especially when subject to sudden relapses into mania? Neither would you, I take it, allow a decomposing body to remain in the house nor expose it in the streets!

These and similar difficulties are due, I believe, simply to the fact that the analogy used in the papers under review is erroneous, and if not entirely false is vastly insufficient. I argue as follows:—The next natural unit or monad to the Individual Man is Individual Humanity, Humanity as a unit. That is to say, just as molecules make up the body of a Man, so do Men make up the body of Humanity. But the divine Individuality or Ego of Humanity is not yet incarnated in this body, for we are only in the fourth Round, and the body of Spiritual Humanity is therefore passing through its period of *kāmic* development, and may be compared to the bodies of the early races before the incarnation of the self-conscious Egos. The Body of Humanity is mindless. And this is proved by facts, for are not all associations of men, as associations, in the *kāmic* stage? Take the case of a nation. Are not its national instincts all animal, if not worse? A nation will rob and starve its own children; it will fight with them; sometimes it will destroy them, and sometimes be destroyed by them. So with all organizations they are in the *kāmic* stage. Witness the savage wars engaged in by the Church; the maniacal rage of an entity that can lacerate its own body, cut off its own limbs, even disembowel itself in its rage; an elemental rather than an animal instinct. In all such cases we have proofs of the elemental building up of gross organisms: but they are all part and parcel of that lower evolution which "unaided fails". These are the elemental efforts of nature to construct a fit body for Humanity, and not until the molecules of that body are united by a common bond that all will recognize, will it be in any sense other than a failure, as a vehicle for the manifestation of the Higher Self of Humanity.

More than this, for me this ideal body of Humanity is still in the womb, and its organisms, those organizations that men are so wonderfully proud of, are the undeveloped cells of an embryonic body. There is of course in this a permanent life-centre, but the *Manas* or mind thereof is far, far from manifestation.

It is plainly evident, therefore, that as compared with the thought of *the* Christ (mark, I do not say *a* Christ), the "thought of the Church" * or the thought of the nation, is a mere automatic action or animal instinct common to all ganglionic centres of a similar nature. But to take one part of the body of Humanity and institute a comparison between it and a man, is as absurd as taking, say, the liver out of an embryo and endeavouring to find out the correspondences between it and the perfect body of a septenary man. The liver, I am afraid, would have too many principles *latent* to bear the comparison, although perhaps the latency would allow wider scope for the play of the imagination.

In what I have written I claim that I have at least not degraded the Christ ideal. It may be too lofty a conception for general comprehension,

* *ἐκκλησιαστικὸν φρόνημα*; I should prefer to say the thought of *a* church, the thought of *a* nation.

it is true, but so I leave it to show further that the exoteric "Church of Christ" insisted on in the last eight numbers of LUCIFER is not the "True Church" of "The Christ".

At the outset I ask, is it the act of a friend to direct you into the meanderings of a labyrinth of which the walls hide the light of heaven and finally bring you out only where you entered, even when you have the thread of Ariadne and succeed in slaying the Minotaur? The Councils of the Church are such a maze, the Minotaur is orthodoxy, and the thread of Ariadne is common sense.* No doubt the Minotaur is not so dreadful as it is made out to be, but still it is sufficiently uninviting to any who have seen even the shadows of the inhabitants of the light.

To leave a simile that will appeal only to the students of the various world-religions who are at the same time students of esotericism, let us take the pith of the "orthodox" position, that is to say, orthodox according to the writer of the papers, for others who claim equal orthodoxy may take exception to such a position. Here it is:—

"The organic means of communicating the thought, teaching or decision of the whole Church is by decree of an Œcumenical Council, *i.e.*, a general Council lawful, approved and received by the whole Church".

The six Councils, as to which "there is no doubt", are Nicæa A.D. 325, Constantinople (First) A.D. 381, Ephesus A.D. 431, Chalcedon A.D. 451, Constantinople (Second) A.D. 553, and Constantinople (Third) A.D. 680. These are the ultimate tribunals of orthodoxy, these are the holy assemblies which could not err, "*Sancto Spiritu suggerente*".†

First I shall show that no Council but that of Nicæa can in any sense be said to be truly "œcumenical", even with the wide margin of latitude given with such open-handed generosity on every point by the writer of the papers I am criticising, and then I shall say something about that famous political cabal. To do so I shall have to quote mostly from renowned divines, not from the writings of enemies of the Church, mark well, and especially from Dean Stanley in his lectures on *The History of the Eastern Church*. I could also give an infinity of quotations from the *Acta* of the four Councils of which we have minutes, and from the canons of the first two Councils of which we have no such records, but I do not deem it necessary. Nor is it difficult to give a learned flavouring to one's statements by such quotations, for a standard theological dictionary will give a list of authorities, and these authorities will give other lists, so that with the help of a good library quotations may be multiplied *ad infinitum*. But I hope that no student of Theosophy will ever be overawed with such a mayavic glamour of authority, for then indeed the Scribes and Pharisees will have been rebuked in vain.

And now to establish my first point and reduce our six Councils to one:—

"We cannot say that the importance of all the early Councils is fully recognised. Their official decrees have never gained a place and are never even mentioned in our formularies. The fifth, sixth and seventh‡ are rarely named by Protestant theologians. The fourth (that of Chalcedon) is, as we have seen, rejected by a large part of the East. The third (of Ephesus) is repudiated by the Chaldæan Christians; and its distinguishing formula, 'the Mother of God', has never been frankly accepted by Protestant Churches. The Council of Constantinople was avowedly only an Eastern

* "Common sense after all is the supreme arbiter and corrective of Œcumenical Councils" (Stanley, *Eastern Church*).

† "Enlightened by God and the Grace of the Holy Spirit", Soc. i. 9. "Divine Oracles", St. Cyril, *De Trin.* I. "Inspired of God", *Ibid. Pelus.* iv. 99. "Irretractabilis consensus", Leo the Great. "Hereditary seals which no rashness may break", St. Ambrose, *De Fide*, III., 15, etc., etc.

‡ Stanley takes seven.

assembly. Not a single Western bishop was present ; and its œcumenical character, after having been entirely passed over by the Council of Ephesus, was only tardily acknowledged by the Council of Chalcedon.

"But with the Nicene assembly it is otherwise. Alone of all the Councils, it still retains a hold on the mass of Christendom. Its creed, as we just now saw, is the only creed accepted throughout the universal Church. The Apostles' Creed and the Athanasian Creed have never been incorporated into the ritual of the Greek Church. But the Nicene Creed, Greek and Eastern though it be, has a place in the liturgies and confessions of all Western Churches, at least down to the end of the sixteenth century.* It was regarded at the time and long afterwards, even by Councils which chafed under the acknowledgment, as a final settlement of the fundamental doctrines of Christianity ; and so in a certain sense it has been regarded by many theologians of later times."†

I think that this is sufficiently conclusive and conducts us straight to the root of orthodoxy, but if any further evidence is wanted of the fact that the decrees of these Councils are not universally accepted, it will be sufficient to refer to the twenty-first "Article of Religion" of the Established Church of England.

"And when they (General Councils) be gathered together . . . they may err and sometimes have erred, even of things pertaining unto God."

And yet we are told in LUCIFER, Vol. VIII., p. 213 :—

"The nature of the Councils being thus established, the strongest proof of their authority is their universal acceptance by the whole Church as the unmistakable voice and paramount authority of the Church. Ancient and modern authorities are absolutely at one upon this, the divergences of opinion being with regard to the authority of certain Councils whose claim to represent the *whole* Church is historically doubtful."

But in their very nature even the six, as to which "there is no doubt", can in nowise be said to be universal in the real meaning of the term, for :—

"There were never, indeed, any Councils held, which could strictly and properly be called *universal* ; those, however, whose decrees and enactments were received and approved by the whole Church, or *by the greatest part of it*‡, are commonly called *œcumenical*".¶

"The whole force and learning of early Christianity was in the East. A General Council in the West would have been almost an absurdity. . . . The controversies on which the Councils turned all moved in the sphere of Grecian and Oriental metaphysics. They were such as no Western mind could have originated."||

Nor are Councils again assemblies that inspire us with confidence in their decrees, or impress us with an idea of that judicial calm which we expect in decisions of so grave and momentous a nature.

"A General Council is not the cause but the consequence of religious disension. It is unnecessary, and could hardly be convoked but on extraordinary occasions to settle some questions which have already violently disorganised the peace of Christendom. It is a field of battle in which a long train of animosities and hostilities is to come to an issue. Men, therefore, meet with all the excitement, the estrangement, the jealousy, the antipathy, engendered by a fierce and obstinate controversy. They meet to triumph over their adversaries, rather than dispassionately to investigate truth. Each is committed to his opinions, each exasperated by opposition, each supported by a host of intractable followers, each probably with exaggerated notions of the importance of the question, and that importance seems to increase, since it has demanded the decision of a general assembly of Christendom."§

* If no longer, what becomes of the "universality" claimed?

† Stanley, *Eastern Church*, p. 58.

‡ The italics here are mine.

¶ Mosheim, *Institutions of Ecclesiastical History*, Bk. II., Pt. ii., Ch. 2.

|| Stanley, *loc. cit.*, p. 55.

§ Milman, *Latin Christianity*, I., 156.

"The meeting of a General Council is . . . in ecclesiastical history, what a pitched battle is like in military history, and similar questions naturally arise in speaking of each."^o

"I never yet saw a council of bishops come to a good end."

"I salute them afar off, since I know how troublesome they are."

"I never more will sit in those assemblies of cranes and geese."[†]

Then as to brawling, uproar and acts of violence, the Nicene was bad enough, where among other things Nicholas, Bishop of Myra, enforced an argument against Arius by dealing him a blow on the jaw with all his force, not to speak of the rest, which were worse; for as Stanley says, "it would be easy to multiply instances of the crimes and follies which disfigured the Christian assemblies of later times". For example, at the second Council of Ephesus the Bishop of Constantinople was trampled down and stamped to death by the Bishop of Alexandria. At Chalcedon there was such a riot that the Imperial Commissioners had to put a forcible stop to the tumult. Who will dare to say that this was "*Sancto Spiritu suggerente*"?

Another point to be remembered is that such assemblies were convoked, ruled over and "moderated" by the secular power; they were above all things political. "General Councils may not be gathered together without the commandment and will of Princes" (Art. xxi). The very name "*Œcumenical*" reveals the fact.

"An '*Œcumenical Synod*', that is, an '*Imperial Gathering*', from the whole *οἰκουμένη*, or Empire (for this was the technical meaning of the word, even in the Greek[‡] of the New Testament), could be convened only by the Emperor."[¶]

Hear the fulsome adulation and fawning flattery of the "holy Fathers" of Chalcedon in their address to Marcian and Pulcheria:—

"Long years to our sovereign lord David. . . . You are the peace of the world. . . . Thou knowest Christ. He will defend thee. Thou hast established orthodoxy. . . . To the august Empress, many years. You are the light of orthodoxy. . . . Orthodox from her birth, God will defend her. Defender of the faith, may God defend her. Pious, orthodox enemy of heretics, God will defend her. Thou hast persecuted all the heretics. May the evil eye be averted from your empire. Worthy of the faith, worthy of Christ. . . . By thee the world is at peace; by thee the orthodox faith established; by thee the heresy ceases to be; long life to the Emperor and Empress."^{||}

The orthodox party were no doubt exceedingly pleased with their victory, and grateful to the Emperor for casting his influence on their side; but this destruction of heretics can hardly be said to be "*Sancto Spiritu suggerente*".

That the secular power was the ultimate appeal is evidenced by the sovereigns invariably threatening this appeal against the Pope. Moreover, as there is no longer an Emperor it naturally follows that no more Councils can be called.

The Councils were the spiritual ruin of Christendom, and the entrance of the clerics into the field of politics tolled the death-knell of the priesthood as the followers of the lowly teacher of Nazareth.

"The bishops . . . whose wealth and influence were not a little augmented from the time of Constantine, gradually subverted and changed the ancient principles of Church government. For they first excluded the people altogether from a voice in ecclesiastical affairs, and next gradually deprived even the presbyters of their former authority, in order that they might do everything at their own discretion, and especially either draw the ecclesiastical property to themselves or distribute it as they pleased."

* Stanley, *loc. cit.*, p. 78.

† Gregory Nazianzen. *Ep.* 124; *Carm.* xvii. 91.

‡ See Luke ii. 1.

¶ Stanley, *loc. cit.*, p. 66.

|| Mansi, vii. 170.

"The vices of the clergy, especially of those who officiated in large and opulent cities, were augmented in proportion to the increase of their wealth, honours and advantages, derived from the emperors and from numberless other sources: and that this increase was very great, after the times of Constantine, is acknowledged by all. The bishops had shameful quarrels among themselves, respecting the extent of their jurisdiction and boundaries; and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of provinces in luxury, arrogance and voluptuousness."^o

And now to the famous Council of Nicæa, "the Great and Holy Synod" that has decided the orthodoxy of Christendom as the "irretractabilis consensus" of an infallible and God-appointed assembly. Several questions at once present themselves:—(a) Was the Council at Nicæa a representative assembly? (b) With what motives did the bishops assemble? (c) Were they such men as to be competent to decide the spiritual belief of future generations? (d) Why was the assembly held? (e) Were Eusebius who drew up the "Symbol", and Constantine who decided the whole affair, men of such character as to command our respect and constrain us to accept them as guardians of our conscience and intelligence? (f) Finally, what is the Creed of Christendom as passed at Nicæa? These and many other questions at once suggest themselves and require an answer. Long persistent and systematic attempts have been made to whitewash the assembly, but with all the good will in the world the task has been found to be impossible even for the most enthusiastic apologists.

(a) The Council of Nicæa was in no sense a representative one. The records are exceedingly imperfect, and the number of bishops assembled is given variously as 218, 250, 270, or 300, 320, 318.

"All but a very few of the three hundred and twenty bishops, who formed the Council, were from Asiatic and Egyptian sees."[†]

"Of the three hundred and eighteen bishops whose superscriptions were affixed to its decrees, only eight at most came from the West. The language of the Creed is not only not in Latin, but almost untranslatable into Latin. Grecized forms have been adopted for some of its more subtle expressions."[‡]

(b) The dominant motive was selfish interest.

"We are expressly told, both by Eusebius and Sozomen[¶], that one motive which had drawn many to the Council was the hope of settling their own private concerns and promoting their own private interests."^{||}

As soon as the Emperor set foot in Nicæa he was overwhelmed by petitions of every description, importunate demands and "begging letters" were showered upon him. To his credit he read none of them, but had them brought forth and solemnly burned before the assembly of the holy Fathers, a preparatory lesson in manners at any rate.

(c) The Fathers were mostly ignorant men of little repute.

"A large number, perhaps the majority, consisted of rough, simple, almost illiterate men."[§]

"The Fathers of Nice were simple and ignorant men."^{oo}

"As many of the Bishops were little skilled in human learning, and entirely unacquainted with the rules of controversy, some learned men, as well Priests as Laics, were present to render their assistance."^{††}

In fact the prime defender of orthodoxy was Athanasius, a youth of twenty-five and a deacon, who was set forward invariably as champion.

* Mosheim *loc. cit.*, § 8. See also Sulpitius Severus, *Historia Sacra*, i. 23; ii. 32, 51; *Dialog.*, i. 21. Dav. Clarkson, *Discourse on Liturgies*, p. 150.

† Milman, *History of Latin Christianity*, Book I., Chap. ii.

‡ Stanley, *loc. cit.*, p. 56. ¶ Eus., *V.C.*, iii. 6; Soz. i. 17.

|| Stanley, *loc. cit.*, p. 113. § *Ibid.*, p. 106.

oo Sabinus, a Macedonian bishop, apud Soc. i. 8 p. 21.

†† Neale, *History of the Eastern Church*, Book I., Sect. xvi.

Some divines, however, are less temperate in their estimate. For instance, Peter Martyr, the first Regius Professor of Divinity at Oxford, describes the Nicene Fathers as a "set of demoniacs, driven by evil furies and malignant passions".*

The undignified haste of the bishops, their frantic rush to Nicæa, with all the concomitants of an excited crowd on a public holiday, is well summed up by Eusebius in the sentence, "Like racers starting from the scratch they rushed along in wild excitement".†

After all was over, Constantine invited them to a banquet, and so impressed the poor materialistic Fathers with the magnificence of the palace that they thought it a foretaste of the Kingdom of Heaven. As Fleury says:—

"Ils croyoient voir une image du règne de Jésus Christ, et plutôt un songe qu'une vérité".‡

(d) The reasons for Constantine's summoning the Council were purely political. If he could get the Christians on his side it would be an enormous gain to him, and would aid in his schemes. In fact, when the Fathers became fractious, he calmly told them that if they did not sign the decrees and behave themselves, he would throw them over and favour the Pagans. The great doctrinal points at issue are known as the Arian controversy.

"It was distinguished from all modern controversies on like subjects by the extremely abstract region within which it was confined. The difficulties which gave rise to the heresy of Arius had but a slight resemblance to those which have given birth to the opinions which have borne his name in modern times. He was led to adopt his peculiar dogma from a fancied necessity, arising out of the terms 'Father' and 'Son'—'begotten' and 'unbegotten'. The controversy turned on the relation of the Divine Persons in the Trinity, not only before the Incarnation, before Creation, before Time, but before the first beginning of Time. 'There was'—the Arian doctrine did not venture to say 'a time'—but 'there was when He was not'. It was the excess of dogmatism founded upon the most abstract region of human Thought."¶

In fact, it was the last protest of philosophy against materialism in spiritual things, and Dean Stanley, in spite of his great learning, falls into the vulgar error of orthodoxy in speaking of the Divine Persons in the Trinity. As the Rev. Alfred Williams Momerie, M.A., D.Sc., LL.D., sometime Fellow of St. John's, Cambridge, Professor of Logic and Metaphysics at King's College, London, and Morning Preacher at the Foundling, "an expert in orthodoxy", says:—

"The orthodox faith, when it is not immoral, is very frequently absurd. Look, for example, at another of its shibboleths—the doctrine of 'three persons in one God'. This is a blundering mis-translation of the original version of the Athanasian Creed. The Latin word *persona* meant, primarily, a mask. It is derived, as you see, from *per*, through, and *sonare*, to sound. In ancient times the actors wore masks; and these masks were called *personæ*, because the words sounded or were uttered through them. Then secondarily the word *persona* came to mean, by a natural transition of ideas, the character which anyone assumed, the part which he played either on or off the stage. The *personæ* of an actor are the characters in his *répertoire*. The *personæ* of Mr. Irving, e.g., are Charles I., Louis XI., Shylock, the Vicar of Wakefield, etc. And just as the same actor assumes many characters upon the scenic stage, so we all have to play many parts in real life. Every person in existence has more than one *persona*. You, for instance, are a member of a family; that is one *persona*, it is one part which you play, one character in which you appear. You are a member of a profession; that is another *persona*: you are a member of a club, of a political party, of a railway company; these are other *personæ*. Cicero somewhere says, '*ego sustineo tres personas*'. I am sustaining three characters, I appear before you in a threefold attitude. Here was a case—a very intelligible case—of 'trinity in unity'. Similarly, the original

* *Comm. on Kings*, xii.

† Euseb., *V.C.*, iii., 6.

‡ Fleury, *L. XI.*, cp. xxv. See also Eus. *V.C.*, 15; Theod. I., c. i.

¶ Stanley, *loc. cit.*, p. 78.

¶ The Greek is *hypostasis*.—(G.R.S.M.)

meaning of the Athanasian Creed was, that God had revealed Himself to us in a three-fold way, *viz.*, in stature, in human nature, especially in Christ, and in our own individual hearts. 'The Father is God, the Son is God, and the Holy Ghost is God; and yet are they not three Gods but one God.' In other words, it is the same kind and holy Being who appeals to us in the physical beauty of Nature, in the moral beauty of Christ, and in those yearnings after a perfect character which come to every one of us.

"But when the Latin word *persona* is changed into the English word person, the creed becomes a contradiction in terms. One person cannot be made up of several persons. It is the nature of a person not to include persons but to exclude them. A person *as such* is distinct and separate from all other persons. To talk therefore of three persons in one God, who is himself supposed to be personal—*i.e.*, of three persons in one person—is like talking of a square circle or a circular square. It is jargon, nonsense. Yet this absurdity—the result of a gross classical blunder of which a schoolboy would be ashamed—has been stereotyped by the clergy into a dogma."

"And the Council of King's College, of which the Bishop of London is Chairman, will expel any Professor who publicly denies it."*

And the Latin *persona* is the mistranslation of the Greek highly metaphysical term *hypostasis*. What a materialization of divine things!

(c) And now a word on Eusebius and Constantine, whom generations of divines, hard as they have tried, can never succeed in whitewashing. The views I shall give are very, very moderate, for the characters of the pair are in reality hopelessly beyond redemption.

Eusebius was an Arian by conviction, who sold his conscience and principles to gain the imperial favour.

"He composed a creed which he endeavoured to pass off as the true sentiments of his party; and which he affirms to have been received with applause by the Council, and merely rejected because it did not employ the word consubstantial. But this falsehood is worthy of its author. For the fact is, that it was rejected with disgust, as an attempt to condemn the grosser expressions, while it maintained the doctrine of Arius."†

We have, moreover, proof of his remonstrating with Alexander, Bishop of Alexandria, a prominent figure at the Council, for deposing Arius and misrepresenting him at the Council.‡ And Arius himself claims Eusebius as one of his partisans.¶ "His alliance with the Arian party is indisputable", says Lightfoot. Moreover Eusebius had great difficulty in excusing himself to his constituents, though this was an ordeal well worth going through in order to become "clerk of the imperial closet; interpreter, chaplain and confessor [!] of the Emperor".

"He seems to have had the faults and virtues of the mere man of letters; strongly excited neither to good nor evil [?], and careless at once of the cause of truth and the prizes of secular greatness [?], in comparison of the comforts and decencies of literary ease."‡

Eusebius Pamphyli of Cæsaræa stands accused on unimpeachable evidence of wholesale forgery and falsification of history and chronology.

"Eusebius is the originator of that systematic system of synchronisms which has so often subsequently mutilated history on its procrustean bed."§

"Among those who have been the most guilty of this offence, the name of Eusebius, the Bishop of Cæsaræa . . . should be designated."¶¶

"The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other."††

* Momerie, *The Corruption of the Church*, pp. 18, 19, and note.

† Neale, *loc. cit.* See also John le Clerc, *Epistolæ Ecclesiast.*, annexed to his *Ars Critica*, ep. ii., p. 30, etc. Also Notalis Alexander, *Hist. Eccl. Nov. Test.*, sæc. iv., diss. xvii. Euseb. Nicom. in Theodt. *H.E.* i. 5.

‡ Labbe, *Conc.* viii. 1148, ed. Colet.

¶ Theodt. *H.E.*, i. 3.

|| Dr. Newman, *Arians*, p. 262, 4to. ed.

§ Bunsen, *Egypt*, I., 200.

** Draper, *Intellectual Development of Europe*, 147.

†† Gibbon, *Decline and Fall*, c. xiv.

And yet for the Council of Nicæa Eusebius "is a primary source of information of the highest value" (Lightfoot)! So much for this holy Father; as for Constantine he has fewer defenders. But he might have been left in peace as a creditable enough emperor in his way, in spite of the murders of his wife and son, had not Eusebius officiously lied about him so outrageously, and insisted on him as an example of Christian virtue, whereas in fact he was baptized only on his death-bed.

"It is one of the most tragical facts of all history, that Constantine, rather than Marcus Aurelius, was the first Christian Emperor. It is a bitter thought how different the Christianity of the world might have been, had it been adopted as the religion of the empire under the auspices of Marcus Aurelius, instead of those of Constantine."^o

"The whole history of the fourth century should be read in the light of this sad reflection, because it serves both to hold up to us the ideal of what the Christian Church and Christian theology might have been, and to remind us of what under existing conditions it must have been and was."[†]

How true is this and how it is to be regretted that the last protest of Greek philosophy had none but an intriguing Eusebius and a barbaric Constantine to give ear to it. But as Niebuhr says:—

"Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light."[‡]

Flavius Valerius Aurelius Constantinus Magnus Victor was great in his way in physical affairs, but "rude in intellect" . . . "he understood most indistinctly the points under debate" (Wordsworth). He was insatiable of flattery and the obliging bishops addressed him as "*Your Eternity*", and the word sacred was applied to his surroundings". Above all things he was exceedingly superstitious. After his delirium of cruelty, which led to the murder of his wife and son, had passed, tormented by remorse he sought purification in every quarter, but in vain; the heathen priests refused to purify him, and so he had recourse to the bishops.[¶]

As to the merits of the dispute between the Bishops he knew nothing. After the Council,

"Constantine not only received the decrees of the bishops as a divine inspiration, but issued a decree of banishment against all who refused to subscribe to the creed, denounced Arius and his disciples as impious, and ordered that he and his books should follow the fate of the pagan Porphyry; that he and his school should be called Porphyrians and his books burned, under penalty of death to anyone who perused them."^{||}

But this did not put an end to the matter, for religious dissension after this "irretractabilis consensus" raged fiercer than ever. Constantine, like a weathercock, veered completely round, recalled Arius, and exiled the orthodox Alexander from his see of Alexandria, received Eusebius of Nicomedia, one of the dissentients from the Nicene decrees, and the namesake of the more notorious Eusebius, into his family, and it was by the former's hand that he was finally baptised a few days before he went to investigate the merits of the case at first hand.

(f) Let us now see what was the famous creed of Nicæa. Here is a clumsy translation, clumsy because of the insufficiency of English to translate the Greek, but still orthodox in its clumsiness.

"We believe in one God, the Father Almighty, Maker of all things both visible and invisible: and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth—who for us

* Mill, *Essay on Liberty*, p. 58.

† Stanley, *loc. cit.*, 176.

‡ *Ecc. Hist. of John of Ephesus*, iii., 29.

¶ Soss., ii., 29.

|| Stanley, *loc. cit.*, 134; cf. Soc., i., 9, 31, 32.

men and for our salvation came down and was made flesh, and was made man, suffered and rose again on the third day; went up into the heavens, and is to come again to judge the quick and dead.

"And in the Holy Ghost.

"But those who say, 'there was when He was not', and 'before He was begotten He was not', and that 'He came into existence from what was not', or who profess that the Son of God is of a different 'person', or 'substance' (*ἕτερος ὑποστάσεως ἢ οὐσίας*), or that he is created, or changeable, or variable, are anathematized by the Catholic Church."

Such is the creed of Christendom, proposed in draft by a Eusebius, debated upon by the turbulent and ignorant clerics at Nicæa, and decided by a Constantine. Let us strike out the damnation clauses, without which, however, no orthodox Council has come to a decision, and admit that the barbaric common sense of Constantine was superior to the turbulent fanaticism of the rest of the Council. Let those who may, believe that such an assembly was "Sancto Spiritu suggerente"; the Nicene symbol at any rate is a saner orthodoxy than any later one, for the historical side is not imposed on the faithful. Hell is absent and much else that is objectionable, but that there is any warrant in the Nicene Council for the lofty claims of the Church set forth by the writer of the papers in *LUCIFER*, is unproved to my mind.

I had intended to take a number of points in detail from the papers before me, but this is unnecessary, for whether the conclusions drawn from the premisses be logical or illogical matters little, if the premisses themselves are not well-founded. There is, however, one point to which I should like to refer. It is that the writer is exceedingly intolerant of those who use the terms "Ecclesiasticism", "Churchianity" and "Sacerdotalism" in their ordinarily accepted sense. He contends that if he can prove that there is a true Church or Ecclesia and a true Priesthood, then all the sting is taken out of them, and adds:

"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'."

Professor Momerie on the contrary says:—

"You must not allow yourselves to be misled by the glib tongues of ecclesiastics. Words, says Hobbes, are only the counters of wise men, but they are the money of fools. Fools are taken in by sound; and this is one reason why the priests have had such an easy time of it."*

The thought of the day refuses to use the terms "Churchianity", "Ecclesiasticism" and "Sacerdotalism" in a good sense, and nothing will ever induce it to do so; it prefers the invention of new terms. As well might our brother endeavour to rehabilitate such terms as "imp", † "dunce", ‡ "tyranny", "Christian" and "Pagan"¶ in their original connotations.

Let us avoid misleading others in our use of terms and follow the example of J. S. Mill, who says:—

"I take my stand upon the acknowledged principle of logic and morality, that when we mean different things we have no right to call them by the same name. Language has no meaning for a word save that in which we predicate it of our fellow-creatures; and unless that is what we intend to express by it, we have no business to employ it."

* *Loc. cit.*, p. 13.

† "Let us pray for . . . the king's most excellent majesty, and for his beloved son Edward, our prince, that most angelic imp." (*Pathway of Prayer*.)

‡ "A word introduced by the Thomists or disciples of Thomas Aquinas, in ridicule of the Scotists, or the disciples of John Duns Scotus, the schoolman who died A.D. 1308.

¶ A "tyrant" was originally a title of the highest respect. The term "Christian" was first used in contempt, and the early Christians were once called "Pagani".

We can only speak of ecclesiasticism as known to the world, we have no right to give this name to an ideal concept.

Speaking again of the awful abuses that have blackened Church history, the writer of the papers in LUCIFER says :—

“These abuses are *in* the Church, but not *of* the Church”.

Whereas Professor Momerie writes :—

“As I have explained in my ‘Church and Creed’ and elsewhere, the Christianity of Christendom is *fundamentally* opposed to the Christianity of Christ. In attacking ecclesiasticism, therefore, I am really defending the Prophet of Nazareth. And I suppose I need hardly say I am perfectly aware that some of the best men in the world have been by profession ‘priests’ *in* the Church, but not *of* it.”^o

Moreover, this capable minister has pledged himself to free Christianity from the bonds of ecclesiasticism, if possible, and I for one wish him good speed in his quest.

“The doctrine of Christ has been cast into the shade by theologians. Ecclesiasticism has been substituted for Christianity.”

“The last two thousand years of ecclesiastical nightmare must be as though they had never been. The Church must be born again.”

“This lecture is only the first of a series on the mischievous effects of ecclesiasticism, which I hope to deliver and re-deliver both in England and America for some years to come.”[†]

Yet one more quotation before I leave the subject :—

“The so-called Christian Church has spent the best of its energy in discussing subjects which are almost unintelligible and altogether unpractical. . . .

“It was literally rent asunder by what is called the *filioque* clause in the Nicene Creed, *i.e.*, by the question whether the Holy Ghost proceeds—whatever that may mean—from the Father and the Son, or from the Father alone. Christ cared for none of these metaphysical logomachies. He had something else to think of, something better to do. In the last address which He delivered to His disciples, He three times summed up the whole of his teaching in the words of the golden rule. ‘A new commandment I give unto you, that ye love one another.’ ‘This is My commandment that ye love one another.’ ‘These things I command you, that ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another.’”[‡]

This is for me the Christianity of the Christ: these the words of a Master of Wisdom, this the only creed of Theosophists the world over; “See that ye love one another”.

“I am the Way”, says every Master to his disciples: but no Master has said the “Church is the Way”. Most seriously and earnestly I appeal to my fellow-students in the Society and out of it, not to impose a Church and a Priesthood upon any man short of the one Brotherhood of Humanity and the protection of the “Guardian Wall” of the Elder Brothers of the Race.

Let us bid a long farewell to all such dogmatic statements as :—

“I speak from experience, and all true Churchmen will endorse the statement, the *promise is never broken*”. And “those who are within *know* better; those who are without, if they are deterred from entering by such protestations,[¶] have not yet come up to the level of the first initiation”.

It is far from my intention to deny that individuals within any religious organisation can attain to lofty heights of knowledge, but it is not because of the organisation, but because of themselves. It is true, I believe, that the promise of a Master is never broken, but it must be from the Master's own lips and not put into them by others. And those within the “True Church of the Christ” are Masters, and none less can say ‘*I know*’.

G. R. S. MEAD, F.T.S.

^o *Agnostic Annual* (1892) p. 26. The italics in both the latter quotations are *not* mine.

[†] *The Corruption of the Church*, pp. 47, 58, and x.

[‡] *Loc. cit.* pp. 44-45.

[¶] *Viz.*, that true knowledge is not in the keeping of any church.

Mediumism in Daily Life.

I CALL "Mediumism" that sensitivity to external impulses which is reflected by the individual in action or habit, whether physical, psychic or mental, as apart from the present consciousness of personal responsibility. Mediumism is largely connected with the sympathetic instincts of the social nature of man, if indeed it be not their direct product. Wherever we turn in daily life, we see men and women swayed by external impulses and acting from an inertia quite dissociated from individual motive. And this mediumism is not confined to the social customs of any people; it is to be noticed as much in the world of thought as in that of action: nor does it arise entirely from the prejudice which we often connote with environment and heredity, since it would seem to have no special foundation in prepossession or partiality. Mediumism is sympathy in its irrational aspect, being purely of an instinctual and imitative nature. By reason of its very qualities it is commonest where the paths of life are most even and the intellect at the average level. Go into your streets where the crowd is thickest, or seat yourself at a window which overlooks the city life. Mark the people as they pass one by one. You know something of physiognomy, phrenology, pathognomy, you have a few of the keys to character-reading? So much the better. It will be more interesting. You will judge how these passing units will face the problems of life, what share they are likely to contribute to the good or evil in the world, and what function they will represent in the Constitution to which they belong. But you may never know how unconscious they all are of the great importance of those problems of life which they are helping to work out, of the influence they may exert for good or evil, and of the part they are playing in the long drama of life! Of these things you may be as unconscious as they are themselves. The more you think of this, the more you will be assured that, apart from the mere effort to secure to themselves the means of existence and with it what they can of renown, the aimlessness of men's lives is a fact as universal as it is deplorable. Look at them as they pass by! Do you see that pallid careworn face, with hard-set mouth and hungry looking eyes; do you mark the intensity of unrest in his anxious glance, the nervous motion of the fretful brow? Well, but except for this, he is much as those that go before him and follow after. His well appointed dress, cut in the latest fashion, shows points of contact with the crowd in which he moves. Do you think that beneath that incompatible exterior of dress and feature there is a soul at rest; one that has grasped the purpose of life, and knows the why and whither of its daily walk? Let us not flatter ourselves that this may be! We have seen enough, let the crowd pass on; and come away!

There are reasons which we must seek in the solitude and stillness of the heart. That man, in the broad slow-running stream of life, somehow seemed to struggle while others seemed to drift, and drifted too with ease. And why was this? It was because the mind of that man was beginning to awake, and shake itself free from mediumism—it was beginning to know itself, its powers, and the possibility of escape from its ceaseless, aimless drifting. But with every struggle his limbs were caught in the mass of tangled weeds which grew in the mire of those sluggish waters; and those other bodies that had drifted with him, pressed him round so closely that his efforts disturbed them, and they said: "Why don't you lie still and drift as we do, life is too short for all that fret and worry", and they thought themselves wise as they lay back at ease and slipped away with the muddy stream. That was the struggle seen by you in those fevered eyes, that was the purpose of the hard-set mouth, the trouble of the pain-drawn brow. Thus it appears by what a subtle persuasion of the mind the world exerts a tyranny over itself, and none know how difficult it is to emerge from mediumism into conscious responsibility save those who have effected the transition. The man who would convert the involuntary functions of life into the purposive action of an intelligent factor, must needs forego much that at present makes life easy and smooth. The influence of conventionality and custom in everyday life, and of orthodoxy in matters of religious ethics, are compulsions which affect the average mind to a degree which, if regarded in its full extension, render man little more than a instrument for registering the pulsations of a body in which he has no conscious individual power of direction, and upon which he is capable of exerting only a slight reflex impulse. If we were to enquire as to the origin of those tides of thought and feeling which at certain intervals have moved whole nations into a spontaneous and collective realization of a common evil or danger, we should eventually trace it to the efflux of a single mind, whose attitude towards the world at large was one of active intelligent responsibility and whose influence upon the great mass around was as that of "a little yeast which leaveneth the whole lump". The subjection of the mind to collective impulse is one of the most striking examples of mediumism in daily life. A thousand persons will rush to their death like a flock of sheep, merely because self-restraint and self-reliance have not been previously educated in their minds, and instinctual sympathy is allowed to usurp the place of rational action. And this fact is one which enters very frequently into the first pages of the history of immorality in almost all its phases. Whether children, if not taught entirely to act by imitation, would naturally grow up into that frame of mind which renders them susceptible to such impulses as soon as they go out into the world, I cannot say (and none can until the experiment is fairly made); but I feel

in sympathy with Thackeray when he says:—"If parents would not insist upon directing their thoughts, and dominating their feelings, those thoughts and feelings which are a mystery to all (for how much do you or I know of each other, of our children, of our fathers, or our neighbours, and how far more beautiful and sacred are the thoughts of the pure lad or girl likely to be than those of the dull and world-corrupted person who rules them); if, I say, parents and masters would leave their children alone a little more—small harm would accrue, although a less quantity of *as in presenti* might be acquired".

It is without doubt a fact that parents are too prone to educate their children to *look* well, and to pass for clever lads and lasses under a concrete of dry facts and apish tricks, an education which they have every inducement to preserve once they step out into the world with the empty ambition of "making a name" for themselves. What the modern world needs is more individuality born of freedom and self-reliance, more definition of purpose, more simplicity of life, to replace the time-serving egotism of ignorance and the self-seeking of world-worship by smooth and easy ways. Whoever would effect this reform in his own life, has need to be convinced of the rectitude of his opinions as well as the purity of his purpose, and with the courage of his convictions he must have the patience to endure. The sentiment of devotion to an ideal has need of the pure light of a dispassionate mind to direct its energy into methods more immediately serviceable to the attainment of that ideal; and this leads to a statement of that which is of present possibility as the first step towards the realization of an object which is of such a nature as makes it both sure and worthy of possession, not alone to the individual, but, by means of individuals, to all. This ideal, which Theosophy has ever upheld before the world, is a Universal Brotherhood, based upon a full conviction of man's spiritual origin, a knowledge of his present needs and the nature of the means which make for progress, and a firm belief in man's final destiny to conscious spiritual perfection; a conception which is primarily inclusive of self-emancipation, and ultimately fulfilled in universal love. And by its light the erstwhile inefficacy of much goodwill shall find direction swift and sure as the shafts of Perseus in the dawn!

WALTER R. OLD, F.T.S.



Fragments from an Indian Note Book.

ON THE INDRIYAS.

THE primary cosmic forces or *Saktis* are three, viz.:—*Ichhâ Sakti* (coloured indigo), *Kriyâ Sakti* (coloured blood-red), and *Jnâna Sakti* (coloured yellow). The *Indriyas* are the manifestations, on the physical plane, of the *Saktis*. The *Manas* represents *Ichhâ Sakti*, and presides over two sets of five *Saktis*—*Kriyâ* and *Jnânam*—called the *Karma-Indriyas* and the *Jnâna-Indriyas*. The *Indriyas* are the medium between the *Jnâta* or the knower and the *Jnaya* or that which is to be known. It is for this reason that *Manas* is sometimes called the sixth, sometimes the eleventh, of the *Indriyas*. The *Jnâna-Indriyas* are five; they are the five powers—*Saktis*—of seeing, hearing, smelling, tasting and feeling. The principal organs of these powers are the eyes, the ears, &c., called *Golokas*. The *Karma-Indriyas* are also five; they are the five powers of moving external objects, moving one's own body, assimilating and consuming external things internally; expelling internal things, and generating life. They are represented by the hands, the feet, &c. *Manas* being the king of these *Indriyas* directs and controls them. *Manas* has four divisions, viz.: *Manas* proper, *Chittam*, *Buddhi*, and *Ahamkâram*. Thus the *Indriyas* are fourteen in all.

Each of these *Indriyas* has a certain presiding Deva; which means that they are each of them correlated to certain occult forces in nature; they are all named in our *Shâstras*, but to name them would be useless here.

Manas is called in our *Shâstras*—*Chit-Jada-Granthi*, the knot of spirit and matter, for it is through *Manas* that the *Purusha* is bound to *Prakriti*; and the way to liberation lies through purifying our *Manas* and then bringing it under our control. Here the first mistake, the first difficulty, is identifying ourselves with this *Manas*, which is but an *Indriya* after all.

The ten *Indriyas* can, and often do, act without the assistance or instrumentality of the *Golokas* and the organs, and our *Shâstras* say that a developed power even to generate life can do so by mere touch.

The ten *Indriyas* have *Sukshma* or subtle counterparts which act on that *Sukshma* plane; they are termed *Dîvyâ* to distinguish them from the *Parthivâ* or gross *Indriyas*; the former are naturally developed in some, while in others this can only be done by training. Their forced development, without bettering our nature, is often followed by misfortune, insanity and death. Such cases are common in India.

Another mistake often made is to try to control the *Manas* while the lower *Indriyas* are powerful and the *Manas* still unpurified. A better and

far easier process would be to begin with the lower *Indriyas* and purify the *Manas* before what is called concentration or *Dhyāna*. "Self-purification", says the Master, "is not the work of a moment, or a number of years, but a series of lives."

THE GODDESS KALI.

Much misconception prevails among not only the Europeans and Americans, but among many educated Indians as well, about the origin of the Goddess Kali. The "Orientalists"—at least some of them—do not think the goddess of Hindu origin, while students of Occultism have always thought fit to associate her name with the Black Art. Now Kali, like every other occult force in nature, can be directed for selfish and unworthy ends, but that is no reason why her name should be associated with Black Magic. Black Magic does not consist in the worship of any particular deity but in the motive of such worship, and, in a minor degree, in the difference in the modes of such worship. Then again in many cases the Image or Idol only serves as a medium for attracting and concentrating some malefic force in nature, connected with the life current of the *Upāsaka*, for the time being, by an occult process called *Bhuta Shuddhi*. Of course for the purposes of Black Magic the Image is often that of Kali, but other images may be found, such as that of a black or ash-coloured Bala Gopāla, of a Hanumāna (the monkey god) or of a serpent.

Kali is the first of the ten rays of Durga (the Path of Woe), the three-eyed *yellow-coloured* goddess called also *Haimavatī* (the Golden), the consort of Shiva. Kali issued forth from the forehead (the exoteric locality of the sixth *Chakram*) of Shiva, *coloured indigo* on account of having had to pass through Garala, the Eternal Poison, situated within the thorax (? the space inside the neck) of her Lord. Once on a time, says a *Purāna*, the Devas being hard pressed by the Asuras, who could only be killed by a woman, went to Shiva for relief; then Durga, who was sitting with her Lord, on his left thigh, took compassion on them and immediately duplicated herself in the manner described. Now I hope Western students of Occultism will understand what the allegory means; for I cannot be plainer.

In Man, Kali is the symbol of the first Initiation when the now highly active Soul *sees* herself naked, her Lord lying prostrate before her, apparently passive, motionless. Her enemies strong, dreadful and innumerable, are all slain, but she still holds the weapons of offence and defence in two of her hands, while the other two (she has four hands) are directed to *protect* and *help* her votaries—those still struggling on.

As a *Sakta* I shall always pray to our benign Mother Kali, as I most sincerely and devoutly do now, to protect, assist and guide us, but I hope my kind readers will not suspect me of being a Black Magician.

"Within the occult circle all men are (to be considered as) the best of Brahmins", says a *Tantra*, "but not outside it",

KALYANESWARI.

(The famous shrine near Barakar.)

Barakar is a small station, the terminus of the Barakar Branch of the East Indian Railway. It abounds in coal fields and mines, almost all of which are owned and managed by "Bengali Babus", so worthless in the eyes of their English rulers. About four miles from Barakar, in an uninhabited part, is the famous shrine of Kalyaneswari. It is built of stone and is situated on a rock by the side of a small rivulet that murmurs past in its stony bed.

About a week ago I paid a visit to the shrine. I found there a venerable looking *Brahmachari* who is, as he told me, 145 years old. He has seen the great-grandfather of the present Maharaja of Jeypur. His hair is snowy white, but he is still strong, has not lost a single tooth, and can read without spectacles. His eyes are sunken and small but very piercing; they seem to read your soul when he looks at you. He was very kind to me, very glad to see me, and began to talk like an old acquaintance. He has got all the *slohas* of the *Gîtâ* with the *Bhâshya* of Sri Sankarâchârya by heart. He is a great *Sakta* and does not take fish, eggs or meat, or anything that intoxicates. I heard from him the following story during his short stay at the shrine, for he went away soon after my going there, though not without obliging me to partake of his hospitality, his frugal fare.

The legend of Kalyaneswari:—Raja Bullal Sen, the powerful Vaidya King of Bengal, once paid a visit to Kâmarupa and worshipped the Devi Kâmakhya. The Devi was pleased with his devotion, and became visible to him in her own *Dîvyâ rūpa* (heavenly body). The Devi asked the King what he wanted, and he replied that he wished for nothing but some token of her grace, her own image. Then from the heart of Kâmakhya Devi was produced a bright image enclosed in a golden *Kouta* (a covered cup). The Devi told the Raja never to allow the precious thing to pass from him and never to show the image to anybody else, as it would cause instant death to others presuming to see it. The Raja returned to his own kingdom, placed the *Kouta* in the inner apartment of his palace and there worshipped it daily. Gradually the secret of the image became known to the members of his family.

The Raja had a daughter born of his *Krishna Paksha* wife (a wife not married according to the prescribed religious ceremonies; such queens were frequently of low caste, sometimes of different religion). This daughter was very beautiful and young; the fame of her beauty spread far and wide, and came to the notice of the Prince of Panchkote, who came to Bullal and sued for the hand of the princess. The king was very glad to find such a good husband for his *Krishna Paksha* (literally—black-phase) daughter, and the marriage was celebrated with great pomp. The Raja was so pleased with his new son-in-law that he offered him two lacs of rupees as dowry.

The prince consulted with his bride and demanded something that could not be found in the two kingdoms. The Raja wanted to know what it was, and was told that it was no less than the *Kouta* with the image. The next day the princess returned to her father saying that her husband had driven her from his residence. At dead of night the princess took the *Kouta* from the place where it was kept, hid it in her bosom and came out of the palace. The guards knew her and allowed her to go out. She joined her husband, who was waiting for her, and the two mounted a powerful horse which the prince had brought with him, and abandoning everything else fled. On the third day the prince arrived at the confines of his own kingdom, which was then at Beerbhoun. He had a governor there with whose assistance he put to flight the body of cavalry sent to capture him. Bullal then collected a large army and marched to Beerbhoun. The prince also had his army brought from Panchkote. At a place still called Sen Pahari (the hill of the Sen) a battle was fought between Bullal Sen and his son-in-law, in which the latter was victorious. After the event the prince endeavoured to carry the *Kouta* towards Panchkote. The Devi, however, refused to enter the fort, and fixed her abode at Sobhampur, having a certain pious Brahmin of the place as her priest. The family of the priest became thenceforward known as Devgharia (having a god at hand); shortly after the goddess became disgusted with Sobhampur on account of the incessant noise of the husking machine, and was removed to the lonely place she is now in. The *Kouta* however is no longer to be seen, and the Devi has turned her back towards the temple door, on account, it is said, of the drunkenness of the descendants of her priest.

KALI PRASANNA MUKHERJI, F.T.S.



FOLK LORE IN MEDICINE.—At once from different parts of the country the *Lancet* recommends the collection of the medical folk-lore of particular districts, before it is lost by the advance of general enlightenment. Many of the charms seem to rely on the vicarious suffering of some animal or the transference of the disease to some other person. Thus, in the case of warts, in one part of England the charm consists in impaling a slug or snail on a thorn and leaving it to decay, when the warts are supposed to disappear. Another practice was to anoint the warts with grease, then rub it off with paper, fold this up and throw it into the public road, and whoever picked it up would relieve the sufferer of his warts! This idea possibly to a dim and uninstructed mind might appear rational: but wearing a hare's foot round the neck to prevent colic has no obvious explanation, and yet the custom is still prevalent in many parts of England. A few days ago we heard of a charm for the cure of jaundice, which was new to us and is perhaps worth recording. A poor woman in a parish of South Essex was attacked with jaundice, and, on hearing the nature of her complaint, she at once buried a new-laid egg in an ant-heap, for when the egg was destroyed she hoped the jaundice would disappear. Alas, this was not the case. The patient, however, did not lose faith in the charm, but blamed the medical attendant for not having told her the nature of her illness earlier: the illness must be as recent as the egg was new for the charm to be efficacious. The practice of wrapping patients in the reeking skins of freshly slaughtered animals was more obviously medical than due to any superstitious belief in its efficacy; but the reason why the Highland seer wrapped himself in a raw bull's hide before he experienced his "second sight" is incomprehensible.—*St. James' Gazette*.

Karma and Reincarnation

AS APPLIED TO MAN.

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

(Continued.)

IN the meanwhile we must make ourselves master of what happens when a child is conceived, for it has been said that the child inherits everything from the parents. With conception begins the life of a child. Conception results when the germ and sperm cells—the *sukra* and *rajas* of the Hindus—come together. These cells have a certain form, and although it is impossible to see in them the future fully developed human being, it might very well be said that they bear the stamp of the forms of the father and the mother, and that it is these parental impressions which give birth to the form, &c., of the future child. This is the theory of heredity. This theory holds that the whole life of a child—form, tendencies, characteristics, &c.—come to him or her from the parents, by way of impressions upon the germ and sperm cells. Now there is no doubt that the germ and sperm cells in the mother's womb have in them all the impressions which are to develop into the future child; for there can be nothing in the consequent which is not present in the antecedent. The same thing is always present in the antecedent as in the consequent; in the latter, however, it is *in esse*, while in the former *in posse*. But the question is, Whence do these impressions come? The theory of heredity says from the parents. Let us examine this assertion—with reference to that factor of these impressions which causes length of life.

The child when born has a certain amount of the life-energy, which carries it through a long or short term of life as the case may be. Life is indestructible, and the impulse of solar life, when energizing the gross matter of earth, is coexistent with the sun. When, therefore, it is individualized in a gross organism, it is never deprived of its power of throwing out impulses of energization, because individual life is as it were a continuation of solar life. But if this energization be taken to be the source of length of life, as on the principle of heredity it must be, then it must be granted that the impulse of energization, which one organism imparts to another, can only be proportionate to its own strength. Can it indeed be possible for any living organism to impart to its child a longer term of life than is its own portion? While the parents may die a decade after the birth of their child, the child may live on to seventy. Is it not anomalous that the same life-force which could, or could not, keep the parents alive for ten years, should impart to another portion of matter a life of seventy years or only of a single hour! But that objection, it might be said, applies to the sun as well. Why does not the sun always keep alive a gross body? Why does a gross body die, when the sun is yet living? Now there is no doubt that gross bodies would die when the sun dies. Why does not, therefore, a child die with the death of the parents? Because, it might be said, the life of a child-organism depends after birth upon its living according to the laws of life and health, and not upon

the impulse imparted by the parent organisms. This presupposes two things: first, that the child who lives longer than its parents must have the tendency to live according to the laws of health to a stronger degree than the parents. Is this tendency inherited, or what? If inherited, the same question repeats itself in another form. If not, we must give up the theory of heredity as insufficient to account for the tendency to live according to the laws of life. The second question that arises in this connection is, Why does a child sometimes die immediately after birth? It has not certainly lived against the laws of life. Will it be said that it was but an imperfect attempt of nature? If so, we must throw the theory of heredity to the winds; for whence in that case the imperfection? Such an assertion would again beg the question. The riddle of human life will never be solved with any amount of satisfaction, unless and until we admit the existence of the individual types of child and parent, independently of each other, the one being drawn to the other by some affinity and depending on it only for birth.

Now, however, to answer the question, Why does the gross body die when the sun is yet alive? In the first place, this question seems to suggest that the life of the parent-organism is co-eternal with the sun, for otherwise there would be no use in comparing the two. This in fact is the case, and it is this fact which among other things demolishes the theory of heredity most completely. When every parent-organism is co-eternal with the sun, every individual life-body must have existed before the actual life of any gross organism.

But the question might be taken as an objection to the theory of the co-eternity of human life with the sun. But, someone may say, had individual life been co-eternal with the sun, the gross body would never have died. The answer to this question is that the life of the sun enters gross matter only little by little, and is rising into perfection by grades. The conditions of earth life as dependent upon the sun are such that sometimes the negative forces prevail upon the positive, and at others the positive upon the negative. There must therefore be a recurring of the positive and negative states of sun-matter, as living in and upon earth. Death is the negative state, and life the positive state of solar matter. The senses work and rest; the organs of action work and rest; the lungs alternately work and rest; the stomach works and rests; in fact every power of the human constitution that can be made the subject of observation is seen to exist alternately in an essential and potential state, the one succeeding the other. None of these powers can live for ever in the potential or essential state; each must succeed the other in regular order. Hence the conclusion is inevitable that the power of *Vyāna* which gives form to gross matter and keeps up the anatomical structures, must also live alternately in the two states—potential and essential, rest and work, negative and positive. The potential state of the manifestation of *Vyāna* is death, and its essential state, life. There must therefore be recurring births and deaths of human life-types, until the soul progresses far enough to pass out of the dominion of the sun. This, however, by the way. The laws which govern the passing of human life out of one of these states into the other, are a little complicated; they cannot be completely discussed in this paper. What is necessary, however, will appear in the context. The negative force of the parent-organism being destined to overpower the positive force in a certain fixed period, the same law cannot be asserted with regard to an individual organism. Besides the child organism is not seen to depend upon the parent-organism, as the earth upon the sun. The child is not seen to be in the positive or negative state when the parent is in either state. Hence we may conclude that the parent organism has at least nothing to do with the length or shortness of life in the child. The energy which causes this has not come from the parents; and it is obviously not

dependent always upon living according to the laws of life. Whence then? according to the theory of Karma and Reincarnation, from the lengthening or shortening of the lines of our life-motion, which is caused by our own actions in a former birth. Without this theory it is impossible to explain all the facts of human life, and there is no phenomenon of life which does not receive the most intelligible explanation from this theory. The theory of heredity falls to the ground by the very patent fact that children are never absolutely like their parents, and sometimes very remarkably different from them—in colour, features, virtue, vice, knowledge, &c. But the theory of Karma is fully equal to the explanation of all these phenomena, and many more, which the theory of heredity will never even dream of explaining. The subject might be enlarged upon, but the limits of my paper will not allow it. Suffice it to say that if you study the subject a little deeply, you will find the theory of heredity to be very inadequate. Hence it must be rejected in favour of the theory of Karma and Reincarnation.

We have now arrived at the following important conclusions:—

1. That human life—and in fact all life—is material.
2. That the ethereal solar matter is the source of life.
3. That the individualized human life is the source of the form, appearance, colour, height, breadth, and all the various and varying actions of human life.
4. That the bodies of life—the *prānamāyakośhas*—are just as good bodies in every way as the bodies of gross matter.
5. That the solar matter of which our life-bodies are made, being indestructible, the types of all the genera, species and individuals of our planet are eternal. They exist as such before the birth and after the death of the gross organisms in which they manifest themselves periodically.

We have thus come to know certain very important facts about what our physiological life is. We must now go a little higher before we can fully understand what human life is as a whole. I have already hinted at the existence in the universe of a form of matter, higher in energy than solar matter. This matter I have named thought-matter, or *Manas* as it is called in Sanskrit. The centres of this thought-matter are called *Manus*. A *Manu* is in fact that bundle of ideas for the Universe, which in man is called the mind—Sanskrit *Manas*. It is these ideas which are the immediate cause of the substance and form and powers of *prāna*. And it is these ideas which have caused the existence of life-bodies in the ocean of *prāna*. You know very well that the human mind has a very great power upon the human life-body, and I may tell you here in brief that the object of *Yoga* is to give it the fullest power over *every* manifestation of human life, to render even the involuntary manifestations voluntary.

While speaking of cosmic evolution it becomes necessary for us to posit the existence in the universe of this ocean of thought-matter, and of various *mental bodies* in this ocean. We have seen that life-bodies must exist in the ocean of *prāna*, for otherwise the existence of planetary gross organic forms would be unintelligible. We find also existing in the universe innumerable suns which, as we have seen, are centres of *prāna*; or as we might say the common reservoirs of the life-types of the planets. The suns differ from each other in the greater or less presence of the twatwic forces of *prāna*, and thus in size, in colour, in being single, double, triple, or multiple, and thus in those characteristics of planetary life which emanate from them. The nature of this difference is the same as that which obtains among individuals of a species. Here then is a clear difference of form among the suns themselves. The solar prototypes of planetary life must then have their own prototypes, for otherwise their existence would be impossible.

These prototypes of solar material forms must have the following characteristics:—

(1) They must be made of matter in such a form as would give birth to *prāna*. Arguing on the analogy of gross matter and *prāna*, we might say that (2) this next higher matter must be in *substance* the same as *prāna*, but that its constituent energy must be higher than that of *prāna*; so that the higher energy might impart to *prāna* such motions as would be adequate to give birth to the solar prototypes of planetary forms.

We have seen that *prāna* has five general modes of motion—the *tatwas*; and that the action of these *tatwas* explains all the phenomena of life with which our earth is familiar. Hence, in fact, the higher matter must be capable of giving birth to these *tatwas* of *prāna*. And in order that these *tatwas* might appear as *forms* of *prāna*, that higher matter must have the capability of bringing them together and separating them from each other.

These truths are expressed in the Sāṅkhya philosophy by saying that *Manas*, as well as all the lower and higher modifications, are the outcome of *prakṛiti* (noumenon-matter), that is, their substance is the same; that it is the immediate source of the five *tanmātras*, which are nothing more than the five *tatwas* of *prāna*; and that the function of *Manas* is *sankalpa* and *vikalpa*, i.e., synthesizing and analyzing. On the subject of *sankalpa* and *vikalpa*, I shall make some remarks further on. Here I have only to impress upon your mind that the existence of a Universal Mind or Thought-Matter-Centre is necessary for explaining the existence of *prāna* and the solar prototypes of planetary life.

Every individual life-body must then have an individual mind. This individual mental monad would, from the very nature of its constitution, perform the function of creating out of *prāna* an individual life-type. The individual creation goes on in reality as an aspect of cosmic creation. The life-types created out of the cosmic *tanmātras* must have all the powers which the *tatwas* are capable of exercising on gross matter. Hence the life-types which, as we have seen, must pre-exist before the creation of planetary forms begins, must have all the powers of life to the *highest possible extent*—which is the solar state itself.

The senses are but the modifications of the *tanmātras*. They come into existence by the individual *tanmātras* concentrating themselves by-and-bye into the gross body. The greater the concentration, the greater the power of the senses. In ages yet to come our senses are bound to develop to a very high stage of perfection. This, however, is by the way here. What I have to tell you now is that our sensations being impressions of form, from external nature, are bound together in the upward evolution in the common reservoir of the *tanmātras*, the mind. *Manas*, or mind, then is the common sense of the human constitution. Sensations, and all the consequent habits of the brain, known as inference, verbal authority, emotions, wills and desires, gather into the one common reservoir of the mind. On this head I might have to say something more further on. Here I have only to say that a fully developed mind with a fully developed life-type must exist before the creation of terrestrial forms begins on earth. Every individual human being has thus a pre-existing life-type and mental type.

If I were to trace these types to their primal source in *parabrahma*, I would be making this paper too long and unnecessarily abstruse. I would therefore tell you that there is a higher state of existence also, both in man and the universe. This is called self-consciousness, ego, or soul. This self-consciousness is the immediate source of *Manas*, or mental bodies. Its name is *Vijnāna*, and the macrocosmic appearance of this *Vijnāna* is called *Iswara*.

It is very difficult to do justice to all these conceptions in the short space here allotted to me; but I may tell you one thing more, which you will come fully to understand, when you devote a greater amount of time and attention than I can expect from you at present. It is this: the

egoism also of the self-consciousness is a superposed element, and the highest state of human life is pure unalloyed consciousness. This in the individual is called *purusha* or spirit.

We see then that before the fabrication of forms began on our planet, a four-fold being existed.

1. Absolute consciousness.
2. Self-consciousness.
3. A mind or thought-centre.
4. A physiological life-type, *prāna*, and
5. There also existed the gross matter of the earth, which was capable of receiving the impressions of the four forces enumerated above.

I might tell you here, that the higher of these forces manifests only through the immediately lower, and not all at once. Thus the mind can only manifest itself through *prāna*, the ego through the mind, and the highest spirit through the ego. Thus when the fabrication of gross organic forms began, at first the physiological life alone could manifest itself in the gross organism and in none of the higher ones. As long as this was the case, the life-monad remained in the vegetable kingdom. When, however, the *prāna* had concentrated sufficiently, the mind began to show itself in the gross organism, and then the life-monad passed into the animal kingdom. The soul begins to manifest itself in the gross organism when the mind acquires a certain degree of strength, and then the monad enters the human kingdom. In man *prāna* and mind have developed to a certain extent, and are bound to develop yet more. But this subject I must now leave for the present. I have to tell you how the solar type first incarnates in the gross matter of our planet. Before, however, I can expect you to understand this subject fully, I must tell you something of cosmology, for as I have already told you, the individual life-body is but an aspect of cosmic *prāna*.

The Sanskrit philosopher holds that gross matter has come out of *prāna*. Now if you turn to modern science, she will tell you that there is only a difference of temperature between solar and planetary matter, and that solar matter cooled down becomes planetary matter. She posits the primal existence of a substance called fire-mist, and believes it to be the source of planets by the process of cooling down. The first state of planetary matter she holds was gaseous, the next igneous, the third aqueous, and the fourth solid.

Sanskrit philosophy posits the primal existence of a substance which it calls *prāna*. This *prāna* is not exactly fire-mist, for fire, that is light, is but one mode of its motion, while we find in the gross material product of this substance five distinct modes of motion. As I have already told you, Sanskrit philosophy recognizes the existence of five ethers instead of the one ether known to modern science.

Moreover, instead of four it believes in the existence of five states of planetary matter while modern science only recognizes three. I hope, however, to show you that planetary matter exists in subtle states, and that modern science indirectly recognizes the two remaining states.

Let us apply to planetary evolution the celebrated dictum of Sanskrit philosophy, that the *prithivī* comes out of *āpas*, the *āpas* out of *tējas*, the *tējas* out of *vāyu*, and the *vāyu* out of *ākāśa*. It would mean that the first state of a planet was *ākāśic*, the next gaseous (*vāyava*), the third igneous (*taijasa*), the fourth fluid (*āpava*), and the fifth solid (*parthiva*.)

In order to illustrate, and thus to better explain this doctrine, let us take the following phenomenon. Take a piece of ice, and try to turn it into liquid by the application of heat, you will find that 78° of heat are consumed before solidity changes into liquidity. As soon, however, as the change has taken place, the thermometer has ceased to indicate the 78° of heat. It falls down again to zero. Modern science explains this by saying that so much heat has become latent. Sanskrit philosophy would explain

it by saying that aqueous *prāna* has come out of *ākāśa*, while the *prāna* of ice has passed into the *ākāśic* state. Turn again the liquid into the gaseous state; the same phenomenon happens. A certain amount of heat, in the terminology of modern science, passes into latency; while in the terminology of Sanskrit philosophy the aqueous *prāna* passes into the *ākāśic* state.

Now reverse the process. As the gaseous state disappears, the thermometer indicates a certain amount of heat. Where is the gaseous state now? It evidently exists no longer as such, for while the true state of *aqua* existed, the thermometer indicated no heat. Sanskrit philosophy tells us that the gaseous state has passed into *ākāśa*, while the igneous state (*agni*) has made its appearance. Now, then, if the process is continued, the thermometer no longer indicates the heat, and the fluid state of water makes its appearance. Sanskrit philosophy explains it by saying that the igneous state has gone into the *ākāśa*, and the aqueous state (*āpas*) has made its appearance. Similarly it says that the aqueous state passing into the *ākāśic* state the solid state appears. It will, however, be seen that while the *ākāśa* only makes its appearance when the *vāyu* passes into *agni*, both *vāyu*, in the shape of mobility, and *ākāśa* in the shape of latency make their appearance; and while the liquid is changing into solid, the *ākāśa*, the *vāyu*, and the *agni*, all three make their appearance. Thus, says the Sanskrit philosopher, the qualities of all the higher *tatvas* make their appearance in the lower ones. It is in this way then that planetary matter comes out of solar *prāna*. A certain degree of the higher energy of solar *prāna* passes into the *ākāśic* state, and thence emerges planetary *vāyu*. By-and-bye the igneous, the aqueous, and the solid states make their appearance. Not that the whole of *vāyu* is transferred into *agni*, before the latter begins to change into *āpas*, for in the present state of our planet all the four states exist in combination.

I have now told you that planetary matter, as a whole, independent of internal states, exists on the substratum of a certain degree of the motion of *prāna* having passed into the *ākāśic* state. In involution all the four states, and the earth as a whole, passes back into the *ākāśic* state, and what is known in modern times as the flying away of atoms on account of the passing out of heat, is in reality the *gradual* passing of these atoms back into the *ākāśic* state, and no lawless flight into unknown space. This is a very important fact in nature, and is of the utmost importance in explaining the process of the incarnation, death and reincarnation of the human Monad. To this I shall recur in the proper place. Here I have to tell you that as terrestrial gross matter has come out of and exists in solar *prāna*, so also does *prāna* exist in subjective thought (*manasātma*), and *manas* in egoism, and egoism in absolute consciousness. Thus out of consciousness has come the macrocosm; and it exists therein, passing periodically into the *laya* state, and coming out of it again.

Now what are known to us as human spirits are but the aspects of this All, its *formless forms*. Subjectively there is no difference among souls. All souls are in nature the same; all are free, omniscient, omnipresent, and absolute. They are, as I have already told you, but the aspects of the one *Sat*, *Chit* and *Ānanda*. As every point of light in the solar system is a picture of the sun, so every Monad of consciousness is but an aspect of *parabrahma*. In short, what we call man, or rather the spirit of man, is subjectively identical with *parabrahma*. As long as the human soul remains in pure subjectivity, there is for it no bond of Karma. It is the state of what the Indian philosopher calls *jnāna*, divine wisdom—*theosophia*; and, as he tells us, by the fire of *jnāna* all Karmas are destroyed. With the evolution of the Universe from absolute consciousness to egoism, thought, *prāna* and gross matter have also evolved the individual aspects of the All. These individual aspects are called *pratyagātma*. These, as I

have told you, exist before the beginning of organic formation on a planet.

I shall now trace the formation of organic life, and take for my illustration a moonless planet, because a moonless planet is the primary state of planetary life.

The existence of a new planet begins with its solar life-type passing into the âkâsic state, and thence coming out in the state of terrestrial gas. In this state it represents all the aspects of consciousness. The germs of all the types of the future genera, species, and individuals, are there present in the gaseous state. Such was the case with our moon, at the time of the first inception of her life. These types of gross matter were then in the most elementary germinal state, a state out of which were to evolve all the higher forms of life—mineral, vegetable, animal and human. While the process of solidification was going on in the moon, the sun and the other higher macrocosmic Powers began naturally to exercise their influence from without as well as from within. The fact is that all the Powers of the universe work harmoniously from within as well as from without; and while the Monads of consciousness—the *purushas*—from their internal power tend to rise through gross matter back again to consciousness, the macrocosmic powers perform the function of raising around the soul a world of *Mâyâ*, and through *Mâyâ* bring it again to its state of pristine purity.

Thus the seed already exists, living by its internal life. The sun, however, enters the seed from without also, and makes it to appear in the form of a new organism, say a tree. The mode of the entrance of a solar organic type into a planetary seed is of very great importance. *It follows anew the same line of manifestation which the planet has already followed.* A certain degree of the solar energy of the type passes into the âkâsic state, and emerges thence into the gaseous state (*vâyava*). As this emergence takes place, the planetary *vâyû*, which is already present there, in the objective germinal states, by affinity gathers round this manifesting type. Thus you see that the germinal planetary vesture in the gaseous state of which we are now talking is quite distinct from the gaseous state into which the solar organic type has now passed, although both of them are co-existent in one organism. Without the entrance of the solar type into the seed, there would have been no expansion, no organic life, no tree. When the type passes out again, the gross carbonic vesture collapses, and death ensues. The passing out of the type follows the reverse process exactly. From the gaseous it passes back into the âkâsic state, to come out again after some time.

This happens when a planet is yet in the gaseous state. When it passes into the igneous state, the external appearance of the germs of course changes. Gas and heat both become necessary constituents. Similarly with the change of the igneous to the liquid, and the liquid to the solid state. When all the four states come to exist simultaneously upon any planet, its life is similar to earth life under its present conditions. The gross seeds exist, with the three preceding states in latency. When the type enters these gross seeds, what happens? Out of the âkâsic state it emerges into the gaseous state. It finds a portion of its seed on earth in a gaseous state, brought about by the action of water and heat. These two being in the same state then adhere to each other. The type that is to say enters the seed. Thence, a portion of it remaining in the gaseous state, the rest passes into the igneous, and thence into the liquid and the solid states. It becomes in the end a perfect picture of terrestrial life, all the four states of matter being present. The gross vesture, too, remains in the same fourfold state. Thus we see that the astral type of a gross organism lives in it in a state of life in which all the four tatwic states exist simultaneously. In fact it is a perfect picture of the gross organism, and is quite distinct from it. The regular change of the *tatwas* with the fifth *âkâsa* intervening between all of them, which is noticed in the "Science of Breath", is

due to this fourfold existence of the life-type, with the *ākāsa* of course intervening as the substratum of all the different and changing states. As we have seen above in the illustration of water, *ākāsa* intervenes between all these states.

When death comes, the solid (*parthiva*) state of the solar type becomes latent first, and with it the solid portions of the body become lifeless. Then the liquid state passes into latency, and with it liquids of the gross body die. Then the *tāijas* (igneous) state becomes latent, and with it the gross organism cools down. The gaseous state then passes into latency, and with it ceases the breath, which after birth is the chief manifestation of the gaseous state.

The solar type has now passed into the *ākāśic* state, to emerge thence at the appointed time again, as we shall see further on. This is the course of life followed by a solar life-type on a moonless planet. During death it remains in the terrestrial *ākāśā*, on account of the planetary affinities constructed during life. It cannot pass back again into the solar state. In the case of those planets, however, which have a moon attached to them, the life-type passes from *ākāsa* into the lunar state.

I shall have something to say presently about the further transformation of the life-type. In the meanwhile I shall try to examine what this lunar state of life is at present, and what connection it must have with earth-life.

At one time the moon was in the condition in which our earth now is. All the four states of matter were present there. It could not have been otherwise. Any contrary supposition would clash with the Law of Uniformity. At that time the course of life run by the life-type on the moon was what I have described it to be for a moonless planet. Gradually the conditions of life changed on the moon as they were bound to change. As I have shown, the first stage of planetary life is gaseous, and then by-and-bye the igneous, the aqueous, and the solid states appear, until the four states are simultaneously present together. But the same change still goes on. The gases which have not yet changed will proceed to do so, until in time all of them have passed into the next state. The gaseous state is then nowhere. Next the igneous state passes into the liquid, and finally the whole of the liquid into the solid state. The moon is at present in this state of existence. The whole of it is entirely solid; the gaseous, the igneous, and the liquid states are all latent. The solar types that lived and died on the moon when she was alive, can live there now in a state of latent lunar life alone. This latent lunar life is pregnant with all gaseous, igneous, liquid and solid tendencies and affinities. There is no destruction possible of the mighty kingdom of *mâyâvic* life developed by the sun on the moon. It lives, though in a state of latency. When the time comes for this lunar life to re-manifest itself, where can it do so? It would be natural to expect that it would be drawn to wherever adequate conditions exist. From our moon this reviving life travels to this earth of ours. Thus while on the moon, life was purely solar, on the earth it is luni-solar. And so the *Rik* says that the sun and moon are our joint parents.

These are inevitable conclusions. It would be absurd to suppose that the moon was born simply to give light to man. It would be absurd to suppose that the moon has always been in her present dead state; and finally it would not do to hold that lunar *mâyâvic* life is destroyed with the death of the moon. As we have seen, life and its types are indestructible. Evolution had so far proceeded on the moon as to give birth to the human life-body. The human life-body came to earth so far fully developed. Its first terrestrial vesture was as usual gaseous, and it went on solidifying and becoming more beautiful as time proceeded. We thus in time arrive at the present state of the development of our body. We have now, therefore, twofold tendencies of action, for the moon has not yet entirely passed

out of being, and like a veritable mother exercises a vast influence over our lives.

Such has been the genesis of human life-bodies. They cannot pass out of the dominion of the sun and moon, as long as solar life is not perfected in manifestation. When that is effected the solar life-wave will have passed out of gross matter altogether, with perfect manufactured images of solar life. This will be the final escape from terrestrial *Mâyâ*.

Thus then you see that the life-body, which is at present human, has passed through all the states of mineral, vegetable, and animal life. This indeed is the theory of evolution, which now in some form or other is adhered to by the entire thinking portion of humanity.

If you compare the physical life of the mineral, vegetable, animal and human kingdoms, you will find there is no radical difference in the processes of life which obtain among them. There is only a difference of degree. As you rise higher and higher in the scale of life, the organism becomes more and more perfect, complex and refined. As Emerson says:—"Trees are but imperfect men".

(To be continued.)

GUESSES AT TRUTH.

ATOMS.

MADAME BLAVATSKY tells us, "the Atom belongs wholly to the domain of metaphysics. It is an entified abstraction and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance." (*S. D. I.*, 513.)

But intangible as Atoms are, they are all-important to Theosophists, for "It is on the doctrine of the illusive nature of Matter and the infinite divisibility of the Atom that the whole science of Occultism is built. It opens limitless horizons to Substance, informed by the Divine Breath of its Soul in every State of tenuity." (*S. D. I.*, 520.)

Here Matter, instead of being regarded as eternal, is put aside as too evanescent for consideration, and Substance, "Its Conscious Cause" (*S. D. I.*, 517) alone is regarded. From the soul of this "Conscious Cause" comes the Divine Breath which informs it, and that "Breath" seems to be a synonym of the vibration which constitutes an Atom and which is recognised by modern Science as omnipresent.

The modes of this vibration are infinite and distinct. They exist alike in the most rarefied and the most condensed substances. Thus we read:—"Atoms are called Vibrations in Occultism; also Sound, collectively." The waves and undulations of Science are all produced by Atoms, propelling their Molecules from within. "Atoms fill the immensity of Space, and by their continuous vibrations *are* that Motion which keeps the wheels of life perpetually going. It is that inner work which produces the natural phenomena called the correlation of Forces. Only at the origin of every such Force there stands the *conscious* guiding Noumenon thereof." (*S. D. I.*, 633.)

Here, again, the "Old Wisdom" offers a friendly hint to "Modern Science". The recognition of "Conscious, guiding Noumena", omnipresent and acting in unison, would save much valuable time and spare many a grievous disappointment. Nor do the objections to this theory seem to be of a very serious character. Whether we take the Mineral, Vegetable or Animal Kingdom, is there not always an initial "That" which defines its species, which intelligently discriminates, and

which unerringly selects such elements as are most suited to evolve the predetermined form? Does not this "That" synthesize the entire group of beings and impress its image upon every individual of that group, as surely as the image of a King is stamped upon every coin that issues from his royal Mint? Do we not instinctively recognise this image, regard the Aryan, the Semitic, the Mongolian, or Negroid Races as essentially One, and classify them all as Man? Is, then, this dominant "Unity" to be regarded as a blind Force that, quite accidentally, infallibly reproduces distinctive characteristics in millions of instances; or is it a generic Intelligence that ensouls the collective personality of the human Species and thereby distinguishes that species from all other groups of Beings?

Theosophists hold that there is a Special Intelligence which controls the evolution of each Kingdom, Species, Race and Family. That this Intelligence is, essentially and eternally, what the individuals of its group are relatively and temporarily. They teach too that, by the evolution of itself, through the evolution of its group, this Intelligence attains to a higher and holier Being in which its constituents equitably participate. Surely there is nothing irreverent or unreasonable in this!

As regards Atoms we are further told: "No Atom is ever created, for all Atoms are eternal, within the bosom of the One Atom—the Atom of Atoms—viewed, during Manvantara, as the material causative womb of the World." Unmodified Matter, the first form of Prakriti (visible and invisible Nature) and Purusha (the divine Self, *S. D. II.*, 574) are eternally One and are without adventitious attributes only during Pralaya (dissolution, *S. D. I.*, 368) and when beyond any of the planes of conscious existence. "The Atom, as known to modern Science, is inseparable from Purusha, which is Spirit, but is now called Energy." (*S. D. I.*, 582.)

In another place we are told "Atoms are born at every new Manvantara". (*S. D. I.*, 545.)

Now unless we are to understand "born" as "reborn" or "become active" this seems a contradiction of the previous statement. But like the Romanists' "Infallibility" *without certainty*, the Theosophist "Eternity" is only an euphuism; it does not mean "endless duration". It is really a synonym of Manvantara, or "Day of Brahmā", and consequently Eternity is limited, by Esotericists, to four thousand three hundred and twenty millions of solar years. (*S. D. I.*, 655.) However, by taking Eternity in this sense, the statements agree.

The conception of the whole Cosmos as one Atom gives us a grand idea of the "Infinite" in which, alone, we can so regard it. To think of Spirit as the positive and Matter as the negative pole of the One Substance (*K. to T.*, 168) brings many seeming discords into unison, and that both should be without "adventitious attributes" during the period of divine rest is perfectly consistent with reason, for an ultimate mode of Matter, apart from the Force which causes it to *be*, is simply unthinkable.

"The Atom may be described as a compact or crystallized point of divine energy and Ideation." (*LUCIFER*, Vol. viii., p. 116.) This conveys the idea of a focus of Force becoming manifest through its intensity—a vortex of which the effect is cognisable, though the dimensions of the effector cannot be defined. As described by those who can see the motion of the shoals of interstellar Atoms and follow them in their evolutions clairvoyantly, they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any physical eye could follow, and the motion is circular. At times their motion produces flashes like those of the Northern lights. (*S. D. I.*, 634.)

To those who believe in clairvoyance this is very interesting; but the facts depend so entirely on the word of the "Sensitive" that those who have not had a personal experience can only accept the statements

provisionally. It would be unwise therefore to build any argument upon them.

Further we are told every Atom is both life-giving and death-giving. It builds, by aggregation, Universes and the ephemeral vehicles ready to receive the transmigratory Soul, and as constantly changes and destroys those forms and expels the Souls from their temporary abodes. It is self-generating and self-destroying. It is that mysterious Life, represented by countless myriads of lives, that follows, in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed on the aura of the generators of every future human Being. (*S. D. I.*, 261.)

Hitherto Atoms have been treated as manifestations of that Being in whose being all Beings exist. In the above they are shown as completing their portraiture by evolving creative and destructive powers on the physical plane. The divine Idea has been clothed in divine thought and that Thought has given birth to a new Idea—the “Sociality of Atoms”. Now, the simple, by combining, produce complex forms. But each Atom still retains its various grades of affinity and while a representative combination is evolved by a dominant Idea, the Form so produced is always liable to be dissolved by the greater affinity of its Atoms to some other formative Force, which comes within the sphere of their susceptibility: therefore Atoms are properly called both life-giving and death-giving.

From the moment of the first differentiation, Atoms and Monads, associated or dissociated, simple or complex, are but the principles, corporeal, psychic, and spiritual, of the gods—the gods being the radiations of primordial Nature. Consequently to the eye of the seer, the higher planetary Powers appear under two aspects—the Subjective as Influences and the Objective as mystic Forms, which under Karmic law, become a presence; Spirit and Matter being one. (*S. D. I.* 633.)

Principles are septenary differentiations into which all Beings are divided by Occultists. All beings, too, are said to manifest on seven different planes, consequently, as each Principle is also sevenfold and has its counterpart on every plane we have forty-nine aspects of the Seven Divine Principles to deal with. Gods are Manvantaric intelligent Forces. (*S. D. I.* 548.) They also are sevenfold. Their synthesis “God” is a Number endowed with motion; it is felt but not demonstrated. (*S. D. I.* 396.) It is number ten, Male-Female, the Creator of physical Humanity. (*S. D. I.* 347.) Nothing. (*S. D. I.* 252.) A circle of which the centre is everywhere, the circumference nowhere. (*S. D. II.* 545.) The great Law. (*S. D. I.* 147.)

We have, therefore, to regard Atoms as an essential Unity, and yet as being constituents of the Cosmic Forces, which are personified as Dhyan Chohans, etc. To increase the complication each personification has to be thought of as a sevenfold duality; male-female, positive-negative, good-evil, etc., being their common attributes. We may be pardoned, therefore, if we find Occult teaching a little perplexing.

Possibly the solution may be this:—

Atom is Divine Idea embodied in Divine Thought. Divine Thought differentiates the Septenate of Divine Idea. This Idea is still absolute Unity but with seven Aspects or manifested inherent Principles.

Each of these aspects is embodied in Primordial Thought, which differentiates the Septenate of every Aspect which ensouls it.

This process is constantly repeated; “Idea”, on each lower plane, becomes more definite and Thought more dense, till at last both are materialized and physical senses are evolved to recognize them. The dual and septenary conditions are maintained throughout, and by them the essential Unity, in the Divine Idea, is ever unbroken. That which *is* reflects that which *was* and that which *will be*, each having its own potency

in the potentiality of all. Thus the Absolute is every possibility ; the Finite those possibilities which have been manifested as divine Ideas or Atoms.

The collective aggregation of the Atoms, of the lower principles, forms the 'World-Soul' of our Solar System. Each of these Atoms is, of course, a Soul, a Monad, a little Universe endowed with consciousness and therefore with memory. (*S. D.*, II. 672, note.) This appears to mean (*a*) That each Atomic differentiation is the vehicle of a Divine Spark or Soul and has a consciousness according to its capacity. (*b*) That the totality of Atomic consciousness is synthesized as the World-Soul and through that Synthesis each Atom acquires a sympathetic consciousness of the intelligence of all other Atoms so that under special conditions an incarnated Monad can acquire and express the collective knowledge of all Atoms.

As regards our "Hereafter" Occultism teaches, (*a*) That the life Atoms of our Prāna (Life Principle) are never entirely lost when a man dies. That the Atoms best impregnated with the Life Principle are partially transmitted from Father to Son by heredity, and are partly drawn once more together and become the animating principle of the new body in every new incarnation of the Monad. Because (*b*) as the individual Soul is ever the same, so are the Atoms of the Lower Principles, drawn as they are by Karmic Law always to the same Individuality in a series of various bodies. (*S. D.* II., 672.)

That the Life Atoms most identified with an Individuality should remain as its vehicle after death, seems likely enough, and that they should also transmit its personal characteristics could be believed even by a Materialist. It must however be remembered that these are "Prāna Atoms" not "Physical Atoms", for with the latter such a cyclic unity could not be universal.

ROBERT B. HOLT, F.T.S.



THE *Pall Mall Gazette*, quoting the *Times of India*, says that at a recent meeting of the Asiatic Society of Bengal Babu Saratchandra Das exhibited some very curious Tibetan relics, amongst them being carved ornaments of soap-stone, giving the Tibetan signs of the zodiac and a description of the origin of the world. Translating this, the exhibitor found that, in the beginning, what existed from eternity, in nothingness, was called the tortoise. The Buddhas of the past, present and future sprang out of him. The three worlds, and all the animal beings also, originated from the eternal tortoise. Time, without the distinction of past, present, and future, was in him, and the whole universe rested between his head and tail. From the vapour of his mouth rose the seven atmospheric strata which encompass the earth, and gradually the sphere of azure space, and thereafter "Swastika", the emblem of the divine cross, was formed. From the saliva of this primeval tortoise sprang forth the oceans ; and from his flesh were formed the lofty mountains, the islands, and the great continents, having trees for their hair. His head pointed to the south, his tail to the north, and his four limbs stretched towards the four corners of the world. His white back shaped the old father heaven, called "Khen", wherein rested the celestial regions with the mansions of the gods, Mahadeva, Brahma, and angels of pure habits, who possessed the fourfold organs of sense. The celestial regions were formed above, and "Rirab", the sublime mountain, stood below, holding the mansions of the thirty-three "Devas" and of the gods of the "Paranirmanarataya" on its top. On the flanks of "Rirab" resided the four guardian spirit-kings of the world, together with the sun and moon, the planets and stars. The sun and moon sprang from the eyes of the great tortoise. From the sound of his throat issued the dragon's peal of thunder, and from his outstretched tongue flashed forth lightning which produced thunderbolts and hailstorms. From his breath originated the wind, the five internal essences, and the five physical elements ; and when he shook his body there was earthquake.

Adyar.

IT would perhaps, be impossible, to find anywhere a greater contrast than that presented by our European and Indian Headquarters. The former—situated as it is in the midst of the largest and most densely populated city of the West—is surrounded on all sides by the tumultuous whirl of life of the great metropolis. The flow of the mighty tide of human existence reaches to the very doors, and the life within our European Headquarters beats in response to the larger life without.

Here in India all is different. Our surroundings breathe an air of absolute quiet and tranquillity. We are on every side environed by nature and by all the physical surroundings that tend to promote peace and quiet of mind. Yet there is here a like centre of activity; quieter, it is true, by reason of surroundings, but showing an equal earnestness and determination in the cause of Theosophy and on behalf of India's spiritual welfare.

Adyar is situated about six miles from Madras, *i.e.*, from the principal part of the town, Madras itself possessing about fourteen miles of sea front. The Headquarters' buildings stand back from the road, and are approached by a carriage-drive through a grove of casuarina trees planted some years ago by the President-Founder. The drive leads up to the entrance, and here we get our first sight of the Society's Hall. Imagine a large pillared hall like the *atrium* of the Romans of old, and some idea will be gathered of our principal building. To step from the blazing heat of the drive into the coolness of this pillared retreat is delightful. The whole of the front and one end of the hall open on the garden, the other end leads into the library. All round the hall are placed japanned shields bearing the names of the various Lodges of the Society and the dates of their formation. The President's dais is in the front at the principal entrance. The hall, roughly speaking, takes the shape of a cross with one of the arms missing. The back of the hall leads into a small reception room, or drawing-room, the sides of which are hung with photographs of past conventions, addresses to the founders of the Society, &c. At the sides of the back part of the hall and the reception room are the ground floor bedrooms. Leading out of the reception room is the general office, where the Secretary and his staff work. The office has a balcony looking on to the river.

Now let us take a look upstairs. Over the hall itself there are no rooms, and we thus have a magnificent flat roof, which is a charming place for sitting together in the evenings. It is here that the celebrated "Chats on the Pail" published in *The Theosophist* took place. Opening on to the balcony are the President's rooms, the upstairs library (Western section) and Bertram Keightley's room. The library forms the left wing of the main building, and, as I said before, leads out of the hall. Over the entrance of the doorway is a fine carving of Saraswati, which has been presented to the library. The library itself is a large, lofty and beautifully cool room, with shelves all round containing the many valuable manuscripts that our Oriental library possesses. This is the Eastern section, the Western, as I have before stated, being upstairs. A magnificent chandelier, which I believe came from Japan, hangs from the ceiling. The library is perhaps the handsomest room at Headquarters. Adjoining the library, and separated from it by the beautiful carved screen of which the readers of LUCIFER may have seen photographs, is a smaller room. Here, behind curtains, are hung the portraits of two of our Masters. In another part of the room hangs a small picture of Philippos Theophrastus, usually

known as Paracelsus, remarkable—in my eyes at all events—for the absolutely startling likeness it bears to the never-to-be-forgotten features of our beloved H.P.B.—the same expression and the same eyes.

Some fifteen yards from the main building, and on the left side of the drive, are the *Theosophist* and the President's offices. A little further on the right hand are the dining-room and some other buildings used as store-rooms, &c. About twenty yards from the main building on the other side are two detached bungalows, one of which I myself inhabit. These look on to the river. In another part of the grounds are some small houses where members of the staff reside. The extent of our domain here is about thirty-five or forty acres. The buildings are of terra-cotta colour, very pleasing to the eye, and have recently been improved by the addition of ornamental tile work.

In the grounds are a large selection of trees and shrubs of various descriptions, including three or four fine specimens of the mystic *Neem-tree*. This tree is much esteemed in the East on account of its medicinal and magnetic properties. One very fine tree in an angle at the back of the library hangs over on to the roof and forms a pleasant shade from the moonbeams at night.

And now I think I have given enough detail with regard to the buildings. Accounts of this nature, if prolonged, are apt to be wearisome.

It would be hard, I imagine, to find anywhere more beautiful sunsets than those we watch here every evening. Standing on the verandah of my bungalow, I can look up the river and watch the sun slowly setting behind the foreground of the bridge. The colours are exquisite, and it would need a far abler pen than mine to describe the beauty of the scene. Then follows the lovely moonlight night, which those who have lived in India know so well. One may stand on the roof and look down on to the garden with its beautiful contrasts of light and shade, watching the trees mysteriously waving in the night breeze, or walk by the river side watching the moonbeams play on the water. The latter is perhaps more beautiful and tranquillizing. The shaded parts of the water are illuminated by the phosphorescent flashes of the numerous fish that dart hither and thither. A deep silence reigns, broken only by the occasional chirp of a cricket or the drowsy note of a half-awakened bird, while the booming of the surf on the beach half a mile away sounds faintly in the ear.

The heat of the Indian day is amply compensated for by the beauty of the night and the early morning. The former has an especial and mysterious charm, an indescribable something which lifts one for the time being away from the cares and troubles of material existence.

And what is the wish that arises in one's heart in thinking of these beautiful surroundings? The desire to make our Headquarters the centre of a still greater power for good in India, the focus from which shall radiate far and wide the teachings and lessons of Theosophy.

Theosophical work in India seems now to be at the verge of a new cycle of activity. Our brothers here are looking forward with keen anticipation to Annie Besant's visit, and there is every promise of a successful tour. The Bombay branch shows great activity. Bro. Peacocke's work in this direction is admirable. Already in the dim horizon begin to appear hopes of a Headquarters at Bombay, a thing which is much needed in that promising centre.

Bertram Keightley has left here for a tour in the Punjab and N.W.P. His tour has been long promised, and should prove of very great service.

I hope, if time allows, to send each month to *LUCIFER* some account of our doings and activities here, but the fear of trespassing too much on its valuable space compels me to bring the present to a close.

SYDNEY V. EDGE,

The Seven Principles of Man.

(Continued from p. 145)

ASTRAL FORMS OF THE FOURTH AND FIFTH PRINCIPLES.

THE student will already have fully realised that “an astral body” is a term that may cover a variety of different forms. It may be well at this stage to sum up the astral types that belong to the Fourth and Fifth Principles.

During life an astral body may be projected—formed, as its name implies, of astral matter—but, unlike the Linga Sarira, dowered with intelligence, and able to travel to a considerable distance from the physical body to which it belongs. Unfortunately, no distinctive name has as yet been given to this entity; it is often spoken of as “the astral”, to the sad confusion of the student, who confounds it very naturally with the Linga Sarira. This form, which I label the Kama-Manasic Rupa, for lack of a better name, is projected by mediums and sensitives unconsciously, during sleep or trance. It can travel with the speed of thought to a distant place, can there gather impressions from surrounding objects, can bring back those impressions to the physical body, and, by means of the physical body still entranced, can convey them to others; but, as a rule, when the sensitive comes out of trance, the brain does not retain the impressions thus made upon it, and no trace is left “in the memory” of the experiences thus acquired. Sometimes, but this is rare, the Kama-Manasic Rupa is able to sufficiently affect the brain by the vibrations it sets up, to leave a lasting impression thereon, and then the sensitive is able to recall the knowledge acquired during trance.

This Kama-Manasic Rupa is the agent unconsciously used by clairvoyants when their vision is not merely the seeing in the astral light. This astral form does then really travel to distant places, and may appear there to persons who are sensitive or who chance for the time to be in an abnormal nervous condition. Sometimes it appears to them—when very faintly informed by consciousness—as a vaguely outlined form, not noticing its surroundings. Such a Rupa has appeared near the time of death at places distant from the dying person, to those who were closely united to the dying by ties of blood, of affection, or of hatred. More highly energised, it will shew intelligence and emotion, as in some cases on record, in which dying mothers have visited their children residing at a distance, and have spoken in their last moments of what they had seen and done. This Kama-Manasic Rupa is set free in many cases of disease—as is the Linga

Sarira—as well as in sleep and in trance. Inactivity of the physical body is a condition of such astral voyagings.

The Kama-Manasic Rupa seems also to occasionally appear in séance-rooms, giving rise to some of the more intellectual phenomena that take place. It must not be confounded with the Kama Rupa, or “spook”, already sufficiently familiar to the reader, the latter being always the Kamic or Kama-Manasic remains of a dead person, whereas the body we are now dealing with is the projection of an astral double from a living person.

A higher form of astral body, belonging to the Higher Manas, is that known as the Mayavi Rupa, or “body of illusion”. The Mayavi Rupa is an astral body formed by the consciously directed will of the Adept; it may, or may not, resemble His physical body, He giving to it whatever form may suit the purpose for which He projects it. He transfers to this Mayavi Rupa His full consciousness, His higher Principles; lives in it, in fact, for the time, as though it were His physical body, leaving the latter entranced, its functions suspended at the lowest ebb of vitality. The Adept can thus travel wherever He will, without the burden of His physical body, in the full exercise of every faculty, in perfect self-consciousness. He makes the Mayavi Rupa visible or invisible at will—on the physical plane—and the phrase often used by Chelas and others as to seeing an Adept “in His astral”, means that He has visited them in His Mayavi Rupa. If He so choose, He can make it indistinguishable from a physical body, warm and firm to the touch as well as visible, able to carry on a conversation, at all points like a physical human being. But the power to thus form the true Mayavi Rupa is confined to the Adepts and advanced Chelas; it cannot be done by the untrained student, however psychic he may naturally be, for it is a Manasic not a psychic creation, and it is only under the instruction of his Guru that the Chela learns to form and use the “body of illusion”.

THE HIGHER MANAS.

The Immortal Thinker itself, as will by this time have become clear to the reader, can manifest itself but little on the physical plane at the present stage of human evolution. Yet we are able to catch some glimpses of the powers resident in it, the more as in the Lower Manas we find those powers “cribbed, cabined and confined” indeed, but yet existing. Thus we have seen (p. 37) that the Lower Manas “is the organ of the freewill in physical man”. Freewill resides in Manas itself, in Manas the offspring of MAHAT, the Universal Mind. From Manas comes the feeling of liberty, the knowledge that we can rule ourselves—really the knowledge that the higher nature in us can rule the lower, let that lower nature rebel and struggle as it may. Once let our consciousness identify itself with Manas instead of with Kama, and the lower nature becomes the animal we bestride,

it is no longer the "I". All its plungings, its struggles, its fights for mastery, are then outside us, not within us, and we rein it in and hold it as we rein in a plunging steed and subdue it to our will.

On this question of freewill I venture to quote from an article of my own that appeared in the *Path*:

"Unconditioned will alone can be absolutely free: the unconditioned and the absolute are one: all that is conditioned must, by virtue of that conditioning, be relative and therefore partially bound. As that Will evolves the Universe, it becomes conditioned by the laws of its own manifestation. The Manasic entities are differentiations of that Will, each conditioned by the nature of its manifesting potency, but, while conditioned without, it is free within its own sphere of activity, so being the image in its own world of the Universal Will in the Universe. Now as this Will, acting on each successive plane, crystallizes itself more and more densely as matter, the manifestation is conditioned by the material in which it works, while, relatively to the material, it is itself free. So, at each stage, the inner freedom appears in consciousness, while yet investigation shows that that freedom works within the limits of the plane of manifestation on which it is acting, free to work upon the lower, yet hindered as to manifestation by the responsiveness of the lower to its impulse. Thus the Higher Manas, in whom resides Freewill, so far as the Lower Quaternary is concerned—being the offspring of Mahat, the third Logos, the Word, *i.e.*, the Will in manifestation—is limited in its manifestation in our lower nature by the sluggishness of the response of the personality to its impulses; in the Lower Manas itself—as immersed in that personality—resides the will with which we are familiar, swayed by passions, by appetites, by desires, by impressions coming from without, yet able to assert itself among them all, by virtue of its essential nature, one with that Higher Ego of which it is the Ray. It is free, as regards all below it, able to act on Kama and on the physical body, however much its full expression may be thwarted and hindered by the crudeness of the material in which it is working. Were the will the mere outcome of the physical body, of the desires and passions, whence could arise the sense of the 'I' that can judge, can decide, can overcome? It acts from a higher plane, is royal as touching the lower whenever it claims the royalty of birthright, and the very struggle of its self-assertion is the best testimony to the fact that in its nature it is free. And so, passing to lower planes, we find in each grade this freedom of the higher as ruling the lower, yet, on the plane of the lower, hindered in manifestation. Reversing the process and starting from the lower, the same truth becomes manifest. Let a man's limbs be loaded with fetters, and crude material iron will prevent the manifestation of the muscular and nervous force with which they are instinct: none the less is that force present, though hindered for the moment in its activity. Its strength may be shown in its very

efforts to break the chains that bind it: there is no power in the iron to prevent the free giving out of the muscular energy, though the phenomena of motion may be hindered. But while this energy cannot be ruled by the physical nature below it, its expenditure is determined by the Kamic principle; passions and desires can set it going, can direct and control it. The muscular and nervous energy cannot rule the passions and desires, they are free as regards it, it is determined by their interposition. Yet again Kama may be ruled, controlled, determined, by the will; as touching the Manasic principle it is bound, not free, and hence the sense of freedom in choosing which desire shall be gratified, which act performed. As the Lower Manas rules Kama, the Lower Quaternary takes its rightful position of subserviency to the Higher Triad, and is determined by a will it recognizes as above itself, and, as regards itself, a will that is free. Here in many a mind will spring the question, 'And what of the will of the Higher Manas; is that in turn determined by what is above it, while it is free to all below?' But we have reached a point where the intellect fails us, and where language may not easily utter that which the spirit senses in those higher realms. Dimly only can we feel that there, as everywhere else, the truest freedom must be in harmony with law, and that voluntary acceptance of the function of acting as channel of the Universal Will must unite into one perfect liberty and perfect obedience."

This is truly an obscure and difficult problem, but the student will find much light fall on it by following the lines of thought thus traced.

Another power resident in the Higher Manas and manifested on the lower planes by those in whom the Higher Manas is consciously Master, is that of creation of forms by the will. The *Secret Doctrine* says: "KRIVASAKTI. The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it*. Similarly an *intense volition will be followed by the desired results*" (Vol. I., p. 293). Here is the secret of all true "Magic", and as the subject is an important one, and as Western Science is beginning to touch its fringe, a separate section is devoted to its consideration further on, in order not to break the connected outline here given of the Principles.

Again, we have learned from H. P. Blavatsky that Manas, or the Higher Ego, as "part of the Essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane", and "is the vehicle of all knowledge of the past and present, and the future". When this immortal entity is able through its Ray, the Lower Manas, to impress the brain of a man that man is one who manifests abnormal qualities, is a genius or a seer. The conditions of seership are thus laid down:

"The former [the visions of the true seer] can be obtained by one of two means: (a) on the condition of paralysing at will the *memory* and

the instinctual independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a Yogi-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the Higher Manas; but it is only occasional, and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boehme of our second category." (LUCIFER, November, 1890, p. 183).

The reader will now be in a position to grasp the difference between the workings of the Higher Ego and of its Ray. Genius, which *sees* instead of arguing, is of the Higher Ego; true Intuition is one of its faculties. Reason, the weighing and balancing quality which arranges the facts gathered by observation, balances them one against the other, argues from them, draws conclusions from them—this is the exercise of the Lower Manas through the brain-apparatus; its instrument is ratiocination; by induction it ascends from the known to the unknown, building up a hypothesis; by deduction it descends again to the known, verifying its hypothesis by fresh experiment.

Intuition, as we see by its derivation, is simply insight—a process as direct and swift as bodily vision. It is the exercise of the eyes of the intelligence, the unerring recognition of a truth presented on the mental plane. It sees with certainty, its vision is unclouded, its report unfaltering. No proof can add to the certitude of its recognition, it is beyond and above the reason. Often our instincts, blinded and confused by passions and desires, are miscalled intuitions, and a mere Kamic impulse is accepted as the sublime voice of the Higher Manas. Careful and prolonged self-training is necessary ere that voice can be recognised with certainty, but of one thing we may feel very sure: so long as we are in the vortex of the Personality, so long as the storms of desires and appetites howl around us, so long as the waves of emotion toss us to and fro, so long the voice of the Higher Manas cannot reach our ears. Not in the fire or the whirlwind, not in the thunderclap or the storm, comes the mandate of the Higher Ego: only when there has fallen the stillness of a silence that can be felt, only when the very air is motionless and the calm is profound, only when the man wraps his face in a mantle which closes his ears even to the silence that is of earth, then only sounds the voice that is stiller than the silence, the voice of his true Self.

On this H. P. Blavatsky has written in *Isis Unveiled*: "Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses.

Allied to his spiritual part is his conscience, which will serve as his unerring guide through the besetment of the senses ; for conscience is that instantaneous perception between right and wrong which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature. Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premisses, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows*—hence all reasoning, which implies discussion and argument, would be useless. So an entity which, if it must be considered as a direct emanation from the eternal Spirit of Wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore it is with a certain degree of logic that the ancient Theurgists maintained that the rational part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the irrational or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively ; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration, are simply the effects of this illumination from above by our own immortal spirit." (Vol. I., pp. 305, 306).

This Augoeides, according to the belief of the Neo-Platonists, as according to the Theosophical teachings, "sheds more or less its radiance on the inner man, the astral soul" (*Ibid.* p. 315), *i.e.*, in the now accepted terminology, on the Kama-Manasic personality, or Lower Ego. (In reading *Isis Unveiled*, the student has to bear in mind the fact that when the book was written, the terminology was by no means even as fixed as it is now; in *Isis Unveiled* is the first modern attempt to translate into Western language the complicated Eastern ideas, and further experience has shown that many of the terms used to cover two or three conceptions may with advantage be restricted to one and thus rendered precise. Thus the "astral soul" must be understood in the sense given above.) Only as this Lower Ego becomes pure from all breath of passion, as the Lower Manas frees itself from Kama, can the "Shining One" impress it ; H. P. Blavatsky tells us how Initiates meet this Higher Ego face to face. Having spoken of the trinity in man, ATMA-BUDDHI-MANAS, she goes on : "It is when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death, became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desatir* of the 'Resplendent One' ; in the Greek

philosopher-initiates of the Augoeides—the self-shining ‘blessed vision resident in the pure light’; in Porphyry, that Plotinus was united to his ‘god’ six times during his life-time, and so on.” (*Isis Unveiled*, Vol. II., pp. 114, 115).

This trinity made into unity, again, is the “Christ” of all mystics. When, in the final initiation, the candidate has been outstretched on the floor or altar-stone and has thus typified the crucifixion of the flesh, or lower nature, and when from this “death” he has “risen again” as the triumphant conqueror over sin and death, he then, in the supreme moment, sees before him the glorious Presence and becomes “one with Christ”, is himself the Christ. Thenceforth he may live in the body, but it has become his obedient instrument; he is united with his true Self, the Higher Ego made one with Atma-Buddhi, and through the personality he inhabits he wields his full powers as an immortal spiritual intelligence. While he was still struggling in the toils of the lower nature, Christ, the Spiritual Ego, was daily crucified in him; but in the full Adept Christ has arisen triumphant, lord of himself and of nature. The long pilgrimage of the Higher Manas is over, the cycle of necessity is trodden, the wheel of rebirth ceases to turn, the Son of Man has been made perfect by suffering.

So long as this point has not been reached, “the Christ” is the object of aspiration. The Ray is ever struggling to return to its source, the Lower Manas ever aspiring to rebecome one with the Higher. While this duality persists the continual yearning towards reunion felt by the noblest and purest natures is one of the most salient facts of the inner life and it is this which clothes itself as prayer, as aspiration, as “seeking after God”, as the longing for union with the divine. “My soul is athirst for God, for the living God”, cries the eager Christian, and to tell him that this intense longing is a fancy and is futile is to make him turn aside from you as one who cannot understand, but whose insensibility does not alter the fact. The Occultist recognises in this cry the inextinguishable impulse upwards of the Lower Self to the Higher from which it is separated, but the attraction of which it vividly feels. Whether the person pray to Buddha, to Vishnu, to Christ, to the Virgin, to the Father, it matters not at all; these are questions of mere dialect, not of essential fact. In all, the Manas united to Atma-Buddhi is the real object, veiled under what name the changing time or race may give; at once the Ideal Humanity and the “personal God”, the “God-Man” found in all religions, “God incarnate”, the “Word made flesh”, the Christ who must “be born in” each, with whom the believer must be made one.

And this leads us on to the last planes of all, the planes of Spirit, using that much abused word merely as the opposite pole to matter; here only very general ideas can be grasped by us, but it is necessary none the less to try and grasp these ideas if we are to complete, however poorly, our conception of man.

PRINCIPLES VI AND VII, ATMA-BUDDHI, THE "SPIRIT".

As the completion of the thought of the last section, we will look at ATMA-BUDDHI first in its connexion with MANAS, and will then proceed to a somewhat more general view of it as "the Monad". The clearest and best description of the human trinity, Atma-Buddhi-Manas, will be found in the *Key to Theosophy*, in which H. P. Blavatsky gives the following definitions :—

The HIGHER SELF is	{ <i>Atma</i> , the inseparable Ray of the Universal and ONE SELF. It is the God <i>above</i> , more than within us. Happy the man who succeeds in saturating his <i>inner Ego</i> with it.
The SPIRITUAL <i>divine</i> EGO is	{ the spiritual soul, or <i>Buddhi</i> , in close union with <i>Manas</i> , the Mind-Principle, without which it is no EGO at all, but only the Atmic vehicle.
The INNER or HIGHER EGO is	{ <i>Manas</i> , the fifth Principle, so-called, independently of <i>Buddhi</i> . The Mind-Principle is only the Spiritual Ego when merged into one with <i>Buddhi</i> It is the permanent Individuality or the Reincarnating Ego." (pp. 175, 176).

Atma must then be regarded as the most abstract part of man's nature, the "Breath" which needs a body for its manifestation. It is the one Reality, that which manifests on all planes, the Essence of which all our "Principles" are but aspects. The one Eternal Existence, wherefrom are all things, which embodies one of its aspects in the universe, that which we speak of as the ONE LIFE—this Eternal Existence rays forth as Atma, the very Self alike of the universe and of man; their innermost core, their very heart, that in which all things inhere. In itself incapable of direct manifestation on lower planes, yet That without which no lower planes could come into existence, it clothes itself in *Buddhi*, as its vehicle, or medium of further manifestation. "Buddhi is the faculty of cognizing the channel through which divine knowledge reaches the Ego, the discernment of good and evil, divine conscience also, and spiritual soul, which is the vehicle of Atma" (*Secret Doctrine*, Vol. I., p. 19.). It is often spoken of as the principle of spiritual discernment. But Atma-Buddhi, a universal principle, needs individualising ere experience can be gathered and self-consciousness attained. So the Mind-Principle is united to Atma-Buddhi, and the human trinity is complete. *Manas* becomes the *spiritual Ego* only when merged in *Buddhi*; *Buddhi* becomes the spiritual *Ego* only when united to *Manas*; in the union of the two lies the evolution of the spirit, self-conscious on all planes. Hence *Manas* strives upward to Atma-Buddhi, as the Lower *Manas* strives upward to the Higher, and hence, in relation to the Higher *Manas*, Atma-Buddhi, or Atma, is often spoken of as "the Father in Heaven", as the Higher *Manas* is itself thus described in relation to the Lower (see *ante*, p. 40). The Lower *Manas* gathers experience to carry it back to its source; the Higher *Manas* accumulates the store throughout the cycle of reincarnation; *Buddhi* becomes assimilated with the Higher *Manas*; and these, permeated with the Atmic light, one with that

True Self, the trinity becomes a unity, the spirit is self-conscious on all planes, and the object of the manifested universe is attained.

It will be gathered from this and from the preceding section that the Augoeides, the Christ, is the highest "form" of which Theosophy tells us. We here reach the limit of form, and as a form the Augoeides is of the Fifth Plane. Beyond this, all form is apparently impossible, since form implies separation, and Atma-Buddhi is one and indivisible, a universal principle in all, not an individual possession of any.

But no words of mine can avail to explain or to describe that which is beyond explanation and beyond description. Words can but blunder along on such a theme, dwarfing and distorting it. Only by long and patient meditation can the student hope to vaguely sense something greater than himself, yet something which stirs at the innermost core of his being. As to the steady gaze directed at the pale evening sky there appears after awhile, faintly and far away, the soft glimmer of a star, so to the patient gaze of the inner vision there may come the tender beam of the spiritual star, if but as a mere suggestion of a far-off world. Only to a patient and persevering purity will that light arise, and blessed beyond all earthly blessedness is he who sees but the palest shimmer of that transcendent Radiance.

With such ideas as to "Spirit", the horror with which Theosophists shrink from ascribing the trivial phenomena of the séance-room to "spirits" will be readily understood. Playing on musical-boxes, talking through trumpets, tapping people on the head, carrying accordions round the room—these things may be all very well for astrals, spooks, and elementals, but who can assign them to "spirits", who has any conception of spirit worthy of the name? Such vulgarisation and degradation of the most sublime conceptions as yet evolved by man are surely subjects for the keenest regret, and it may well be hoped that ere long these phenomena will be put in their true place, as evidence that the materialistic views of the universe are inadequate, instead of being exalted to a place they cannot fill as proofs of spirit. No physical, no intellectual phenomena are proofs of the existence of spirit. Only to the spirit can spirit be demonstrated. You cannot prove a proposition in Euclid to a dog; you cannot prove Atma-Buddhi to Kama and the Lower Manas. As we climb, our view will widen, and when we stand on the summit of the Holy Mount the planes of Spirit shall lie before our opened vision.

THE MONAD IN EVOLUTION.

Perhaps a slightly more definite conception of Atma-Buddhi may be obtained by the student, if he considers its work in Evolution as the MONAD. Now Atma-Buddhi is identical with the Universal Over-soul, "itself an aspect of the Unknown Root", the One Existence. When manifestation begins the Monad is "thrown downwards into matter", to

propel towards and force evolution (see *Secret Doctrine*, Vol. II., p. 109); it is the mainspring, so to speak, of all evolution, the impelling force at the root of all things. All the principles we have been studying are mere "variously differentiated aspects" of Atma, the One Reality manifesting in our universe; it is in every atom, "the root of every atom individually and of every form collectively", and all the principles are fundamentally Atma on different planes. The stages of its evolution are very clearly laid down in *The Five Years of Theosophy*, pp. 273 *et seq.* There we are shown how it passes through the stages termed elemental, "nascent centres of forces", and reaches the mineral stage; from this it passes up through vegetable, animal, to man, vivifying every atom, the atom being as it were its body of manifestation, its outer shell, densified for work on the lower planes. As we are taught in the *Secret Doctrine*: "The well-known Kabbalistic aphorism runs: 'A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god'. The 'spark' animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. . . . The Monad . . . is, first of all, shot down by the law of evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round) it creeps out of it, say, as a lichen. Passing thence through all the forms of vegetable matter into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man." (Vol. I., pp. 246, 247).

It is the Monad, Atma-Buddhi, that thus vivifies every part and kingdom of Nature, making all instinct with life and consciousness, one throbbing whole. "Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, 'inorganic substance' means simply that the latent life slumbering in the molecules of so-called 'inert matter', is incognisable. All is Life and every atom of even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism." (*Secret Doctrine*, Vol. I., p. 248). And again: "Everything in the universe, throughout all its kingdoms, is conscious, *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either 'dead' or 'blind' matter, as there is no 'blind' or 'unconscious' law." (p. 274).

How many of the great poets, with the sublime intuition of genius, have sensed this great truth! To them all Nature pulses with life; they see life and love everywhere, in suns and planets as in the grains of dust, in rustling leaves and opening blossoms, in dancing gnats and

gliding snakes. Each form manifests as much of the One Life as it is capable of expressing, and what is man that he should despise the more limited manifestations when he compares himself as Life-expression, not with the forms below him, but with the possibilities of expression that soar above him in infinite heights of being, that he can estimate still less than the stone can estimate him.

The student will readily see that we must regard this Force at the centre of Evolution as essentially *one*. There is but one Atma-Buddhi in the universe, the universal Soul, everywhere present, immanent in all, the One Supreme Energy whereof all varying energies or forces are only differing forms. As the sunbeam is light or heat or electricity according to its conditioning environment, so is Atma all-energy, differentiating on different planes. "As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the one unknowable Causality, and ends as Omnipresent Mind and Life in every atom of matter." (*Secret Doctrine*, Vol. I., p. 139).

Its evolutionary course is very plainly outlined in the *Secret Doctrine*, and as students are very often puzzled over this unity of the Monad, I subjoin the statement. The subject is difficult, but it could not, I think, be more clearly put than it is in these sentences:

"Now the Monadic or Cosmic Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a 'Mineral Monad', the more correct phraseology in physical science, which differentiates every atom, would of course have been to call it 'the Monad manifesting in that form of Prakriti called the Mineral Kingdom'. The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualised; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by

terms of which the 'mineral, vegetable, animal, etc., Monad' are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The 'Monadical Essence' begins to imperfectly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence." (Vol. I., pp. 178, 179).

The student who reads and weighs this passage will, at the cost of a little present trouble, save himself from much confusion in days to come. Let him first realise clearly that the Monad—"the spiritual essence" to which alone in strict accuracy the term Monad should be applied—is *one* all the universe over, that Atma-Buddhi is not his, nor mine, nor the property of anybody in particular, but the spiritual essence energising in all. So is electricity *one* all the world over; though it may be active in his machine or in mine, neither he nor I can call it distinctively our electricity. But—and here arises the confusion—when Atma-Buddhi energises in man, in whom Manas is active as an individualising force, it is often spoken of as though the "atomic aggregation" were a separate Monad, and then we have "Monads", as in the above passage. This loose way of using the word will not lead to error if the student will remember that the individualising process is *not on the spiritual plane*, but that Atma-Buddhi *as seen through Manas* seems to share in the individuality of the latter. So if you hold pieces of variously coloured glass in your hand you may see through them a red sun, a blue sun, a yellow sun, and so on. None the less is there only the one sun shining down upon you, altered by the media through which you look at it. So we often meet the phrase "human Monads"; it should be "the Monad manifesting in the human kingdom"; but this somewhat pedantic accuracy would be likely only to puzzle a large number of people, and the looser popular phrase will not mislead when the principle of the unity on the spiritual plane is grasped, any more than we mislead by speaking of the rising of the sun. "The Spiritual Monad is One, Universal, Boundless, and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the 'Individual Monads' of men." (*Secret Doctrine*, Vol. I., p. 177).

Very beautifully and poetically is this unity in diversity put in one of the Occult Catechisms in which the Guru questions the Chela :

"Lift thy head, O Lanoo; dost thou see one or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva; I see countless undetached sparks burning in it."

"Thou sayest well. And now look around and into thyself. That

light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy brother-men ? ”

“ It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘ thy soul ’ and ‘ my soul ’ . ”

There ought not to be any serious difficulty now in grasping the stages of human evolution ; the Monad, which has been working its way as we have seen, reaches the point at which the human form can be built up on earth ; an astral body and its physical counterpart are then developed, Prana specialised from the great ocean of Life, and Kama evolved, all these principles, the Lower Quaternary, being brooded over by the Monad, energised by it, impelled by it, forced onward by it towards continually increasing perfection of form and capacity for manifesting the higher energies in Nature. This was animal, or physical man, evolved through two-and-a-half Races. Then, at the middle point just reached, in the middle, that is, of the Third Race, the Manasa-putra stepped in (see *ante*, p. 38), the Immortal Thinkers, to inhabit the dwellings thus prepared for them, and to form the bridge between animal-man and the spirit, between the evolved Quaternary and the brooding Atma-Buddhi, to begin the long cycle of re-incarnation which is to issue in the Perfect Man.

The “ Monadic inflow ” or the evolution of the Monad from the animal into the human kingdom, continued through the Third Race on to the middle of the Fourth, the human population thus continually receiving fresh recruits, into each of which entered one of the Manasa-putra, this primary incarnation thus continuing through the second half of the Third Race and the first half of the Fourth. After this, the “ central turning point ” of this cycle of evolution, “ no more Monads can enter the human kingdom. The door is closed for this cycle. ” (*Secret Doctrine*, Vol I., p. 182). Since then re-incarnation has been the method of evolution, this individual re-incarnation of the Immortal Thinker in conjunction with Atma-Buddhi replacing the collective indwelling of Atma-Buddhi in lower forms of matter.

According to Theosophical teachings, Humanity has now reached the Fifth Race, and we are in the fifth sub-race thereof, mankind on this globe in the present stage having before it the completion of the Fifth Race, and the rise, maturity and decay of the Sixth and Seventh Races. But during all the ages necessary for this evolution there is no increase in the total number of re-incarnating Egos ; only a small proportion of these are re-incarnated at any special time on our globe, so that the population may ebb and flow within very wide limits, and it will have been noticed that there is a rush of births after a local depopulation has been caused by exceptional mortality. There is room and to spare for all such fluctuations, having in view the difference between the total number of re-incarnating Egos and the number actually incarnated at a given period.

ANNIE BESANT, F.T.S.

(To be continued.)

An Outline of the "Secret Doctrine".

II.

SUMMARY.

The Days and Nights of the Universe. Universal Night. Before the Dawn.

We have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture, or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitively grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular, then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe has reached the condition of latency at the end of each Universal Day, it is certain that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why the "Secret Doctrine", and the stanzas on which it is based, have defined Universal Night by a series of negative statements ("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as

limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely

apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if—remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness—we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy of an animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

C. J.

Heat, Sound and Consciousness.

PART II.

BEFORE entering on the comparison of Heat with Sound, let us define the material action by which the sensation of both is produced in us.

Sound is the result of vibration set up in the surrounding medium by a material body. Heat is the result of motion in the particles of a body. So that there is a fundamental difference of origin between the vibration we perceive as sound and that we perceive as heat; one being due to the agitation of bodies, the other to movements amongst the particles composing a body. Now what we want to know is why the vibration of a body is heard in musical notes and the vibration of its atoms is felt as heat, when in both cases it is only a vibration or quantity of energy which we hear and feel. In both sensations, that which hears and feels is Consciousness; so that to solve the problem we must find the relation which exists between it and a vibration set up by a body and by an atom. We have seen that Consciousness aroused becomes the Will to Be, and Will is in its objective form heat or energy at work, the equivalent, on the physical plane, of an effort of Will to manifest itself. Let us consider the earth as it gradually emerges into space out of its state of fiery nebulousity. We have first of all a centre of Consciousness which becomes active as the Will to Be. This, in its objective form, is Heat, or energy at work, the equivalent on the physical plane of an effort of Will to manifest itself. The process of formation is the self-conversion of Energy into Form with a corresponding disappearance of heat; in other words, the earth cools and consolidates. Energy, as formulated matter, takes up a new relation to its subjective Self or Consciousness; for it possesses a capacity to vibrate as unit systems of forces where each represents a particle of matter or a material body. Thus a vibration, which at first could only represent the activity of formless Consciousness, may now represent also the activity of concrete forms of Consciousness, and what we have to do is to see how this dual relation in a vibration becomes objective to Consciousness and what is their effect on it. The method by which this is found is to observe the effect they produce on the Consciousness of man. The vibration of bodies produces Sound, that of atoms vibrating in the same medium develops Heat. Now, let us examine into the meaning of the audibility of vibration.

Science finds that the pitch of a musical note depends solely on the number of vibrations concerned in its production (Tyndall) and that the number of these must be at least sixteen per second if the note is to become audible

(Helmholtz). Therefore before our Consciousness can judge of the quality of sounds, before in fact the sense of hearing is awakened so that it may apprehend the clang-tint of a note, the tympanum of the ear must be struck by about sixteen periodic vibrations which, mechanically speaking, means that that particular vibration must acquire a certain *volume* before its quality can be sensed. Volume therefore is the natural relation which the energy of Sound bears to Consciousness. We may assume that if our Consciousness reproduces exactly the perceived object, a quantity of psychic activity has been aroused equal to that of the excitor. But because it has no material volume we must assume that the periodic beats which awaken sufficient perception to enable us to perceive audibly are actively employed in converting the volume of the form of the emitter or its materiality, into an immaterial equivalent. Figuratively speaking, the idea of limitations is being conveyed from the body in vibration to the psychic plane. Now, as the evolution of the material world is also the evolution of Consciousness, it follows that the pitch of audibility which we find indicated in the sixteen periodic vibrations represents the ratio of the evolution of matter or its pitch of condensation to that of Consciousness (macrocosmic or microcosmic). From this and other considerations it may be inferred that this pitch of audibility is inversely proportionate to the square root of the pitch of condensation reached at any period of time by the earth in its progress from an original state of pure energy to its present conditions of consolidation, so that the power to hear will gradually change with the evolution of matter. From what has been said I define Hearing as Consciousness whose activity takes the form of an effort to translate materialised energy back into its immaterial essence. Thus far we have got at the first step in fathoming the relation of a vibration of Sound to its subjective self or Consciousness. Now we must follow on and find the meaning of the Consciousness of quality which the vibration rouses as soon as it is heard. The quality of a note is due to the composition of the material emitting it, and is therefore the manifestation of that which lies within the limits of its material form, so that hearing is the entrance of the human Consciousness into the inner being of matter, that which in fact is the concrete form of the macrocosmic Consciousness; in a word, we are sensible of the formative power sustaining the manifestation of matter as a visible thing.

Now let us turn to the heat vibration, and by comparing it to the audible vibration find whence it arises that it should be felt and not heard. As volume qualifies Sound, so quantity qualifies Heat; and the difference we observe between each vibration lies in this: the first has to be converted into a psychic equivalent before Consciousness can grasp its meaning; the second is felt immediately and without the interposition of an intermediate act of transformation and translation on to the psychic plane. Therefore Consciousness senses it as non-voluminous in its origin, because we have seen that when energy is emitted by a body having volume, it is conscious

of it only after having realised the condition of condensation characterising its origin. But the heat vibration proceeds from that which composes matter or its atoms, and in fact is the vibration of the Substance of matter. Therefore we must conclude that while matter is voluminous, the Substance of matter is non-voluminous. Thus the answer to our first question, why energy is audible in some cases and felt as heat in others, is given, and we find that audibility is the result of the relation which Consciousness bears to its objective self (energy) when in a state of formation, and music is the conscious expression of constructive power; on the other hand, Heat is the conscious perception of energy in its state of active will power, and what we then feel is Substance, or that which has built up matter.

The relationship of audible energy and that of felt energy to a common Consciousness explains the relation existing between Substance and Matter, and in order to complete our investigation of the meaning of Heat, and to explain still further the connection between Consciousness, Will, Energy, Substance, and Matter, I will enter into a detailed comparison between them, guided by what has already been observed of the characteristics of energy when coming from a body and when coming from the substance of a body, and co-related to the subjective power of perception.

Matter is characterised by Consciousness as being voluminous, Substance as being non-voluminous; the former returns to its original state of energy as Sound, the latter as Heat. Now it is evident that the first and most distinguishing characteristic of Substance is that as soon as it is in motion we feel it as Heat; that is to say, when leaving its state of rest and becoming positively active, Consciousness, in its primitive unity of Feeling, becomes equally active. Change of temperature is in itself simply degrees of abstract feeling; and because we feel Substance it must be a something, and therefore we are driven to the conclusion that Substance is non-voluminous only with reference to matter because of its intense tenuity.

Let us trace the progress of Heat to our Consciousness of it. A centre of heat consists of the particles of a body in motion. The vibrations of warmth which we feel it emitting are the forms of its energy, but until our Consciousness is roused we have no right to say that they are hot. The conscious activity which results in the perception "Heat", is that mental reflection by which Consciousness perceives itself as Heat. On the physical plane this becomes physical heat, and *as we can trace no defined action by which mechanical energy is translated to the psychic plane as heat felt*, but on the contrary there is an instantaneous and equivalent perception of the vibration of Substance, we must conclude that there is, as regards physical life, continuity between Substance and Consciousness in its character of perceiver of Heat. This proves that Conscious Power is a substantial development, and that, by an extension of reasoning, ideas are also substantial. Now since when we feel, we feel the atoms of substance

which have built up matter, we are at the same time entering consciously into the inner being which lies within the limits of visible form, we are in fact entering on common ground where Substance and Matter meet as Energy endued with their respective characteristics. In examining the meaning of audible energy, we found that when once the limitation of matter had been passed and sound become perceptible, we then entered into the quality of sound, or the essence and nature of the material form, taking this nature from its constructive side as a product of conscious formation. We in fact feel as music the energy which built it, we sense the substance of form, plus the peculiar character belonging to it as a result of formation, and therefore we are also conscious of all those passionate feelings (grades of hot and cold) which music awakens. Here Substance as that which is felt, and Substance as the material of matter, are united in one common ground of conscious perception.

Now we know that it is only as energy that we perceive either or both; we know that there is continuity between Substance and Consciousness, and we find that these two statements of fact require also that there be continuity between Energy, Substance and Consciousness. If we really do perceive Heat and Sound, it is absolutely impossible to avoid the conclusion, deducing it as the logical outcome of natural facts, that Substance and Energy are one. When we *feel*, we are conscious of the presence of Substance; and this latter is not only that of which we are conscious, but is the thing which *is* conscious, thus practically demonstrating its metaphysical parentage as the activity and reflection of the Will of Consciousness. I have in Part I. tried to show the connection between Will, Energy and Consciousness, so that now we have an unbroken chain of continuity stretching between and connecting together Matter, Substance, Energy, Will and Consciousness.

THOS. WILLIAMS, F.T.S.

TROPICAL plants are not wholly desirable things. We mentioned the other day an American tree, and now we have the *kali mujah*, or death plant, of Java, with flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kill all forms of insect life that come under their influence.

"WE do not yet know that in the soul's search for truth the bitterness lies here, the striving cannot always hide itself among the thoughts; sooner or later it will clothe itself in outward action; then it steps in and divides between the soul and what it loves. All things on earth have their price: and for truth we pay the dearest. We barter it for love and sympathy. The road to honour is paved with thorns; but on the path to truth at every step you set your foot down on your own heart."

Story of an African Farm (OLIVE SCHREINER).

Correspondence.

THE CHURCH OF CHRIST.

In Mr. Brodie Innes' articles, he brings to bear on the subject which apparently, to some, stands in the path of Theosophical teaching, advantages of erudition, eloquence and lucidity to which few can pretend, and which I dare not attempt to rival. To Theosophists who are convinced of the existence at an infinite distance in the world's history, of a communication from the actual *Χριστος* of humanity, there are some points to which I at least may respectfully demur.

Mr. Brodie Innes lays down some propositions which some Theosophists may be inclined to deny. For instance he assumes the *major*, "that will probably not be gainsaid": "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 theology, or whatever may be the proper word" (LUCIFER, viii., p. 26). A counter-proposition to this is that ages before the events "under Pontius Pilate" were said to take place they had already previously occurred, and the Ancient Wisdom Religion had chronicled them. The *φρόνημα* of the Fathers, except Origen, is not an admitted proposition, and the point which the Gnostics would have made was that what is now to us Gospel narrative was an eternal truth.

"One far-off divine Event
To which the whole creation moves."

These ideas are not limited to chronology, and were, are, and always will be. All Mr. Brodie Innes has proved rests on a proposition that will flatly be denied by some Theosophists. He assumes certain events occurred at a time fixed by him. He indicates a *πότε* and is bound, according to all canons of formal logic, by his eighth predicament. There is no historical evidence to my mind, that they occurred at that time, and Theosophy shows us why they occur always, and not merely in the first century. Mr. Brodie Innes has merely used the old *fallacia extra dictionem*, a *non vera pro vera*, and he has assumed as true something which he thinks admirably suited to explain a fact, though some critics may say it is a pure fiction of some Isapostolic writers.

Another fallacy is that which gives the voice of the *ἐκκλησία* to be decided by the utterances of bishops alone. This is the old Gallican argument. The earliest Christian organisations show a government by Apostles. The creed of Nice (A.D. 325) says: "*Et unam sanctam et Apostolicam Ecclesiam*". A pursuit of this argument would carry me into theology, where it has been treated at enormous length by Fr. Gallwey, S.J., and others, and I am desirous to confine myself to theosophical argument. Let me therefore traverse the statement that the *ἐκκλησία*, supposing it to exist, speaks by the mouth of its bishops. Sometimes, as at the Synod of Pistoja, the action of bishops has been, to say the least, peculiar, and only shows that diseased organisations may speak heterogeneously. A man may be a very good bishop, "*saint par métier*" like St. Denis of France,* and yet not shine as a historical critic. St. Titus would have had no chance against Froude or Freeman. If there be any fresh evidence on the early Christian history, in the name of charity, Theosophists should have it before other men. A "historical Christ" may vary according to the *Zeitgeist*. The Tübingen school of Baur and his *confrères* has not always been in unison. To quote extreme opinions, Soury has argued that Jesus was not sane. Meredith, that he was illiterate, dirty, and immoral. A Theosophist unfettered by the literal reading of texts sees a symbolism and a meaning where one creed may be erected by the Salvationist, another by the Secularist. He sees that each grasps an imperfect corner of truth. Mr. Brodie Innes, when some others might be satisfied with an infallible Pope, wants to set up infallible bishops, or at least bishops who are supreme with a supremacy which excludes any interference of higher authority. His "bishops" of the Church, apart from the fact that some consider them laymen, are not always in

* Voltaire, *La Pucelle*.

union with each other. One of the Articles of the Church of England says (I believe) that "General Councils have erred", on which I need rest no further statement than that someone, within the limits of the Church of England, admitted when the Articles were written, that General Councils might err. If we conceive an ideal body, to the number of 5+7 (=12) having as their chief one present (Acts i., 15 ; ii., 14) a spirit of Wisdom, in fact an Agathodæmon (ἁγὸς=ὁφίς, being the converse reflection of ἀπὸν=ἰχθῦς, as I have already proved) we may conceive the existence of such an "astral" organisation quite apart from any historical idea, or any homology with the signs of the zodiac, or the sons of Jacob. The ideal truth was an inheritance of Divine and eternal Wisdom, apart from any particular event at any precise time, or in any ascertainable locality. This is the proposition of some Theosophists.

In conclusion, let me deprecate the use of such words as "duplicity" in a discussion among Theosophists on theological questions. If strong language is once begun, Madame Angot's daughter may not be able to say where it can stop. My friend the late Dr. E. V. Kenealy exhausted the categories of epithet in his *New Pantomime*. Those who wish to imitate him may generate a Karma which cannot be foreseen, but which must affect the Ego under some future conditions.

C. CARTER BLAKE, F.T.S.

THE TRUE CHURCH OF CHRIST.

Mr. Brodie Innes in his series of lucid articles on the exoteric and esoteric aspects of the Church, has, I think, succeeded in presenting the subject in a manner which invests it with a new interest. That interest, however, pertains principally to the ingenious and somewhat legal presentation of the subject, as also to the application which he makes of the doctrine of the seven principles. But for my own part, I fail to discover in Mr. Brodie Innes' carefully prepared propositions and demonstrations, one single statement or argument which affects the *practical* aspect of the question, as to the influence of the Church upon the progress of humanity, its authority as a spiritual guide, or the position of hostility towards it which so many of us occupy.

Whatever the Church may be *esoterically*, whatever may be the *Higher Self* which endeavours to manifest through the organism known historically as the Christian Church, it is coming now to be recognised and freely maintained by thinkers and writers, both in and out of the Church, that in its present incarnation—commencing, if you so please, when "the Divine Spirit came into that body on the Day of Pentecost"—the Church has not merely been a dead failure as a reformatory and regenerative element in humanity, but has been the most deadly and maleficent influence which could possibly be conceived of as a retarding agency in the spiritual and material progress of the race. It is quite possible that the *esoteric* Church may be capable of reincarnating, and leading a better life; but we have to deal now with an organism existing on the four lower planes, an organism which has been and is an expression of the *Kamic* principle in all its worst forms. And yet we are told now, that we must let this maleficent influence alone, that "it is absurd to revile or oppose it". Can it indeed be true that the blood of all the reformers and martyrs who opposed themselves to the tyranny of the Church, and won thereby for us the freedom which we rejoice in to-day, was shed so nobly in the cause of truth, when "the only logical course would be [have been] to leave it, with as much kindness as may be, to decompose when its Karma is [was] worn out".

And if it be contended that the Inquisition and other equally devilish agencies which the Church has employed were never really authorised by the real Church, then let it be so; we fight the real *evil* by whatever name it has a right to call itself, and that evil was and is *Ecclesiasticism*, the Christian Church in its present incarnation.

W. KINGSLAND.

Reviews.

THE DINKARD.

THROUGH the kindness of the Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund, the Theosophical Library has just received a copy of *The Dinkard*, Vol. VI.

The existence of this fund is a proof, if proof were wanted, of the admirable spirit which has always prompted the wealthier members of the Parsee community to sacrifice a portion of their riches to the temporal and spiritual well-being of their community; and the present volume, which contains the original Pahlavi text, the same transliterated in Zend characters, and translated into English and Gujarati, bears witness at once to the learning of the editors, and to their wish that the fruits of their erudition should be of use to European as well as Indian Scholars. This liberal spirit has always characterised the Parsees ever since Anquetil Dupéron was initiated into the mysteries of the *Zend Avesta*, but it has undoubtedly received a powerful stimulus from the method of comparative religion introduced to India by the Theosophical Society.

The English translation is excellent, though occasionally rather stiff and over-loaded with Pahlavi words, but we do not regret this, as it gives us an additional guarantee that the original has been closely adhered to. Very interesting to Theosophists will be the discussion of the principles of man, which, according to the *Dinkard* (218, 3, etc., p. 353) are as follows:—"The soul, [and] the vital spirit, [and] the *fravâhar*, and the intellect. The *rôbân* is the soul, which is the ruler over the body. Just as the head of a family conducts the household, and the rider the horse, so does the soul conduct the body. . . . The vital spirit is the breath of life, which is paramount owing to the *fravâhar*. Just as a paterfamilias preserves the health (of his family) by means of food, and the rider keeps the horse working, so does this quickening (*fravâhar*) keep through energy the (living) body active. So when this (quickening power) is separated from the body, the body dies, just as when the (main) pillar of a house breaks down, and the house instantly falls. . . . Again, as the sun is the light of the world, and a lamp is (the light) of a house, so does the intellect animate with watchful light the lord of the house (*i.e.*, the soul) in the house (*viz.*, the body)."

Again (282, 2, p. 420):—"Be it known that, the soul during its connection with its congenial instrument, this corporeal frame, has a desire and a capability for acquiring sacred knowledge".

In conclusion, the print of this volume is excellent, and its technical get-up leaves little to be desired; though we should be glad of a fuller index or glossary.

C. J.

RAPHAEL'S ALMANACK.—It was an agreeable surprise for us on glancing through the 1892 edition to find that there were nearly two pages devoted to our cause. In some homely phrases on "Why do we have troubles in this life," a broad statement of the law of Karma is made, and the reader is referred for fuller information to the Theosophical Headquarters. Raphael seems to have got scent of "the close of the cycle", for the Almanack is embellished with an unusually ominous-looking hieroglyphical

picture which portrays the chief events likely to happen during the year 1892; and if the facts come up to the picture then it will be a disastrous year indeed. W. Foulsham and Co., 4, Pilgrim Street, Ludgate Hill, Publishers.

PLAGIATS BIBLIQUES.*

UNDER the sub-title "Brahmanisme de Moïse : Bouddhisme de Jésus", Baron Harden Hickey, whose *La Théosophie* we had the pleasure of noticing in one of our former issues, sets himself the task of demonstrating the Eastern origin of both the Old and New Testament teachings. Prefacing his parallelism of myths with a short but severe criticism of the absurdities and crudities of the Mosaic narrative, the author proceeds to the task of citing chapter and verse to support his charge of plagiarism. The history of the creation and of Adam and Eve is a copy from the Vedic myth of the creation of Adima and Héva on the island of Ceylon. The story of Noah and the deluge is identical with the myth of Vaivasvata Manu. Abraham's sacrifice is paralleled with that of Ajigartta. The argument of plagiarism is built up on the similarity of four names, and the identity of the offices of their possessors, *viz.*, Manu the Indian, Manes the Egyptian, Minos the Grecian, and Moses the Jewish law-giver. "Ces quatre noms", writes Saint Patrice, "dominent le monde ancien tout entier; ils apparaissent au berceau de quatre peuples différents, venant jouer le même rôle, entourés de la même auréole mystérieuse, tous quatre législateurs et grands prêtres, tous quatre fondant des sociétés nouvelles et théocratiques". Hence it is evident, the writer argues, that they proceeded one from the other, and that Manu, the most ancient in date, must have been the precursor of the others. Even supposing the deduction to be correct, the citing of three parallels is surely insufficient to prove the theory! Moreover we require further evidence before Jacolliot can be taken *au grand sérieux*.

Theosophists contend that all the great world religions have a common basis esoterically, and it must also be conceded that exoterically they can be proved in many cases to have preserved identical allegories and myths. This, however, does not justify the somewhat too positive position assumed by the author of *Plagiats Bibliques*, for though we know that Greece borrowed much from Egypt, we are in no position to state that Egypt copied from India. This, however, is not the direct question raised by Saint Patrice, who confines his enquiry to Judaism and Hinduism. But even here we are not justified in being too precise, for what do we know about the origin of the worship of the "jealous God", except that it was a magical cult that rejoiced in the smoke of the blood of wholesale animal sacrifice, and of human butchery, as witness the annihilation of the Amalekites and other nations that had enraged the wrathful tribal deity of Israel? This much alone we know of its origin; and can clearly distinguish in the present tree of Judaism this original savage stock on which were subsequently grafted the more cultivated branches of Egyptian and Babylonian wisdom during the two greatest captivities of the nation.

History proves beyond the shadow of a doubt that these two captivities completely transformed the original tribal worship, and it is far from improbable that together with the "spoiling" of the Babylonian sacred records, the plagiarism of several of the Hindoo myths of the creation and deluge, and other sacred allegories, was indulged in by the compilers of

* By Saint Patrice: Paris, L. Sauvaître, Editeur, Librairie Générale, 72, Boulevard Haussmann, 1891; Price 2 fr. 50.

the new canon on their return from the captivity. In this, however, we have one thing to be thankful for, *viz.*, that the Jews have thus preserved for us the tradition of the Chaldean Book of Numbers, though even in so weak and faint an echo as the modern Kabala. The author of the volume under review, however, entirely disregards the mystical side of religion, and so confines his argument to the somewhat hackneyed ground of dead-letter criticism.

The second part of the book is devoted to tracing parallels between the New Testament mythology and that of Buddhism, and the historical link is sought for in the communities of Essenes round the Dead Sea and beyond Jordan, which are thought by some writers to have been societies of Buddhist monks, or at any rate Jewish or Syrian copies of the Sangha. There is no doubt that the reformation of Gautama must have had a far-reaching influence throughout the whole of Asia, but it does not seem wise to us to try and insist too much on direct and conscious proselytising on the one hand, and deliberate and unacknowledged plagiarism on the other. It is true that a great mental and moral current, a regular whirl-wind of spiritual life was set in motion by the teacher of Kapilavastu, and that we find it permeating men's minds with irresistible force in the following centuries, for the key-note of freedom from the bonds of matter had been struck, and the vibrations swelled into the waves of an ocean that overflowed the Eastern world far and wide. Thus we find from 300 years before the Christian era, Asia Minor, Arabia, Syria, Palestine, Egypt, and even North Africa were filled with communities of ascetics, who followed a strict course of monastic life on almost identical lines with the precepts and rules laid down in the gospel narratives, in hope of attaining the "kingdom of heaven". In the main the ideals and mode of life prevalent among such communities were identical; each of them had its own peculiar initiatory rites and mysteries. One thing alone is certain in all this uncertainty, *viz.*, that with the untrustworthy data before us it is unwise to dogmatise.



Theosophical Activities.

INDIAN SECTION.

The General Secretary of the Indian Section left Headquarters on Sunday, September 27th, for Calcutta, on a tour round the Branches of Bengal, the Punjaub, Bombay, and the North-West Provinces. The tour has been a long promised one, and it is hoped that it will be of special use just now. Some of the Northern Branches which have been doing good work have had no visit to encourage them for some years past, while to those that have been less active the General Secretary's visit will serve as a stimulus.

Bro. S. V. Edge, who has recently joined the Adyar staff, has charge of the Headquarters during the Secretary's absence.

A member of the Tipperah Branch has undertaken a translation of the *Ashṭavakra Samhita*.

Lieut. Peacocke, one of the active Vice-Presidents of the Blavatsky Lodge, T.S., of Bombay, has spent his leave in visiting some of the Branches, especially those at Kumbakonam and Mannargudi, and in working at Headquarters during the absence of the General Secretary.

Babu Ganga Nath Jha, B.A., a member of the Kasi Tattva Sabha, Benares, is translating some important Sanskrit works into English for the

Theosophist; Pandit Kali Beesant Strotuya has also promised some translations. The Bombay Branch, which is adopting all the methods of Western Branches, has a long list of activities. N. F. Bilimoria, the correspondent to the *Theosophist*, reports:

"An Anglo-Gujerati monthly, called *Gul-Afghan*, has been converted into a Theosophic organ to convey Theosophic thoughts among native families, especially the Parsis, who appear to have been taking more interest in Theosophy than any other class of people in Bombay. The *Gul-Afghan* (the diffuser of flowers) advocates Theosophy, temperance, vegetarianism, and all other humanitarian movements. With *Pauses*, our new offspring, I hope we shall be able to establish our position, as we have now our own organs: but it all depends on our own efforts, individual as well as collective, to carry Theosophy on towards its goal.

"Various tracts have been published and distributed gratis, by individual members as well as by the Lodge; among these I may mention the following:—

"'Why I became a Theosophist', by Annie Besant; 'Object of the Theosophical Society', by Bertram Keightley, M.A.; 'Aims and Objects of Theosophy', compiled from 'Key to Theosophy' by M. M. Shroff; 'Karma as a cure for trouble'; 'Necessity for Reincarnation'; 'The Great Mare's Nest of the Psychical Research Society', by Annie Besant; 'Universal Brotherhood', by Dr. A. Keightley; 'An Epitome of Theosophy', by W. Q. Judge; 'Do the Parsis worship Fire?', by N. F. Bilimoria; 'Zoroastrianism in the light of Occult Philosophy'; 'Testimony of eminent Medical men on Vegetarianism'; 'The Drink-crave, how to cure', by J. C. Jackson, M.D., &c., &c."

The Adyar Library is in want of Gould's *Mythical Monsters* and Skinner's *Source of Measures*. The Librarian will humbly salute the feet of him or her who sends copies of these valuable works to join the rest of the prisoners in his custody.

INDIAN LETTER.

ADYAR,

15th Oct., 1891.

It is far more difficult to write an Indian letter to LUCIFER than a London letter to the *Theosophist*. We have none of the local activity here, none of the crowded meetings, lectures and classes that form an important part of the London Theosophical life.

Bertram Keightley, at the time I write, is in Calcutta, where he is doing his best to arouse the members of that Branch into greater activity. He writes that an active English Theosophist is badly needed there, one who could give all his time to the work, who could stand the climate, and one blessed with an unlimited amount of patience and perseverance. In Bombay, where excellent work is being done, the same want is felt. A thoroughly organised Headquarters would be of invaluable service there, but where are the funds to come from? It is believed that if a certain amount could be guaranteed the government would be disposed to make a free grant of the land, it having large tracts of waste land at its disposal.

Our brother Rai B. K. Laheri, whom so many of you had the pleasure of meeting and of hearing at the Blavatsky Lodge meetings, has been doing excellent work at Lũdhiana, where he resides; he has now a branch there which promises well.

The Indian Press is endeavouring to vie with the London newspapers in giving full attention to Theosophy. A very large proportion of the papers are decidedly favourably disposed, e.g., *The Hindu* and *The Madras Mail*, both local papers. The editors of several leading papers, e.g., *Indian*

Mirror, are Theosophists, and we thus get many a friendly pat on the back and word of encouragement. I should like to mention here a small paper, *The Sanmarga Bodhini*, the organ of the Aryan Samaj, published at Bellary by our Bro. R. Jagannathiah. Part of the paper is in English, and part in the vernacular Telugu. The paper may be said to be really a Theosophical organ; it gives a great deal of space to us and is doing excellent work.

We are arranging now for the translation of some of our pamphlets and books into the vernaculars. Tamil and Telugu are to be taken first. One brother is already translating the *Key to Theosophy*.

Sunday last was sacred to *Saraswati* (the Goddess of Learning), and our Brahmin brethren performed the due rites and ceremonies in the Library.

The Monsoon has now set in, and there has already been a considerable amount of rain in the South. All fear of famine is practically over.

S.V.E.

CEYLON.

Sangamitta Girls' School.—The subscriptions sent out for the support of the girls' school have been received with great joy and thankfulness by the Women's Education Society of Ceylon. Brothers Bertram Keightley and Sydney Edge visited the school on their journey out to Madras, and were much pleased with all they saw.

The average attendance of children, writes Mr. Peter de Abrew by the last mail, is between 70 and 80, and the expected arrival of Mrs. Higgins from the United States and Mrs. Pickett from Melbourne has already increased the interest of Sinhalese ladies in the school and the educational movement generally. Mr. de Abrew is now very anxious to arouse further attention, and also to aid the funds by holding a fancy bazaar in the month of January next, and he asks me to enlist, if possible, some workers for this good cause. My duties and responsibilities already fill all my time, but there are doubtless many who like this kind of work, and who would gladly give their services. If some lady with leisure and a not quite empty purse would take the matter in hand, and try to get a small case ready by Christmas time, there will be good opportunities this next month, with the shops full of articles pretty and suitable, and not too dear, and it will be an immense help to all of us. Will anyone inclined so to act communicate with me on the subject, and I will give what help I can in the way of advice.

E. KISLINGBURY, F.T.S.

Treasurer to Sangamitta School Fund.

The work of spreading education through the length and breadth of the island by means of the Theosophical Society is ever increasing. During the early part of August one new school for boys was opened at a suburb of Colombo, under the supervision of the High Priest Sumangala. Down at Galle measures are being taken to open a High School, while further down South a very flourishing school celebrated its first anniversary a few days ago.

EUROPEAN SECTION.

The H.P.B. Press. The "H.P.B." Press has proved such a success that a few determined Theosophists see no reason why we should not do *all* our own printing, instead of only an insignificant part of it. Large sums are annually paid out for printing, and common sense suggests that a great economy could be achieved by keeping the money as much as possible in the Society. The amount of work to be done is very considerable. The first two volumes of the *Secret Doctrine* are practically out of print, and a

new and revised edition has to be at once put in hand. The third volume has also to be brought out. A new edition of the *Key* will soon have to be published. The Theosophical Publishing Society has also three or four new books to bring out. In addition there are large quantities of notices, bills, posters, syllabuses, &c., &c., to be turned out. The whole printing of the Lodges also could be undertaken.

It is not proposed in any way to start an amateur printing office. The promoters of the undertaking rely on the long experience of Bro. James M. Pryse, who has started several successful printing offices, and is in every way capable of supervising the whole undertaking. The scheme is a thoroughly sound one. Suitable premises have been taken close to the Headquarters, one of the best American cylinder presses and a large Otto gas engine are ordered, and the fonts of types are being cast. The type will be from American moulds, but cast in this country. It is hoped that the office will be running in a fortnight. The managers of the undertaking are the Countess Wachtmeister, Annie Besant, G. R. S. Mead and E. T. Sturdy.

The Section Library. It was one of the wishes of H. P. B. that the library at Headquarters should grow into one of the best libraries on Occult and Theosophical subjects in Europe. We are far from such a consummation at present. The nucleus of a library taken over by the British Section from the London Lodge, and from the British by the European Section, has been increased by the books left by H. P. B., it is true, but these books are, except in a few instances, in themselves of no value. They are valuable to us because they are her books; but for the most part they consist of volumes sent for review to *LUCIFER*. Books are no good unless they are used, and there must be a number of members of the Society who have books on Theosophy and Occultism and general works bearing indirectly on these subjects that they never use, and are never likely to use. Such books will be of more value on the shelves of our Library and will often save the time spent by members in journeying to the British Museum or other Libraries, and also be the means of supplying reader answers to questions which rain in on all sides.

Fellows of the T.S., please overhaul your books; the Library will pay carriage if necessary. WALTER R. OLD, *Librarian*.

The Blavatsky Lodge. To relieve the overcrowding on Thursday evenings, a meeting for *members only* has been arranged, to be held on Saturday evenings, from 8.30 to 10 p.m. An elaborate syllabus of study has been drawn up, the subject being "The Seven Planes of the Universe and Their Relation to Man". Members can obtain copies of this syllabus from the Secretary. The Thursday lectures still continue, and are open to associates and visitors. The *Secret Doctrine* Class has ceased to hold its meetings on Thursdays, as the new members' meetings on Saturdays sufficiently cover the ground for all practical purposes. The *Key to Theosophy* Class still meets on Mondays at 8.30, and is open to members and associates.

The Thursday evening lectures are always attended by full audiences, and sometimes overflow meetings have to be arranged. For instance, on October 29th, when Annie Besant lectured on "Priesthoods; True and False", two overflow meetings were held, one in the library by G. R. S. Mead, and the other in the drawing room by W. R. Old, both places being filled past standing room, and many would-be hearers having to go away. The monthly conversazione was a crowded gathering, and proves the wisdom of an institution that might be copied by other Lodges with advantage.

Brighton Lodge.—Mr. Ed. Ellis, M.A., has resigned the Presidentship of this Lodge, and Mrs. Herbert Crossley has been invited, and has accepted the invitation, to become the President. The Lodge is still a

small one, having lost several valuable members through removal from Brighton, but others have come in to fill their places, and there are many signs of increased interest and activity. Mr. W. Kingsland has done good service to the Lodge by lecturing twice last month, taking each time as the subject of discourse the Seven Principles of Man. Several enquirers attended these lectures, and subsequently joined the Lodge as associates.

Chiswick Lodge.—Mrs. Besant's lecture at Chiswick, on the 2nd October, has brought many new enquirers, and some new members, to this Lodge. The plan has been adopted of taking the "Wilkesbarre Letters" as the basis for discussion at the fortnightly open meetings, one chapter being taken at each meeting. The members still continue to study the *Secret Doctrine* on alternate Monday evenings. The Lodge will feel severely the temporary loss of their President, Mr. Wm. Kingsland, who is going to Brussels for the winter.

Lectures.—During the past month Annie Besant has lectured at Bradford, Herne Hill, Maidenhead, Nottingham, Camden Town (three times), Upper Norwood, Chelsea, Reading (three times), Dublin, Wandsworth, Somerville Club (Oxford Street), Leicester (twice), St. George's Hall (Langham Place), and Liverpool.

G. R. S. Mead has lectured at the Athenæum Hall (Tottenham Court Road), and at Hampden House (St. Pancras).

A significant fact is the interest in Theosophy which is now manifesting itself in the churches, both Anglican and Nonconformist. During the past month Herbert Burrows has several times been requested to address Christian congregations, and he has lectured to crowded audiences at the Congregational churches at Anerley and Stoke Newington, and to the Unitarians at Hackney. On October 29th, he also lectured to the Liberal Social Union, which is at the other extreme of thought, being mainly heterodox; a very large audience assembled and great interest was manifested.

New Centres.—A new Centre and Lending Library has been started at Workington, Cumberland. Address: 92, Victoria Road. Centres are also developing at Falmouth and Oxford.

THE LEAGUE OF THEOSOPHICAL WORKERS.

The League is now responsible for a Debating Class, a Sewing Class, a Free Labour Bureau and Registry, two new Branches at Liverpool and Dublin, Reading Circles, and last but not least, a *Crèche*. The last activity deserves a word to itself.

It was decided not to open it before the sum of £60 had been collected, so as to ensure the rent and matron's salary for the first year. The matron, whose services have been secured, holds exceptional references as to character and qualifications. A house in Townsend Road will at once be taken and by next month the Secretary of the League hopes to report that the *Crèche* is in full working order. Miss Kislingbury, who has had much experience in the management of children, has kindly consented to be the Secretary, and Mrs. Marshall is President. With such a President and Secretary, and a strong committee, the "Day Nursery and Kindergarten" cannot fail to be a success. It is intended for young babies and children from three weeks to four and five years of age, the children of women who have to leave their homes during the day to earn a livelihood. Every care and attention will be bestowed, and early tuition provided on the kindergarten system, under the supervision of a committee of ladies. No sectarian views of any sort will be put forward, but the management will be on a purely humanitarian basis. Although the Nursery is started by the Theosophical Society, no one joining in the work will be in the least degree

Contributions of all sorts, money, linen, the usual nursery paraphernalia, furniture, cooking utensils, will be thankfully received and may be sent to the Secretary of the Crèche, Miss E. Kislingbury, 17 and 19, Avenue Road, N.W.

LIST OF SUBSCRIPTIONS AND DONATIONS TO CRÈCHE.

<i>Subscriptions for two years.</i>			<i>Donations.</i>		
	£	s.		£	s.
Mrs. Crossley - - -	25	0	Mrs. Simpson - - -	0	10
Mrs. Williams - - -	2	0	Mrs. Wilkinson - - -	0	10
Mrs. Marshall - - -	5	0	Mrs. Gurner - - -	0	1
Mrs. Hunt - - -	1	0	Mrs. Williams - - -	3	0
Mrs. Alsten - - -	0	5	Friend - - -	1	0
Mrs. Alderson - - -	1	0	Friend - - -	0	10
Mrs. Whyte - - -	0	10	Miss Carwin - - -	0	10
Mrs. Whitelaw - - -	1	0	Mrs. Callard - - -	1	0
Mrs. Kilburn - - -	1	0	Mrs. Raphael - - -	0	5
Miss Tisdale - - -	1	0	Mrs. Holland - - -	0	10
Mrs. Groves - - -	1	0	Miss Johnson - - -	2	0
Lady Portsmouth - - -	0	5	Miss Reeves - - -	1	0
	£39	0	Miss Bailey - - -	0	10
			Miss Langridge - - -	0	5
			Mrs. Bruce - - -	0	10
			F. Radford, Esq. - - -	2	2
			Serv'ts of 17, 19, Avenue rd.	0	6
			Col'd by Miss Kirkpatrick	1	0
			Lady Meux - - -	20	0
			Mrs. Lowe - - -	0	10
				£35	19

ISABEL COOPER-OAKLEY,
Hon. Sec., L.T.W.

SCOTLAND.

An able paper by the Vice-President on the Mediæval Alchemists followed, in which he maintained with great learning and ability that the majority of those whose work was known were simply in search, and often successfully, of the secret of material transmutation of metals. But since in nearly every instance the historic alchemist had not discovered the powder of projection, but had received it from someone else and was unable to make it, he concluded that other and higher adepts were in the background and unknown to history.

The next meeting, held on the 31st, was a very crowded one, the largest ever held by the Scottish Lodge. The principal item in the programme was a paper by the President on "Occult Science in its relation to Physical Sciences". The lecturer defined occultism as that part of the whole sum of human knowledge and wisdom which was kept secret at any time and only revealed to a few under strict pledges. This must be a

varying quantity—the more material and selfish mankind were, the less they might safely know. Of this, the hidden part of the knowledge of the processes and forces of nature might be called occult science. The object of this course is to point out to the scientist the teachings now made public of Occult Science, in order to show him a path along which investigation may proceed with certainty of good results.

It has been determined to print the transactions of the Scottish Lodge. The first number, which will shortly appear, will contain the two papers mentioned above, and a selection from the most interesting questions and answers, and the chief points discussed. The price will be 6d. a copy, and the *Transactions* can be ordered from the Librarian, Mr. A. P. Cattnach, 67, Brunswick Street, Edinburgh. An early application is suggested as most of the issue has been already subscribed for.

IRELAND.

Dublin Lodge.—During October the *Key to Theosophy* Monday evening classes were well attended, and the studies varied by a chapter from *Echoes from the Orient* at the last meeting.

At the regular open meetings the attendance now consists of those who are more anxious to hear of Theosophy than to have an opportunity of ventilating ideas upon every conceivable topic. The *Secret Doctrine* class on Thursdays pursues its steady course.

Mrs. Besant's lecture on the 30th brought a full house in the Antient Concert Rooms, and the manner in which the questions were put testified to the increasing thoughtfulness of the general public in Dublin on the leading ideas which Theosophy puts forward.

SWEDEN.

Among the latest publications in Swedish are the *Perfect Way* and *Dreams and Dream Stories* by the late Dr. Anna Kingsford. A systematic study of the *Key to Theosophy* has been arranged by the Swedish Branch. The request of our Scandinavian brethren to be allowed to continue their system of voluntary contributions has been acceded to by the Executive Committee.

FRANCE.

Steady work is proceeding from our new *Siège Français* at Paris. The new series of *Le Lotus Bleu* has been sent out to the number of nine hundred. Large numbers of letters have been answered. Regular meetings are held every Wednesday evening, and a useful pamphlet for distribution has been struck off.

SPAIN.

The most important event of the month in connection with the Lodge at Barcelona and its future progress, is the arrival in that town of our brother Montoliu, who intends making a stay of some duration. All our brothers awaited his arrival with lively impatience, knowing that his presence would enforce the regularity and activity necessary to the meetings and studies. *Light on the Path* has been translated by brother Montoliu, and has just been published under the title *Luz en el Sendero*. The translation is very faithful to the original, and its author has been able to preserve the mystical tone. *Echoes from the Orient* (*Ecos del Oriente*) of our brother William Q. Judge has also been translated and published. This, of which one cannot speak too highly, is certainly calculated to render great service to the cause of Theosophy in Spain. It has been decided to have printed several hundreds of collections of the first series of the *Estudios Teosóficos*, the second series being now begun. There

have also been sent to Brother Budd (Mexico) two hundred copies of *Ecos del Oriente*, *Teosofia*, *Luz en el Sendero*, and two hundred numbers of *Estudios Teosoficos*.

Brother Roviralta had previously distributed, in Spain and her colonies, 3,700 numbers of the *Estudios Teosoficos*, and 400 of this month's issue; he has also sent 60 pamphlets, *Theosophy and its Enemies* (*La Teosofia y sus Enemigos*, par Montoliu), 60 pamphlets, *What is Theosophy?* also 194 copies of *Ecos del Oriente*.

The meetings of the Barcelona Group have been inaugurated this month by a *Résumé* of the different systems of Indian Philosophy, in order to make known the general terminology before commencing other studies. The Lodge at Madrid has four new members. We can therefore say that two branches exist, Madrid and Barcelona, since the number of members is greater than the minimum necessary for the formation of a Branch.

The *Raza Futura* ("The Coming Race" of Bulwer Lytton) is also finished (translated by Montoliu) and is to be published immediately at Madrid. We have sent from Madrid 440 pamphlets, *What is Theosophy?* to all parts of Corogue (Galicia) in order to further and give weight to the propaganda of our Brother Pol in that country.

JOSÉ XIFRÉ, F.T.S.

AMERICAN SECTION.

The Path reports two new Branches, the Pleiades Lodge T.S., Soquel, California, and the Salt Lake T.S., Salt Lake City, Utah Terr.

The Catholic Sentinel, the leading R. C. weekly of the Northwest, issued at Portland, Oregon, has a leader on Theosophy which is a reprint word for word of an article by Annie Besant. Here we have a leading Roman Catholic journal printing *verbatim* and as an editorial leader, and advancing as its own conception of Theosophy, a Theosophical article by ourselves.

We notice with unqualified pleasure a branch of literary activity of the Brooklyn T.S.; papers on Theosophical subjects are typed out and provided with stout covers, thus forming a most valuable series of Theosophical pamphlets. The process is inexpensive, even if hired labour is employed, but in a society like the T.S., where so many of our members are expert typists, the expense is reduced to *nil*.

COL. OLCOTT, *the President Founder, in California*.—When it became known that Col. Olcott was to pass through San Francisco *en route* for Japan, preparations were at once made to give him an appropriate welcome. He was telegraphed to, to consent to the urgent request of the F.T.S. of Sacramento, the capital city, that he would stop for a day and give them the pleasure of meeting him and listening to an address upon Theosophy and H.P.B. A delegation, headed by Dr. J. S. Cook and other pioneer Theosophists, met the President at the station, and escorted him to the residence of Dr. Cook. On the same evening, Col. Olcott delivered a characteristic address upon "Theosophy and Madame Blavatsky", to an audience that crowded Pythian Castle, the finest hall in the city. The local press reports of the lecture were full and fair.

Col. Olcott left Sacramento for San Francisco, October 3rd, and was met at the 16th Street Station, Oakland, by a delegation led by Mr. Judge, who had returned to San Francisco, having changed route and dates of his own tour especially to meet and welcome his worthy colleague, the President-Founder. Here was a sight to cheer the hearts of all true Theosophists—the President and Vice-President, the two remaining Founders of the T.S., meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie.

Once under the shelter of the Pilgrim's Pacific Coast Rest, and in the care of hospitable Mrs. and Dr. J. A. Anderson, the Colonel prepared for a grand T.S. reception at Headquarters, and for the ordeal of interviews by reporters. Next morning the daily papers gave good and lengthy reports, headed with cuts of the Colonel, and the city was agog with curiosity and interest to see and hear the Theosophical Lion of the hour. The Metropolitan rarely holds so many intelligent and studious people as assembled to hear Col. Olcott speak upon "Theosophy and Madame Blavatsky". In a few impressive words Mr. Judge reviewed the career of the lecturer, spoke of services rendered to his country in time of peril, and of his life-work of devotion to Theosophy; and as the Colonel rose to speak, a cordial burst of applause greeted him. For nearly an hour the audience listened with rapt attention as Colonel Olcott spoke of the founding of the T.S., its brave struggle against bigotry, conservatism and ignorance, and the grand success of the Society, as demonstrated by its universal and wide-spread power and influence in the minds of progressive and thinking people the world over. He spoke also of "my colleague", she who, never knowing an hour's freedom from physical pain, yet heroically thought, wrote and worked while life lasted, that the heavy Karma of the world might be lifted, even though she bore it upon already over-burdened shoulders; and last, of the bright, hopeful future of Theosophy, which, if the work of the Masters was carried on with the same fervent devotion, would leaven the whole world and rejoice the hearts of the Real Founders, who, with watchful eyes and loving hearts, noted each faithful labourer in the Great Work.

At the T.S. Reception given by Col. Olcott at Headquarters, every Theosophist in San Francisco and the vicinity who could go, attended. A right royal reception it was. Both the President and Vice-President spoke at length, after which general conversation followed, and only at a late hour did the gathering break up.

On October 8th, at 8 P.M., Col. Olcott, attended by thirty or forty ladies and gentlemen, members of local Branches, boarded the Japan steamer "Belgic", and awaited the hour of sailing. Assembled on the deck of the great steamer were a host that surrounded the President, and eagerly listened to his words of counsel and encouragement, and his earnest wishes for the continued spread and power of Theosophy upon the Pacific coast.

ALLEN GRIFFITHS.

Tour of the General Secretary.—W. Q. Judge is arousing all the Pacific Coast to enthusiastic interest in Theosophy. We have received newspaper reports of the most glowing description, and from private advices we learn that the audiences have been great, as many as 2,000 persons assembling at a time to listen to Theosophical teachings. He has spoken at Seattle, Tacoma, Portland, Stockton, San Francisco, Los Angeles, and a dozen or more other places, and from each comes the same report of unbroken success. It is remarkable that on both sides of the Atlantic so great a "boom" should have marked the autumn following H.P.B.'s departure, and those who are in the rush of the work can have no doubt that the true Founders of the Society behind the veil are at once sending out the energy everywhere visible, and directing its flow.



IMPORTANT NOTICE.

A REVISED EDITION OF THE "SECRET DOCTRINE".

The second edition of H.P.B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of "errata" as possible. Verifications of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, &c., &c., will be most thankfully received. It is important that the "errata" of the first part of Volume I. should be sent in immediately.

ANNIE BESANT.

G. R. S. MEAD.

Theosophical AND Mystic Publications.

THE THEOSOPHIST begins its XIIIth volume with the October number, and may it long enjoy a useful existence. P. C. Mukherji writes discursively on the "Antiquity of Aryan Evolution", without however adding anything new in fact or theory. In speaking of alphabets, however, he reminds us that "In India, Manu, the legislator, mentions a writing composed of letters the offspring of colours (*Varna*)". Jehangir Sorabji writes in a somewhat exaggerated style of "Our Teacher", in fact, to borrow from Horace, "*projicit ampullas*", if not "*sesquipedalia verba*". Under the title, "A Modern Rishi", some account is given of the famous Kally Krishna Mitter, a man renowned throughout India for his learning, piety and good deeds. Babu Kally Krishna during his long life won the undivided affection of all who knew him, and in death retains that affection. He was identified with many important reforms and spent much time in relieving suffering by homœopathic remedies. He was learned in many languages and a great student of esoteric knowledge. Above all he revered, H.P.B. "The last book this devoted student read and re-read, and caused to be kept open on a chair before him, was Madame Blavatsky's *Secret Doctrine*. . . On his death-bed he read the book, propped up by pillows on all sides, every morning after he had heard the hymns his grand-daughters sang to him." In fact, "the subject of his devoted study in later life was chiefly Theosophical writings". J. W. Brodie Innes next writes on "Instruction: Oriental and Occidental", and puts in a plea for Western

Occultism, arguing that in the West four minds out of five will more readily take to Occidental than to Oriental systems of Occultism, and therefore it would be better to translate Sanskrit terms into Western terms, seeing that the ideas are the same. But *adhuc sub judice lis est*, and time is the judge. The translation of the "Tejo-bindu Upanishad of the Krishna-Yajur Veda" is continued. The sixth chapter is remarkable for the repeated identification of the individual soul with Brahm. Some idea may be had of the mysterious dignity of the original from the passage, "So 'That' is 'I', 'That' is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahm alone is 'I'." But we must hear it chanted to appreciate it. This chapter is also remarkable for a category of quaint similes that are extremely instructive. A. Nilakantha Shâstri writes learnedly and interestingly on "Sravanam", an important yearly ceremony celebrated in the fifth month, "a festive day brought round by the revolution of the sacred year". An answer is attempted to the query, What year? Rama Prasad follows with a continuation of his "Astrology", giving some exceedingly instructive information on the four *Vedas*. Thomas Williams writes briefly on "Karma and Fatalism", dealing skilfully with the subject. "A Translation of the Sankhya-Tattwa-Kaumudi of Vachaspati Misra", is commenced by Ganganatha Jha, B.A. The treatise belongs to the Sankhya school. The controversy on "Is Retrogression possible?" continues. We would venture to pour oil on the troubled waters as far as the legend of Bharata's meta-

morphosis is concerned, by recalling to the minds of our learned brothers the story of Prajāpati and Rohit, the mystic buck and deer in the *Aitareya Brāhmana*. H. P. B. describes Rohit in the *Theosophical Glossary* as "the form assumed by Vāch (the female Logos and female aspect of Brahmā, who created her out of one half of his body) to escape the amorous pursuits of her 'father', who transformed himself for that purpose into a buck or red deer". *Verb. sap.*

THE PATH for October presents us with a paper by V. C. Lonakar, in which Brotherhood is treated from the point of view of the *Bhagavad Gītā*, under the title "The Criterion of Morality". "This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiments, as taught by Aryan philosophy", writes the author; and the editor annotates, "Emerson defines virtue as being the adherence, in action, to the true nature of things". Lily A. Long tells a beautiful tale of how the "Teacher's" friends raised an imperishable monument to him by service. William Q. Judge tells us "Why Races die out". Dr. Keightley in writing on the difficult subject of "Karma and Free Will", says, "freedom of will is only possible for man when he is in close alliance with nature and her laws". W. Q. J. italicises some "Hidden Hints" from the *Secret Doctrine* concerning comets and cycles, and "Tea Table Talk" introduces us to a rival to Antonina and treats wisely of several psychic phenomena. Some selections from the *Desatir* bearing on "Karma" complete the articles. A. F. in reviewing the *Theosophist* rises in wrath against the carelessness of the editor in passing certain translations, and we agree with him. But are there two A. F.'s, one for reviewing the *Theosophist* and another who shuts his eyes when the pamphlets of the Oriental Department are around?

THE BUDDHIST, in a note to a translation from *Kāvyaśekhara*, gives the five hurtful trades as "the rearing of animals for slaughter, the manufacture of weapons of war, the preparation of meat, intoxicants and poisons for unlawful purposes". There is an interesting discussion also as to the question whether Buddhism is atheistic or theistic. The editor takes the safe ground of the "mean", and shows that Buddhism is atheistic in denying the concept of a personal deity, with exaggerated human attributes, but theistic, in the best sense of the word, in all else. O. A. A. Jayasekera contributes

some notes from a work of Rājendraśrī Mitra on "Paṭiccasamuppāda: the Doctrine of the Causes of Sentient Existence", that will prove of interest to students of metaphysics and the philosophy of the Nidānas. Several papers are reprinted from the *Theosophist*, notably the article on Buddha Gaya by S. E. Gopalachari, and "Three Aspects of the Theosophical Movement" by E. T. Sturdy. Annie Besant's farewell address to the Hall of Science is also reprinted.

LE LOTUS BLEU, in the second number of its new series, continues the useful study, entitled "Introduction à l'Etude de la Doctrine Secrète". The writer completes his chronological *coup d'œil* of evolution, and, under the title "Cosmographie", proceeds to treat of the plan of the Universe according to that inexhaustible storehouse of esoteric instruction. This is good solid work. Dr. Bonnejoy writes enthusiastically on "Vegetarianism". Under the title "Les Premières Épreuves", our colleague, E. J. Coulomb, has delivered the first "conférence" in the rooms of our new Centre at Paris. It is a powerful lecture, both for matter and style. Most interesting is Amaravella's article "Les Esprits de la Chine", which should be read together with H.P.B.'s article in our present issue. Guyniot's instructive paper on "Le Monde Invisible" and the continuation of the translation of the *Key*, complete an excellent number, which is further improved by a series of questions and answers on the same lines as the *Forum*, *Prasnottara* and *Vāhan*. We cordially recommend *Le Lotus Bleu* to those of our readers who are acquainted with French.

THE VAHAN, for November, is not quite as interesting as the number that preceded it; but then No. 3 was an especially good number. A question on Music from the occult standpoint produces an answer from "C. C. B.", in which everything is suggested and nothing is stated. It is a difficult subject, however, and requires considerable knowledge for its proper treatment. The number is a good one, however, and the answers are mostly marked with sound common-sense.

TEOSOFISK TIDSKRIFT translates several of the speeches at the late Convention, but most of its space is given to general news of the T.S. and of the movement in Sweden. A good answer to a question on Hypnotism is to be noticed.

THEOSOPHICAL SIFTINGS, Vol. IV.,

No. 12, contains a paper on "Theosophy and Theosophical Christianity". The writer thinks that there is a fundamental gulf between orthodox Christian belief and the philosophic pantheism to which so many of the members of the T.S. subscribe. The difference is expressed as the belief in "*a* Being, not in *Being*, . . . *a* Spirit, not in *Spirit*". Two other papers complete the number, one by Miss Off on the "Requirements of a Theosophic Life", and the other reprinted from one of the early numbers of *LUCIFER*, entitled "Aspiration and Environment".

PAUSES sends us its second number from Bombay. It reprints two papers by Dr. Franz Hartmann, "H. P. Blavatsky and her Mission" and "What is true Christianity?", "The Wilkesbarre Letters" by A. Fullerton, and other shorter papers from the *Theosophist* and *Hermetist*.

THE ORIENTAL DEPARTMENT, No. 8 of the American, and No. 1 of the European Section, contains a digest of the *Garuda Purāna* by M. N. Dvivedi, which would be improved by a few notes and an explanation to guard readers against imagining that any but a mystical meaning should be searched for in it. The European edition has fortunately been edited. The contribution on "Yoga Philosophy" will prove exceedingly valuable to students of the *Voice of the Silence*.

The slokas from the same source as the *Golden Precepts* given in the *Theosophist* (Vol. I., pp. 86, 87), originally appeared in the *Dublin University Magazine* in a most curious series of papers, entitled "The Dream of Ravan". They occur in the last of the papers, April (not January) 1854. Several slokas are omitted which we take the liberty of reproducing.

After the words, "To me beholding, it appears Quietism itself, personified with hints", add :

"As a painting of divine bliss : a sculptured form of the sovereign happiness ; a grove of trees of joy, erectly standing :

"A bud of golden Champa ; or a statue of ambrosia : or a many sprinkled herbary of fresh and tender green."

After the simile of the diamonds, add :

"Like grains of tiny rubies, minute perhaps as atoms, so come forth over the whole body tips of tiny hair".

At bottom of page 10, add :

"Behold the Sadhaka (the thaumaturgic saint) departeth, but the talk of his foot-steps remains behind : there in various places invisibility and the other supernatural faculties become acquired".

Page 11 is not found in the *Magazine*. We hope to revert to this subject in our

next issue and have something more to say about the "Dream of Ravan".

BRANCH WORK : Paper No. 21 of the American Section is entitled "A Theosophical view of Woman", and the authoress is Mrs. Mercie M. Thirds. The paper has probably opened up much discussion in the Lodges that have listened to it. The idea, for instance, that it is the part of man to labour and of woman to suffer is a reckless challenge in an ordinary Lodge. No. 9 of the Indian Section reprints Annie Besant's article on "Karma and Free Will" from the *Path*, and S. V. Edge makes some valuable suggestions for increased activity.

THE SPHINX, for November, gives us a paper on "Hudson Tuttle", the American trance-writer and speaker, whose contention is that the whole of modern Spiritualism and all that has grown out of it rests upon physical manifestations, and that to condemn them is to loosen the whole fabric and to force back enquirers into Materialism. In "Two Cases of Telepathy" are related two remarkable and well-attested cases of presentation of the astral form, one during the life of the body, the other in the hour of death. In the "Mystic in Madness" Dr. Kuhlenbeck contrasts the philosophy of Du Prel with that of a certain Dr. Specht who attacks Du Prel's conclusions ; Dr. Raphael von Koeber completes his paper on "Individualistic Monism", and Franz Imkoff writes on "Hypnotism and its Practice", a new work by Dr. Florel, of Zürich, in which the question of the morality of hypnotic suggestion is fully discussed. Correspondence on former articles closes a highly interesting number.

NEW PAMPHLETS. A number of cheap pamphlets are being rapidly produced and quite a new phase is coming over our Theosophical literature. There is a marked tendency in several of our writers whose articles fairly bristled with strange terms, to confine themselves to a style that is almost entirely innocent of every technicality. Annie Besant is responsible for two new pamphlets, *The Sphinx of Theosophy*, price 3d., and *In Defence of Theosophy*, price 2d. They are the reports of lectures delivered at the Portman Rooms and St. James' Hall, London. *Theosophy and Occultism*, price 2d., is the reprint of the article in our last number on this subject by G. R. S. Mead, who is also responsible for a leaflet *Theosophy and Religion* (2s. 6d. per 100). E. T. Sturdy has written a short pamphlet entitled *Theosophy and Ethics*, price 1d. *Womanhood and the Bible*, by Libra, also

is a good pamphlet on this important subject; its price is 3d.

The A B C of Theosophy is a 1d. pamphlet published by Simpkin, Marshall & Co., from the pen of F. Snowden Ward. It has already run through several editions. The later editions are improved by the correction of several points which were obscure and misleading, and we now congratulate Mr. Ward on producing a most useful little pamphlet for distribution. All the above are procurable at the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.

LE CATECHISME BOUDDHIQUE, the French translation of Col. Olcott's *Buddhist Catechism*, appears in a revised and enlarged edition, containing the twenty-eight new questions and answers lately added by the author.

THE INDIANOPOLIS LETTERS on Theosophy is the title of a pamphlet by Alexander Fullerton, price 10 cents (6d.). It is a collection of letters contributed to *The Sentinel*, Indianapolis, Ind., and is a very useful pamphlet for enquirers.

LUX EN EL SENDERO is the Spanish title of *Light on the Path*, it is sent free to all subscribers to *Estudios Teosóficos*. There is a courtly liberality in the literary

doings of our Spanish members that argues well for their Theosophy.

THE HINDOO MAGAZINE is a new effort to revive the religious spirit of India, under the editorship of Amrita Lal Roy, 65, Okhil Mistry's Lane, Calcutta. The object of the new venture is thus stated:

"We do not in this Magazine wish to preach the preëminence of the Hindoo religion over all others or to wean men from the faiths they follow. Our only object is to supply to those of our English-educated countrymen who are Hindoos by birth and instinct, the lost basis of their religious faith."

This is an excellent object and we wish it every success. The subscription is Rs. 3 and single copies Ans. 4.

IN MEMORIAM. The Dutch translation of this important series of articles from LUCIFER has just reached us. If any answer to the S.P.R. report was needed, surely this will prove sufficient.

DE WILKESBARRE BRIEVEN is the Dutch translation of Alexander Fullerton's useful pamphlet, "The Wilkesbarre Letters". It is to be regretted that the list of Branches and names of officials printed at the end by the translator has not been brought up to date.

Our Budget.

BUILDING FUND.

	£	s.	d.	£	s.	d.
Deficiency from last account	-	-	-	130	14	8
Surplus from Lecture at St. James' Hall	-	-	-	73	17	2
F. T. S.	-	-	-	10	0	0
Half surplus from Star Club Lecture (sent by Star Club)	-	-	-	6	10	0
A Friend, per W. R. Old	-	-	-	1	1	0
Part surplus from Wandsworth lecture (sent by Brixton Lodge)	-	-	-	10	2	0
Half surplus from Bradford lecture (sent by Bradford Lodge)	-	-	-	9	10	0
				111	0	2
Deficiency				£19	14	6

ANNIE BESANT, *Treasurer*.

WORKING WOMEN'S CLUB, BOW.

	£	s.	d.		£	s.	d.
Mrs. Terrell	-	-	-	C. I. Peer	-	-	-
A Friend, per A. B.	-	-	-		0	2	6
Mrs. Bolton	-	-	-		£7	2	6
	5	0	0				

ANNIE BESANT, *Treasurer*.

H.P.B. MEMORIAL FUND.

	£	s.	d.		£	s.	d.
"Paris"	-	-	-	Fricke, Mr.	-	-	-
Kolly, Mme.	-	-	-		1	0	0
	5	0	0		£6	19	0
	0	19	0				

G. R. S. MEAD, *Treasurer*.