

LUCIFER.

ON THE WATCH-TOWER.

MAY we venture to suggest that one pair of eyes is hardly sufficient to scan the ever-widening horizon of things mystical from the top of our Theosophical Watch-Tower? LUCIFER should have eyes on all sides and ears on all sides, as indeed he verily has, potentially at least. In fact, every reader and every contributor has a pair of eyes and ears which might be placed at the service of LUCIFER, and so mightily increase his vision, experience and utility. The tide towards the mystical and occult is setting in with such rapidity that every intelligent reader must almost daily catch sight in paper, review or book, of some indication of the great change in popular thought and interest. Needless to say that all notes, paragraphs and indications will be gladly welcomed in the editorial office, and in this everyone can not only help the common welfare, but also benefit himself by acquiring habits of useful observation and intelligent comprehension of the working of the great occult force which has been poured into the world.

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The following legend may be safely set down to the effect of the holidays on one of the staff.

THE LEGEND OF THE WORDS.

In the once upon a time, in the far Dawn-land, there was a family of beautiful Words. They were all very, very beautiful, and that is why they had to pass through the terrible sufferings I am to relate. I wish I could make you see, or rather hear, them for yourself, and then you would know what I mean. As it is, I can only show you their sound-pictures as the barbarians of the Sunset-land have painted them. Here they are then—father

Âtman, mother Buddhi, and their fair children Manas, Kâma and Prâna, and others whose pictures are less definite, and old grandfather Karma and others of the family, less lovely, such as Manvantara and Pralaya.

Now the whole of the family were so exquisitely beautiful that the most dreadful jealousies and quarrels arose in the Dawn-land about them, till at last the powers that be had to interfere, and condemned the causes of the turmoil to exile. They were accordingly clothed in rags and carried away to the country of the barbarians of the Sunset-land.

You must know that these barbarians have a peculiar custom. They delight in torturing all Words, but especially Words from the Dawn-land. Their peculiar method of torture is to squeeze them out of shape, and every barbarian has his own private press.

So they seized upon our beautiful Words and handing them on from one to the other speedily squeezed them out of all resemblance to their former selves.

As time went on, however, some of the people from the Dawn-land, who loved the Words, rescued them for a brief space from the hands of their pitiless oppressors, and let the barbarians see them in their proper form once more, and told them their sad story.

The Sunset-land people, who were not so bad at bottom, seeing how beautiful the Words were in their original forms, resolved to make amends by sending the family back to their own land.

But as they could not cure themselves of their torturing habits, they decided to employ their peculiar abilities in pressing their own misshapen Words into the semblance of the beautiful Words from the Dawn-land, and are now busily engaged on the task.

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SIGNS OF THE TIMES.

According to the *Christian World*, Dr. Horton, in an address on Dante, "spoke of the great Christian poet's conception of purgatory. 'How certain it is,' he commented, 'that in the gradations of the mount which climbs to heaven, earthly souls must put off their earthliness. There must be myriads of those who, through faith in Christ, are permitted to enter into eternal life, but who are yet entirely untrained to the Christly atmosphere, and unprepared for

the place of souls that are matured in the experience of Jesus. How necessary it is to suppose, as Dante shows, that the world beyond is a progress, an upward climb, from the poor beginning of the emancipated spirit to the full realization of the vision of God.'"

When a prominent Nonconformist divine admits so fully the logical necessity of progress after death, he surely cannot be very far from the assimilation of Theosophical teachings as to the rational and orderly sequence of the processes through which humanity passes on the astral and mánasic planes, after the physical envelope has been discarded.

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THE DEAD COME FORTH FROM THEIR GRAVES.

Who can say what the future may not have in store for us? It has been the persistent delusion of each successive generation that the literary remains of the past were exhausted; the occult tradition that as time went on fresh evidence would be unearthed has been laughed at. Nevertheless, some Theosophical students retain a very reasonable confidence that by such means the judgments of the past on many points will be entirely reversed, especially in the domain of religion. Thus it is with feelings of great satisfaction that the following interesting communication from the Berlin correspondent of *The Standard* has been read by some of our students.

Professor Harnack, the eminent Berlin theologian and authority on Church history informed the Berlin Academy of Sciences at its last sitting that Dr. Carl Schmidt, residing at Cairo, has discovered a number of manuscripts of the greatest importance to the ancient history of the Christian Church. Among these is a Gnostic work in the Coptic language, dating from before the times of the ancient father Irenæus. Dr. Reinhardt, added Professor Harnack, bought the manuscript at Cairo some weeks ago from a dealer in antiquities, and sent it to the Egyptian Museum in Berlin, where it is now preserved with the utmost care. It is in an almost complete state of preservation. The manuscript dates from the fifth century of our era, and is a Coptic translation of three original Gnostic writings of the second century. Its value consists not only in the fact that it hands down to us those old Gnostic writings that have hitherto been unknown to us even by name, but, above all, in the circumstance that one of them was known to Irenæus, and epitomized by him without any statement of the source from which he had derived it. The discovery of this manuscript enables us for the first time to test the accounts of the Gnostic system, as given by the Church Fathers, in the light of the original. The manuscript contains three independent treatises, entitled "The Gospel according to Mary, or the Apocryphon of John"; secondly, "The Wisdom (Sophia) of Jesus Christ"; and thirdly, "The Practice of Peter." The "Gospel of Mary" is the

document that was used by Irenæus, and consists mainly of the "Revelation of John." The "Wisdom of Jesus Christ" consists of questions addressed to him by the disciples, and his answers. "The Practice of Peter" is a narrative of one of Peter's miracles of healing.

The recent publication in English translation of the Gnostic Gospel, Pistis Sophia, convinces us of the great importance of this new discovery. Dr. Carl Schmidt is one of our leading Coptic scholars, and his admirable and painstaking work on the famous Codex Brucianus (*Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus*), recently published in 1892, and the famous name of Professor Harnack assure us that the manuscript has fallen into safe hands. Both the Pistis Sophia and the Codex Brucianus manuscripts contain Coptic translations of original Greek Gnostic writings which may be ascribed to the latter half of the second century, the period of greatest activity of that great movement in the chaotic days of what afterwards became Christianity. And now we have a new manuscript of the same nature which cannot but throw much light on this all-important but obscure subject. It is along the lines of what has been condemned as heresy by Church Councils, Refutators and Apologists, that there is hope of arriving at some knowledge of the actual state of affairs in the first centuries. Mystics and Theosophists must be referred to the great Gnostic doctors for instruction on the wisdom-side of what is now called Christianity, and from them they cannot fail to learn many things of great interest which throw a flood of light on many at present unintelligible doctrines of orthodoxy.

It would of course be presumptuous to speculate on the new documents without further information, but we should not be surprised to find that the first two pieces belong to the great Valentinian School. No further information is at present procurable from Berlin, no transaction or article has been published, so that we must wait for further information. Meantime we would strongly urge our many readers who are interested in the esoteric side of Christianity to go through a course of reading in Gnosticism. We hear a great deal about this esoteric side in Theosophical circles, but few seem aware that the information lies ready to their hands, written by men who lived in the earliest centuries, some of whom

were Theosophists. Of course the student must use discrimination and approach the study without prejudice, remembering that "Gnosticism" is a term that has been much abused, and that some whom the Church Fathers call Gnostics were not Gnostics at all, and that Clement of Alexandria laboured to show that he himself was a Gnostic in the true sense of the word.

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AN UNCONSCIOUS HUMOURIST.

Speaking of Coptic so-called apocryphal gospels reminds us of an unconscious piece of humour that is almost of universal application. One of the Sahidic Fragments of the "Falling Asleep of Mary," ends with the following extraordinary words: "Grant, O Lord, mercy to the sinner who wrote this! Amen." (*Coptic Apocryphal Gospels*, Forbes Robinson, 1896, p. 67.) We are of opinion that the vast majority of the books in the world should be thus concluded, especially dogmatical treatises and gospels, whether apocryphal so-called or canonical. The immoral habit of writers for edification who cast their treatises into a spurious historical form and used the names of legendary characters and soul-incidents as actually existing persons and their physical doings, and further put the name of some ancient sage on their own pious lucubrations, has sapped the literary morality of both the ancient East and West. Well then indeed might there be added to all such writings, "Grant, O Lord, mercy to the sinner who wrote this," for the major part of "historical" religion is based on such pious frauds.

There would be no harm in this if people understood the matter, and had sufficient common sense to know that true religion is independent of time or clime, and is a thing of the soul and not of the body; but as it is, especially in the West, where the "historical" side has been clung to with the desperate grasp of now happily fast-drowning literalism, it has been one of the most deadly forms of obscurantism that has shut out the rays of the spiritual sun from the dark beliefs of unintelligent orthodoxy.

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Such a piece of universal humour it is not one's good fortune to come across every day. It reminds one of another piece of transcendent wit which has cheered the soul of many a Theosophical

student. It was somewhere about 1885 when Anstey published his admirable skit on the unhealthy phenomenalism in which many members of the Society indulged. *A Fallen Idol* was as much—perhaps even more—appreciated by healthy minds in the Society as by those outside, the Homeric laughter being led by H. P. B. herself. In that clever little work there is a famous “message” received by a “chelâ” which is of almost universal application. It puts one in mind of Socrates’ daimon that ever deterred him when about to do anything not rightly. It may perchance be shocking to the prude, or over-pious, or hopeless person who is devoid of the God-sent sense of humour, which is the sole salvation of the mystic nine times out of ten, and without which he is sure to come to grief. It is the answer to nine questions out of ten, it is an all-sufficing rule of life for the majority, it is to be understood by every man, yet no man can despise its wisdom. It is used so often among a number of us privately with such excellent results that the range of its circulation may be extended with advantage. It is short, it is pithy, it is rude, it is: “Do not you a . . . fool be!”

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ON THE MYSTERIES.

Students who are interested in the Mysteries may be referred to two recent books on the subject, namely, Anrich’s *Das antike Mysterienwesen in seine Einfluss auf das Christentum* (Göttingen, 1894) and *The New Testament Use of the Greek Mysteries* by the Rev. A. Carman (“Bibliotheca Sacra,” Oct., 1893). Anrich has done his work with characteristic German industry, and after a most interesting sketch of the great institutions of antiquity, proceeds to the main subject of his thesis, namely, the influence of the Mysteries on Christianity. “He regards this influence as one side of the general process, which he designates as the Hellenizing of Christianity, in his view a long, refining, unconscious process of transformation.”

The above information is taken from a critical notice in *The Church Quarterly Review* (July, 1896), which is at much pains to refute the main contention of Herr Anrich. The whole criticism (pp. 405-416) is devoted to the treatise of the German scholar, and the Rev. A. Carman is accommodated with only a brief paragraph

of four lines. Hence we deduce that the former is the more valuable work for the Theosophical student.

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“THE CONFLICT BETWEEN RELIGION AND SCIENCE.”

Those of our readers who admire the late Professor Draper's *Conflict between Religion and Science* will be pleased to learn that Professor White, the well-known American scholar, has just completed his monumental work, entitled *A History of the Warfare of Science with Theology* (New York: D. Appleton & Co., two vols.).

This great undertaking was begun in 1885, and the idea was originated in the mind of the ex-President of Cornell University by a lecture which he delivered in the great hall of the Cooper Institute, entitled “The Battlefields of Science,” in which he endeavoured to establish the following thesis :

“In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.”

At the very conclusion of the book, the author says :

“Thus, at last, out of the old conception of our Bible as a collection of oracles—a mass of entangling utterances, fruitful in wrangling interpretations, which have given to the world long and weary ages of ‘hatred, malice, and all uncharitableness’; of fetichism, subtlety and pomp; of tyranny, bloodshed and solemnly constituted imposture; of everything which the Lord Jesus Christ most abhorred—has been gradually developed through the centuries, by the labours, sacrifices, and even the martyrdom of a long succession of men of God, the conception of it as a sacred literature—a growth only possible under that divine light which the various orbs of science have done so much to bring into the mind and heart and soul of man—a revelation not of the Fall of Man, but of the Ascent of Man—an exposition, not of temporary dogmas and observances, but of the Eternal Law of Righteousness—the one upward path for individuals and for nations. No longer an oracle, good for the ‘lower

orders' to accept, but to be quietly sneered at by 'the enlightened'—no longer a fetich, whose defenders must become persecutors, or reconcilers, or 'apologists'; but a most fruitful fact, which religion and science may accept as a source of strength to both."

So much we glean from an article in the *Forum* for September. Such books are stepping-stones over the turbulent stream of prejudice. The great difficulty for a Theosophical student is to get an unprejudiced point of view from which to regard the religious problem. As it is impossible for him to rest in the narrow orthodoxy of any religion, so it is equally impossible for him to rest in the narrow groove of mere physical research; with these extremes he can have nothing to do; he must find a point of balance. Yet how difficult is it to attain to this; the unlearning of the lessons of the past is an almost superhuman task. From his very childhood he has been the subject of race suggestions, and creed suggestions, not only the beliefs of religion so-called, but also the beliefs of science. He has become in most cases a will-less creature of habit, his thoughts are not his own, the great illusion of his training leads him a captive slave. Such books as that above cited enable him to remove part of the "religious" glamour, but in order to reach the real balance of judgment, he must also in turn remove the "scientific" glamour, so that happily some day the two opposite illusions by their mutual contradictions may enable him to reach the middle point of balance, whence he will be able to sift the true from the false in each.

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We are pleased to announce that not only has *The Report of the Bureau of Ethnology* been acquired for the Reference Library of the European Section, but also a number of other useful volumes, owing to the generous donations of A. J. V. R. (£6), A. F. P. (£3), and H. E. N. (£6).

G. R. S. M.

PSYCHOLOGY, THE SCIENCE OF THE SOUL.

ETHICS and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *à priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, "Psychology, the Science of the Soul, of the Conscious Self or Ego."

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediæval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. "And yet men like Huxley preach this man automatism and morality in the same breath. . . . Monists* to a man, annihilationists who would stamp out intuition with iron heel, if they could." . . . Those are our modern western psychologists!

* Monism is a word which admits of more than one interpretation. The "monism" of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current "Single-Substance Theory" of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakṛiti are *one*; and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mûlaprakṛiti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the "Great Unknown," the one Parabrahman.

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and colour, from Schopenhauer's pessimism down to agnosticism, monism, idealism, hylo-idealism, and every "ism" with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; *Hamlet* with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analyzed to prove the accusation here adduced. It is thus that "the greatest philosopher of the nineteenth century" speaks:

"The mental state in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? or if it is the true self which thinks, what other self can it be that is thought of?*" Clearly a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are one; and this Mr. Mansel *rightly holds to be the annihilation of both!* So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought.*"†

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness." For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it

* The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review.

† *First Principles*, pp. 65, 66,

is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley or Tyndall have done.*

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers. We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has "reached conclusions of great generality and truth, regarding all that can be known of man." We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole

* We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see *The Philosophy of Mr. H. Spencer Examined*, by James Iverach, M.A.).

time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal . . . no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.* The universe and all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hari-kari* by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that "the physical processes in the brain are complete in themselves" concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge's "Owlet," which—

Sailing on obscene wings across the noon,
Drops his blue-fringed lids, and shuts them close,
And, hooting at the glorious sun in heaven,
Cries out, "Where is it?"

—and who more blind than he who does not want to see?

We have sought far and wide for scientific corroboration as to

* According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensation and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois Raymond has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* (not the *cause* as believers in a soul maintain) of certain physical processes in the brain." . . . They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same*, but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas on a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion. A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and

that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states. No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the *mânasic* self. It is an instrument for harvesting experience for the *Buddhi-Manas* or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the *Manas* which is correlated with the physical brain.

H. P. BLAVATSKY.

[The manuscript here unfortunately breaks off; whether H. P. B. ever finished the article, or whether some pages of the manuscript have been lost we are unable to say.—EDS.]

THE LIVES OF THE LATER PLATONISTS.

(Continued from p. 32.)

MAXIMUS.

(305?—371.)

HIS DATE.

MAXIMUS was personally known to Eunapius, the member of the School to whom we are indebted for the details of the lives of the philosophers from Porphyry to his own time. Eunapius describes him at that time as an old man with a long white beard, of remarkably handsome and distinguished appearance, and exceedingly eloquent, so that it was a great pleasure not only to see but also to hear him. In philosophical discussion he had no rival, and no one could bear his piercing gaze and keen intellect, although his points were made with great sweetness of voice and grace of language. He had two brothers who were also philosophers, and both taught with success, Claudianus at Alexandria and Nymphidianus at Smyrna.

Maximus came of a noble and wealthy family and was the pupil of Ædesius. As he was an old man when he was put to death in 371, we must suppose that he was born about the beginning of the century, say 305. This would make him about thirty years of age when Ædesius began to teach at Pergamus, and about forty-six when he became the instructor of Julian at the age of nineteen, that is to say about the year 351.

JULIAN AND ÆDESIUS.

Julian had already been devoting himself to philosophical studies, and attracted by the fame of Ædesius, hastened to Pergamus. He found the now aged teacher surrounded by a large group of devoted pupils, of whom the most distinguished were Chrysan-

thius of Sardis in Lydia, Eusebius of Myndus south-west of Caria, Priscus of Thesprotis in northern Greece, and Maximus. But Priscus for the moment was in Greece, and Maximus at Ephesus. Julian although a mere youth was entirely devoted to the most serious studies, and had all the appearance of a man well advanced in years; he eagerly drank in the words of Ædesius, and was quite importunate in the assiduity with which he attached himself to the old gentleman. He moreover loaded him with most royal gifts, all of which, however, Ædesius returned to him. Finally the old philosopher sent for his young pupil, and after a long conversation he pointed out how impossible it was for him to undertake the great responsibility of his instruction owing to his advancing years and now feeble brain, which he called the "organ of the soul." But there were his true sons in philosophy, his genuine disciples, who were as competent as himself, and if by any chance Julian should succeed in the initiation, he would be ashamed that he had ever been born, or called a man. And so he handed over his imperial pupil to the care of Chrysanthius and Eusebius. If the Sosipatra dates are correct, however, the advanced age of Ædesius was an excuse rather than a genuine impediment; it may possibly be that Ædesius did not wish to undertake so great a responsibility. He may even have been ill at the time, but afterwards recovered sufficiently to resume his lectures; or else the Sosipatra dates are erroneous.

CHRYSANTHIUS AND EUSEBIUS.

Eusebius, Chrysanthius and Maximus represented the three phases of the School; Eusebius followed the extreme view of Plotinus, Maximus the extreme view of ceremonial theurgy, and Chrysanthius followed Jamblichus in the middle course. Chrysanthius was, therefore, the intimate friend of both Eusebius and Maximus, but between the latter two there was a very marked difference of opinion and a consequently strained intercourse. Chrysanthius was almost entirely devoted to the mystical side of philosophical science, and generally kept himself very much in the background. When Maximus was present Eusebius invariably avoided discussion because of the great eloquence and dialectical skill of the former; but in his absence he taught with great earnestness and eloquence.

Chrysanthius, who thus had previously had a difficult part to play between his two friends, and now feeling deeply the responsibility of taking any part in the education of so distinguished a pupil as the future emperor, praised and endorsed the views of Eusebius, and so strengthened the respect young Julian had for his principal teacher. So strongly did Eusebius feel on the dangers of ceremonialism, that he invariably ended his lectures with the words: "These are the only things that are really true; but magical practices which deceive and bewitch the senses, are the works of marvel-mongers who lose their heads and go mad after the material powers of nature."

The constant repetition of these words was so exceedingly puzzling to Julian, that he finally took Chrysanthius aside and adjured him by all he held sacred to tell him the meaning of so strange an epilogue. But Chrysanthius wisely referred him to Eusebius himself for an explanation, thinking that the conviction of Eusebius would be more healthy for Julian's curious nature than his own more moderate counsels.

ETHICS *versus* PHENOMENA.

Julian accordingly having questioned his teacher on the subject, Eusebius replied that his warning had reference especially to the absent Maximus, who, though the most brilliant intellect of them all, nevertheless devoted all his energy to magical practices. And to show more precisely what he meant, he gave two instances of Maximus' performances. How he had invited Eusebius and some others to accompany him to the temple of Hecate, and there by muttering a mantra, had produced the illusion of the statue of the goddess smiling and even laughing outright, thus deceiving both sight and hearing; and not only this, but he commanded the lamps on the image to be lighted, and almost before the words were out of his mouth the lights shone forth. "But," hastily concluded Eusebius, seeing the effect of the story on Julian, "there is nothing to excite surprise in all this illusion-working; the great thing is the purification of the soul by true reason."

But Julian had had enough philosophy for the moment, and wanted to see something with his own eyes. "Farewell," he cried, "and stick to your books; you have shown me the man I was

looking for"—the very words used by Plotinus of Ammonius. And having first embraced Chrysanthius, he immediately left Pergamus for Ephesus where Maximus was, and became his devoted disciple. By the advice of Maximus, Chrysanthius was sent for, and for twelve months or so Julian eagerly drank in all that the two philosophers were permitted to impart to him.

A LEGEND FROM THE FATHERS.

The following legend, circulated by the orthodox (Theodoret, iii. 3, Gregory of Nyssa, *Orat.*, iii.), has its place here. Julian was taken by Maximus to a subterranean cave to be initiated into certain rites, probably the Mithraic. On the conclusion of the usual evocations or mantras, a great noise was heard, and fiery phantoms showed themselves; Julian being seized with fear, made the sign of the cross and at once everything was quiet. This is said to have happened twice. Thereupon Julian remarked to Maximus that the Christian sign was remarkably potent. Maximus is reported to have got out of the difficulty by telling Julian that the truth of the matter was, that the gods would have nothing to do with so "profane" a person as a Christian. And so Julian was persuaded and the rest of the ceremony proceeded in due course.

THE ELEUSINIAN HIEROPHANT.

Subsequently Julian went to Athens to be initiated into the Eleusinian Mysteries, and to receive further instruction from the hierophant who then presided over them, and who happened to be a man who had real knowledge. This gives Eunapius the opportunity of telling us something of this important personage, whom he knew personally and by whom he was himself years afterwards initiated into the Mysteries. He does not give his name, for the hierophants of the Mysteries on assuming office became nameless; but like all his predecessors he was one of the great and ancient Athenian family of the Eumolpidæ. On one occasion in the presence of Eunapius he uttered a prediction, the details of which proved eventually to be quite correct. He foresaw the overthrow of the sacred rites of Eleusis and the destruction of the whole of Greece, and declared that his successor in office should not only not be an Athenian, but a priest of other rites. Moreover, he added further detailed information, declaring that the temple should be destroyed and sacked in his own

time, and that he would be an eye-witness of the sacrilege, but before then he would be condemned for his stubborn adherence to the ancient faith, and would be deprived of his sacerdotal office, and even the name of hierophant, and would not live long, but that even before his own death the true worship of the goddess would have ceased.

And all happened as he had said; he was supplanted in office by a priest born at Thespiæ, who was "Father of the Mithraic Mystery," and shortly after Greece was over-run and ravaged by the Goths. In 396 Alaric and his barbarians were led through the famous old pass of Thermopylæ by the Christian monks, the men "in black robes," and the vast Temple of Eleusis, one of the most famous buildings in the world, whose outer court alone would hold 30,000 worshippers, was speedily reduced to a shapeless heap of ruins. But all this happened years after the time of which we are treating.

MAXIMUS AND CHRYSANTHIUS CALLED TO COURT.

In 355, Julian was called to Italy by Constantius, and raised to the rank of Cæsar, and passed the next six years in Gaul. Meantime, Maximus remained in Asia Minor. Julian had already summoned the hierophant who had been his last teacher, to Gaul, probably to Paris, which he had made the capital of the province, and had taken him into his confidence, in a plan for overthrowing the tyrannical rule of Constantius; and when in 361, by the fortunate death of his kinsman, Julian became emperor, one of his first acts was to send for Maximus and Chrysanthius.

But before complying with the imperial behest, the philosophers resolved to discover what the future had in store for so serious a step. Maximus, whose besetting sin was pride and a love of displaying his own knowledge, was all eagerness to avail himself of so unexpected an opportunity, whereas Chrysanthius was more hesitating, and a life at court was anything but an alluring prospect for his retiring disposition. They accordingly performed the necessary rites, whatever they may have been, and all the signs were of the most unfavourable description, as both at once saw. Not only so, but the prospect seemed so black, that Chrysanthius was quite alarmed and cried out, "My dearest Maximus, not only should

I remain where I am, but I should go and hide somewhere." But Maximus had already made up his mind to go, and rejoined, "Chrysanthius, you seem to have forgotten what we both have been taught. It is proper for leaders of the Greeks and men who know what we do, not to give up entirely before the first obstacles that meet them, but rather to force super-physical nature to yield to the will of the consultant"—an indistinct and confused echo of Plotinus' famous reply, "Those gods of yours must come to me, not I to them." But Chrysanthius determined to abide by his first judgment, and nothing could stir him from his fixed resolve. So Maximus continued his operations single-handed and apparently brought out some semblance of the result he desired.

MAXIMUS AND HIS WIFE GO TO JULIAN.

He accordingly set out for Constantinople, and his journey through Asia Minor was quite a triumphal procession; the magistrates and nobles of the various cities and towns through which he passed hastened to pay him honour, and the people made his progress quite a festival. Maximus was accompanied by his wife, a lady of great learning and virtue. In fact, Eunapius tells us that she was so advanced in philosophy, that she made it appear that her husband did not know even the elements of the subject. Nevertheless we are not told even the name of so distinguished a lady, but only that in the various cities she held large receptions to which all the high dames of distinction came from far and near.

Now Chrysanthius remained at home at Sardis, now doubly confirmed in his determination, for in dream, as he personally told Eunapius, he had had a vision, in which a god-like form had whispered to him the famous verse of Homer (*Il.*, i. 218): "He who gives heed to the gods, to him will the gods too give ear."

CHRYSANTHIUS IS AGAIN SENT FOR.

Maximus was loaded with honours and distinctions, and in a very short time his head was so turned, that he abandoned for luxurious garments the modest dress of a philosopher, when not in the emperor's presence, and in other respects yielded to his vanity and love of ostentation.

Now Julian wished to make his court like that of the first

Ptolemies, and gather round him all the most learned men of the empire; he accordingly summoned Priscus, another pupil of Ædesius, from Greece to Constantinople. Priscus modestly and unobtrusively set to work to aid in the reformation of the court, and remained unmoved by every temptation. Many other philosophers of distinction were also sent for.

But Julian especially longed for the presence of Chrysanthius, and sent another long letter in which he begged and prayed him to alter his decision. The emperor also at the same time wrote with his own hand a letter to Melita, Chrysanthius' wife, and the cousin of Eunapius, begging her to use all her influence with her husband. But neither the letter of the emperor, nor his wife, nor the arguments of the royal messengers could make the philosopher swerve from his decision a hair's breadth. He replied that the will of the gods was not to be changed, and that it would be better both for the emperor and himself that he should remain in Lydia. Julian was exceedingly disappointed and contented himself by making Chrysanthius and his wife chief-priest and chief-priestess of Lydia with full authority over the whole district in matters connected with the sacerdotal office.

THE FIRST TRIAL OF MAXIMUS.

Maximus and Priscus accompanied Julian on his ill-fated campaign against the Persians, and on the death of the young emperor, in 363, Jovian continued to patronize the philosophers; but when in 364 the brothers Valentinianus and Valens came to the throne, the last hope of the philosophers disappeared. A furious persecution against all suspected of having any dealings directly or indirectly with occultism was instituted by the orthodox. And the hated philosophers who for one short reign of barely two years had enjoyed a brief immunity, were marked out as the chief objects of attack.

The two philosophers at the court were promptly haled before the tribunals. Against Priscus no charge could be in any way substantiated, and he was permitted to retire to Greece. But Maximus was again and again denounced both publicly in the theatres and privately to the Emperor Valentinianus. And now at last in his time of grievous trial, he began to show himself a true philosopher;

in the midst of the gravest dangers he preserved an admirable constancy and unruffled equanimity. Finally he was condemned, on a charge of peculation, to pay an enormous fine, a sum of money which Eunapius rhetorically adds, not only could no philosopher possibly possess, but which they had never even heard mentioned. His superstitious judges believed that Maximus was possessed of the riches of all men, no doubt thinking him a *ποιητής* or "maker" (of gold), and thus concluded they might as well get as much out of him as possible. Finally the fine was considerably reduced, and Maximus was sent back under escort to his home in Asia to collect the money, where he was for years imprisoned and subjected to the cruellest of tortures, which are said to have excelled even the fiendish "torture of the boat" of the Persians, and that of some Spanish amazons who appear to have had a peculiar genius for cruelty.

THE TORTURE OF THE BOAT.

The torture of the boat (*σκάφευσις*) was an ingenious mode of crucifixion which makes the ordinary method appear by comparison a merciful exit from life. Two small boats, or skiffs or canoes, were fastened round the naked body of the unfortunate victim in such a manner that his head, arms and legs were exposed to the glaring tropical sun. His face and the rest of his members were smeared with honey, to attract flies, insects and vermin of all kinds. The poor wretch was not, however, starved, but on the contrary, made to eat as much as possible, so that he had to endure the long drawn agony of slow decomposition. "Quum enim in scaphis interius ea faciat, quæ necesse est hominem cibo potuque fruentem, ex putrefactione et corruptione tarmites et vermes pullulant, qui intestina subrepentes corpus consumunt."

The unfortunate Mithridates underwent this infernal torture for no less than seventeen days before his outraged soul left the body. Another variety of this devilish ingenuity was to substitute the dead carcase of an ox for the two skiffs. What the especial *diablerie* of the Lusitanian amazons was, we are not told, nor are we informed what particular horrors the unfortunate Maximus had to undergo.

THE SUICIDE OF HIS WIFE.

We are led to conclude, however, that the tortures were not so

severe as the rhetorical Eunapius would suggest, for Maximus did not succumb to them. His faithful wife remained with her husband throughout this sad period, and when tired nature could endure no further, Maximus prayed her to procure him a poisonous drink to end his misery. She accordingly brought the deadly draught, but when he stretched out his hand to take it from her, she raised it to her own lips, and draining it to the last drop fell dead before him.

Valentinianus was especially severe on Maximus, because on one occasion, during the reign of Julian, the future emperor had received a reprimand at the instigation of the philosopher.

MAXIMUS IS RELEASED FROM PRISON.

After the suppression of the revolt of Procopius in 366, Valens, the co-emperor, made Clearchus, who had done good service, proconsul of Asia Minor. Clearchus, who was a man of high moral worth, and inclined to philosophy and the carrying out of the reforms inaugurated by Julian, at once set to work to remove the abuses of his province, reduce things to order, and guarantee the safety of those who were still attached to the ancient religion. He found Maximus stretched on the rack, with scarcely a breath of life left in him. He promptly banished his torturers and set the philosopher free from his bonds; and not only this, but had him carefully tended by the best medical skill procurable, and kept him as a guest in his own house. And such confidence had Valens in Clearchus, that in spite of his brother Valentinianus, he confirmed the acts of his proconsul.

Maximus after his release endeavoured to deliver some public orations, but the exertion was too great for his crippled frame, and so he was compelled for some time to give all his care to his broken-down body. The major part of his property, however, was restored to him, and under the distinguished patronage of Clearchus his fame again spread abroad, and to such an extent that he once more ventured to visit Constantinople. How it was possible for Maximus to have escaped for any time with impunity during the reign of the two brothers is difficult to understand, for it was marked throughout with the most appalling crimes and cruelty, and the most relentless persecution of any who were either justly suspected, or falsely accused by the professional *delatores*, of magical practices. It was a regular

inquisition. Maximus perhaps only escaped so long owing to the general belief that he was something far higher than a mere magician. But his foolhardy visit to Constantinople was a too great tempting of the fates.

THE SECOND TRIAL.

The members of a political cabal had had recourse to some method of divination with regard to the affairs of the empire. They, however, could make nothing out of results they had obtained. So they came to Maximus, who was perfectly innocent of their doings, and asked him to explain the "oracle" to them. Maximus, on reading it, at once replied that it foreshadowed the destruction of himself and many others, and that the emperor himself, the cause of the calamity, would perish in a strange fashion, and his body would not be buried.

Shortly afterwards, in 371, the conspirators were seized and executed, and Maximus was hurried off to Antioch, where Valens was. The philosopher, however, proved his innocence of all complicity in the conspiracy, and proudly asserted the truth of his predictions. The court was ashamed to have him executed on the spot, and so handed him over to the custody of Festus, the new proconsul of Asia, a regular butcher, who speedily made an end of the ill-fated and long-suffering Maximus.

THE PERSECUTION OF THE PHILOSOPHERS.

As Zosimus, the historian, writes (iv.): "Valens [on hearing of the matter] was exceedingly incensed, and suspected all the most celebrated philosophers, and other persons of learning, as likewise some of the most distinguished courtiers, who were charged with a conspiracy against their sovereign. This filled every place with lamentation; the prisons being full of prisoners who did not merit such treatment, and the roads being more crowded than the cities. The guards, who were appointed to the care of the prisons in which these innocent persons were confined, declared that they could not secure those who were under their charge, and were apprehensive that they would, if the occasion offered, escape by force, the number being very great. The informers [the *delatores* to whom we have already referred] in this affair were subject to no danger, being only compelled to accuse other persons. All they accused were either

put to death without legal proof, or fined to the extent of their estates; their wives, children, and other dependents being reduced to extreme necessity. The design of these nefarious accusations was to raise a great sum of money for the treasury. The first philosopher of note who suffered was Maximus, the next was Hilarius of Phrygia, who had clearly interpreted some obscure oracles; after these, Simonides, Patricius the Lydian, and Andronicus of Caria, all men of extensive learning, and condemned more through envy than with any shadow of justice. Universal confusion was occasioned by these proceedings, which prevailed to such a degree that the informers, together with the rabble, would recklessly enter the house of any person [they chose], pillage it of all they could find, and deliver the wretched proprietor to those who were appointed as executioners, without suffering them to plead in their own justification. The leader of these wretches was a man named Festus, whom the emperor, knowing his expertness in every species of cruelty, sent into Asia as proconsul, that no person of learning might remain alive, and that his design might be accomplished. Festus, therefore, leaving no place unsearched, killed all whom he found without form of trial, and caused the remainder to flee from the country."

THE VERIFICATION OF A PREDICTION.

The same Zosimus relates the end of Valens, which happened just as Maximus predicted it. The emperor was engaged in a campaign against the Scythians, but was defeated with the entire destruction of his army. Valens, with a few companions, fled to an unfortified village, and the Scythians, piling up large quantities of wood on every side, set fire to it, so that both inhabitants and fugitives were burned to death, and the body of the emperor was entirely consumed.

HIS WORKS.

So perished Maximus, who had much better have followed the example of his friend Chrysanthius. Of his works we have no record, but an astrological poem of 610 lines is sometimes ascribed to him, bearing the title *On the Choice of Actions*. A considerable portion of the first part of the poem is lost. The subjects dealt with are friendship, marriage, disease, etc., in the usual astrological style.

G. R. S. MEAD.

(To be continued.)

THE LIGHT AND DARK SIDES OF NATURE.

EVERYTHING in this universe of differentiated matter has its two aspects, the light and the dark side, and these two attributes applied practically, lead the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that every one of them can both heal and kill. Not an ingredient, not a poison, but can be used for both purposes—aye, from harmless wax to deadly prussic acid, from the saliva of an infant to that of the cobra di capella.

H. P. BLAVATSKY.

In one of the scriptures of our race it is pointed out that at the very beginning of the universe the pairs of opposites appeared. "The pairs of opposites" may be taken as a general name for the light and dark sides of Nature, and a word on this general meaning of the pairs of opposites and on what they imply in Nature may fitly be said in opening.

First, it is impossible to think at all without pairs of opposites; we can only think, that is, by and through duality. If there were but a single thing undifferentiated, always the same, always everywhere, no thinking could arise in that thing. There must be at least two—the thinker and the thing thought of, distinguishable from himself, before what we call "thought" can exist at all. Not only so, but in thinking we find ourselves continually distinguishing one thing from another, we perceive the presence of these opposites: light and not-light, dark and not-dark—put in the most general form, A and not-A. To recognize identity— $A=A$, and to perceive difference, A is not not-A—is the condition of thinking, the law of the mind. Without this no mind, no thought can be. It is because this fact is recognized that in philosophic religious books the phrase which strikes many western thinkers as not only strange

but nihilistic is used: Brahman is "without mind." So long as only the One exists nothing that the incarnate intellect can call "thought" or "mind" can be present. There is something deeper than "thought," something which is the root of "thought"; but thought as known by the brain must always imply duality, for without this we are unable to perceive, perception depending on distinctions.

While this formal statement may be unfamiliar it must at once be seen to be accurate when it is understood. For the very moment anyone thinks of anything he distinguishes it from other things by its differences, and assigns it relations by its identities; he distinguishes it from everything which is not itself, and he recognizes in it identities with things previously perceived, things to which it is akin. We only know things as we separate them by differences from the things they are not, and classify them with the things they resemble.

The pair of opposites that we are now taking for our consideration is the fundamental pair of opposites, one therefore of vast importance. This pair has long been called "the light and dark sides of Nature." It is the primary pair of opposites arising from the One, the fundamental duality, known to all students as being the nature of the second or manifested Logos. This second Logos in Christian phrase is the "Word made flesh," and in philosophic phrase apart from any special religion, is spirit-matter, male-female, life-form, positive-negative, the two aspects of the One between which the whole universe revolves. "Father-mother spin a web," the web of the universe. In this Logos, the manifested Word, the manifested God, the two poles of existence appear, and between these poles the universe is builded. They exist always together; they are co-eternal, one cannot be without the other. They are never known separated in Nature. Without the one the other could not be, could not even be thought. Fundamentally the same in their essence, they differ only in their manifestation. The whole of evolution is the progress of these two side by side, and evolution consists in the differences of proportion between the two. One is more manifest and the other less manifest; one is predominant and the other subservient; always, however, together in whatever part of the universe we may be. In the highest spiritual region life

is not alone, but there form is so subtle that it lends itself to the slightest change of the informing life. In the densest region of the universe life is present; but there form is predominant, is rigid, unplastic, and the life is concealed beneath the rigidity of the form. Life implies consciousness, and form is that in which consciousness becomes manifest, and necessarily implies limitation. The two best words for this fundamental duality are really life and form, sometimes called in eastern books name and form. For name has in it the moulding potency and shapes the form it inhabits, therefore has name always been secret and sacred, and all potency lies in the "word." If "name-form" has become restricted to the lower plane it is because occult knowledge has been lost. Truly is it written that "Life is concealed beneath name-form," and these are the manifested universe.

Now the light side, the side of spirit, life or the positive, is the constructive and motive side; the dark side is the side of matter, form, or the negative, and is always subject to destructive transmutation, for only by destruction of forms can a fuller manifestation of life be made. Light and dark in nature then are the constructive and the destructive forces, both of which are necessary for the evolution of the universe, equally necessary, strange perhaps as that at first may sound. The light and the dark are equally manifestations of the One. The light and the dark are equally necessary for the manifestation of the One. For without the light there would be no construction, and therefore no universe, no manifestation; without the dark there would be no destruction and therefore no evolution. For as each form is constructed it becomes a mould in which the life is held; and there could be no evolution, no progress in the universe unless that form can be destroyed and give place to a form which is higher and nobler. Within that form the life has been accumulating experience which has caused internal growth and differentiation. The form which expressed the life ere that experience was gathered now cramps its further growth and hinders its further expansion. If the life is to evolve, the form that imprisons it must be broken, and a new form must be constructed which will express the new powers of the life. Life is continuous, while forms are transitory and are shaped to successive stages of the life. The form that prisons is broken to set the life free to enter the form that

expresses it. That also will become a prison in its turn to be broken, and so on stage after stage. Thus all evolution depends on the presence of this destructive side of the One Divine Existence, breaking down every form, not for the mere purpose of destruction, but because death is only the dark side of birth, and there is no death in one region of the universe which looked at from another region is not birth. Death and birth in fact are only two correlative names, and they are used in relation to the standpoint of the speaker. The passing of a life out of the region in which it is, is death to its form in that region; but as it passes out of that region by death it appears in the next region by birth. Therefore birth and death are rightly called the wheel of existence—both equally necessary, both equally fundamental; construction and destruction continually succeeding each other, both stages in evolution, and stages which are equally necessary. The manifested Logos, call Him by what name men will, is spoken of in all religions as creator, the unmanifested as destroyer; sometimes He is styled the regenerator, a name which includes both—creation and destruction being thus seen as the two poles of the one life, and in all manifestation these two are present.

The next stage in our study is an understanding of the three great regions to which the general evolution of ordinary humanity is at present confined, and it is necessary that it should be clearly understood that the question of good and evil does not come into play with regard to these regions *in themselves*. I want to get rid of the idea which is lurking in many minds that "spiritual" means "good" and "material" means evil. Spirit and matter, life and form, are never separated, and in themselves are neither good nor evil.

But spiritual is a name often used to define a particular region in Nature where form is dominated by life, just as much as material is used to indicate another region in Nature where life is dominated by form. Neither life nor form, spirit nor matter is good or bad in itself; both these poles are present in every plane, in every entity, and the entity is good or bad according to the end to which its activity is directed. There is good and evil spirituality just as there is good and evil materiality. The words good and evil have nothing to do with the fundamental constituents and forces of

Nature, and people are constantly getting into a confused condition of mind because they take "spiritual" as meaning good; and then try to deal with the "dark spiritual side" of Nature, finding themselves face to face with what they recognize as evil, and yet find existing in the "spiritual" region. The forces of any region are non-moral, though both constructive and destructive entities are good or evil as they use these forces for or against the Divine Will. We shall avoid confusion, if we consider the planes of Nature as they really exist, and then define each clearly so far as it concerns us.

The word spiritual being used so loosely is apt to be misleading; the third and fourth planes (counting from above downwards) form a region beyond the reach of moral evil, and if these alone are termed spiritual, evil would be excluded from the conception of spirituality. But the word is often applied to the mânasic, or intellectual plane, by Theosophical writers, and as the "Brothers of the Shadow" function thereon, its forces can be turned to evil purposes and are often thus turned.

The two highest planes of the septenary do not concern us, as human evolution in this manvantara does not touch them. We have thus left five: the âtmic or nirvânic; the buddhic, or turîyic; the mânasic or mental; the kâmic or astral; and the physical. The âtmic and buddhic planes will only be touched by ordinary humanity in future rounds, so that for practical purposes we are confined to the three lower planes, the mental, astral and physical. In these man spends each of his life-periods, repeating the cycle over and over again.

Ordinary human evolution in 4th round	âtmic or nirvânic	} Spiritual
	buddhic or turîyic	
	mânasic or heavenly	} Sometimes called spiritual
	kâmic or astral	} Psychic
	physical or earthly	} Physical

Thus for ordinary humanity we might name the three lower planes spiritual, psychic and physical, and in this way they are often distinguished, for they are the regions of earthly, astral and heavenly life, and heavenly or devachanic life is that which satisfies all the part of man's nature usually regarded as spiritual. This use of the word spiritual brings us into line with the use of it by the different great religions, as with St. Paul's "spiritual wickedness in high places," the Hindu Asuras, the Buddhist Mâra and his hosts, the Occultist's Black Magicians or Brothers of the Shadow.

Further, the word spiritual is not inappropriate, as in that region of the universe the spirit or life side is predominant, while the matter or form side is completely subordinate. Matter is very rare, very subtle, very ductile, very plastic, and it changes its form with almost inconceivable rapidity. Sometimes the higher region of this plane is even spoken of as formless. It is formless to everything which is below it, because the senses of the lower cannot appreciate the forms of the higher. But to those who are upon it form exists, for without form—which is fundamentally extension, that is, matter—manifested existence cannot be. The lower part of this plane is the region of the lower mind, but matter still remains quite subordinate to spirit, form to life.

In the next, or psychic plane, form is denser though still plastic, and life is more veiled. Both are active, but they are more balanced. Above, life is predominant; in the middle, life and form are balanced; in the lowest plane, or the physical, form is predominant and life is hidden. That is perhaps one of the simplest and clearest ways in which we may recognize the characteristics of these planes. In the first life or spirit predominates; in the second life and form are balanced—it is the battle ground of Nature; in the third, form triumphs.

In the lowest stages very many western people do not recognize life at all; they regard it as one of the Theosophical follies to say that there is life in the lowest forms of material existence. But amongst some of our more advanced and younger chemists the phrase "evolution of metals" is being used, and "the life-history of metals" was lately spoken of in a lecture given at the Royal Institution. So that it looks as though science would soon no longer oppose the reasonable view, would begin to understand that life is everywhere in a universe which proceeds from life.

To pass now to good and evil. Everything which is in accord with the Divine Will—and in a moment I will define what I mean by that phrase—and which therefore works for progress and for happiness, is good; everything which works against progress and happiness is evil, no matter whether it be on the highest, on the middle, or on the lowest plane. It is not the forces which are good or evil in themselves, but the use that is made of them; not whether they are spiritual, psychical or physical, but whether spiritually they are used for good or evil, whether psychically they are used for good or evil, whether physically they are used for good or evil. The good or the evil depends on whether they work for progress or against it, whether they work towards the happiness and the perfecting of the universe or against it. On each plane there are forces which can be thus used. The forces in themselves are not good or evil, they are merely spiritual, psychical or physical. They become good or evil according to the purpose for which they are used, and the end which they bring about. Electricity, for instance, is neither moral nor immoral in itself. It is used immorally if it be employed to kill; it is used morally if it be turned to help and to comfort. And so in other regions of the universe. A spiritual force is evil if it be used against progress, for the causing of misery and of destruction; it is good if it be used for progress, for the bringing about of the happiness and the perfection of the universe. On each plane you may find good and evil, the distinction being in the use of the forces and not in the nature of the plane.

ANNIE BESANT.

(To be concluded.)

OF Him is no result, no means of action; none like to Him is seen, none surely greater. In divers ways His power supreme is hymned; His wisdom and His might dwell in Himself alone.

When, carpet-wise, the sky men shall roll up; then only, not till then, shall end of sorrow be without men knowing God.

SHVET. UP., vi. 8, 20.

LETTERS TO A CATHOLIC PRIEST. NO. IV.

MY DEAR FRIEND,

It is of no use—I *cannot*, in my wildest imaginations, fancy *you* going about breathing “blood and fire” like a Salvationist captain or an Evangelical curate! It is such a *very* young beginner who cannot do anything without the “big, big D”; and nearly the first thing experience teaches him (if he is capable of learning anything at all) is that he must find more delicate means of action if he is to do any real good in the world of souls. It is true that there are coarse, brutal natures, utterly insensible to anything short of this—creatures who irresistibly suggest to you the old sailor’s protest that “if the D— don’t take such as *them*, he don’t see what is the use of a D— at all!”—but these are no more to be touched by the fear of hell than by any of those finer motives which move more spiritually minded men. And these mere animal natures are not confined to the lower orders—you cannot preach the fear of the Devil as a gospel for the slums, as is a very common, but quite mistaken idea; the “brutes” of whom I speak are just as likely to be found possessed of education, wealth, and social station—nay (let me whisper it) are even to be found amongst highly respectable *religious* people, as the world counts religion.

The life of a Catholic priest makes him acquainted with the inner working of the souls of *all* classes, low and high; and I am quite certain that your experience, so far greater than mine, will only make you still more unwilling to thrust so clumsy a crowbar as the threat of hell-fire into the delicate wheelwork of the soul of the poorest beggar in the street. Amongst all the faults of modern English Christianity one of the very worst is its lack of reverence for the human soul. It is, however, not to be wondered at. Modern philosophers have satisfied themselves that a stable political society can only be founded upon men’s very worst vices—their unscrupulous greed, selfishness, and cruelty—that fear of starvation is the

only stimulus which can be depended on to stir men to noble action, and that all thought of love to God and our fellow-men is mere poetic fiction; why should not the enlightened nineteenth-century Christian similarly take it for granted that there is a "reality" about the fear of hell-fire which must bring about far more valuable results than all poetic ideas of duty and unselfishness? It is true that neither the one nor the other can lay their finger on a single noble or useful deed which was ever done for one or the other of these so-called powerful motives—but as usual, "so much the worse for the facts"!

How completely this way of looking at things has worked itself into the English mind was well shown by a case which came into the law courts but very few years ago. Amongst the many curious results of our present civilization is that everything which has a lesson in it is forgotten in a couple of years at the most; and I daresay it will come quite fresh to you. A parishioner of a clergyman in the west of England having allowed himself to make disrespectful remarks on the Sunday sermons, the aggrieved parson was moved to look into a little volume which the parishioner had published and presented to him some time before, consisting of selections from the gospels for the use of children. In turning over the leaves a lack of something essential made itself promptly felt. All about Jesus Christ was in its place, but where, oh where—was there any mention of the Devil? Nowhere; and the parson publicly refused him Holy Communion for "depraving the Holy Scriptures," as the legal phrase runs. The matter, as I said, came before the courts; the correspondence was published, concluding with a delightful little note in which the question was summed up thus, as nearly as I remember it: "I have no kind of ill-feeling against you. If you will write me a short note, simply expressing your belief in the Devil, I am prepared to give you Holy Communion at once!"

The parson lost his case; the judges could not find in the Creeds of the Church this novel condition of Communion; but he had rightly gauged the feeling of his contemporaries, and speedy promotion to a rich living and high dignity rewarded the man who had made so brave a fight for the essential doctrine of the New Christianity. It is but three hundred years since the Anglican doctrines were

legally settled; the Real Presence, Angels, Saints, and much more were then thrown aside; but to the honour of the reformers it must be said that it never occurred to *them* to promote the Devil to the vacant place! But, for all that, his succession was a quite natural one.

The Reformation in England was, as far as religion goes, a return from the New to the Old Testament. It is neatly summed up in a country Church I used to know, where the reformers had, as usual, smashed their crucified Lord, His mother and the saints, out of the stained glass windows; but to make their meaning quite clear had replaced these idolatrous images by full-length, life-size figures of Moses and Aaron, painted with their best skill, and put up over the communion table which had replaced the altar. But you cannot combine the Christian God the Father with the sanguinary and jealous Jewish Jehovah without the due consequences following, whether you wish *them* or no. The Jews had raised Jehovah to the position of "God above all Gods," whenever the process was possible, by the actual murder of the followers of other Gods—"men, women, children and cattle"—under His express directions. When this was not possible, the useless sword was replaced by "Mazzini's moral dagger," and misrepresentation and lying did their best to hide the sources from which their religion was drawn. This was bad, but worse remains to come. They were no metaphysicians; and so little idea had they of the *real* meaning of infinity, that they seriously thought that God's dignity was to be enhanced by man's degradation—that a God-like man would be a rival to God. Thus they became the founders and originators (so far as I know), of the Great Heresy—the true root of all evil—the idea that "faith in God" involves *unbelief* in man, in other words, that an essentially holy God necessitates an essentially wicked man. The Christian Church nominally accepted this doctrine from the Jews. It could hardly have done otherwise in the face of the express words of St. Paul—whose express words were never wanting in support of every evil from which society has suffered then and since. We have at last put down the slavery he preached; have thrown aside his doctrine of the divine right of kings to misgovern their subjects; we are beginning to be aroused to the wickedness (no lighter word will suffice) of that teaching of his

which made a woman the mere slave of her father to be "given in marriage" or not at his caprice, and when married the helpless victim of her husband's every lust (although apparently centuries will have to pass before woman will fully regain the social position she held in ancient times); but the worst sin of all still holds possession. The man who wrote of mankind as a clay from which the potter could make at his pleasure "vessels of honour" or "vessels of dishonour" without reason and without responsibility, and who succeeded in planting this evil root in the young Christianity, where it flourishes rankly still, nearly 2,000 years after, has done mischief such as it needs the wide vision of a higher sphere to enable one to look at calmly. But as long as it was universally understood that (through God's grace if you like), there could be, and actually were in the world, saints—men and women like ourselves, but of indefinitely higher virtue and love of God than the best of ordinary men—and that all were, in fact, "called to be saints," though not all had energy enough to carry out their calling, all progress was not entirely stopped; the lowest degradation was not yet reached.

Whether the reformers were right in calling the worship of the saints idolatry is a matter of words; what is certain is that the mental attitude of the man who claimed to allow no "mediator" between himself and God at the time of the Reformation, was different from and far lower than that of the Egyptian solitary who a thousand years before had said what looks at first sight the same thing, "Unless a man says, 'I and my God are alone in the world,' he will not have peace." The "peace" of the monk was liberty and power to rise to indefinite and immeasurable heights of communion with the Higher Self; the "freedom" the reformer claimed was to follow the desires of his lower nature without confessor to remonstrate or saint or angel to trouble him even with the vision of something higher. Then for the first time the poison of the declaration of man's "total depravity" worked its full evil, and religion was hopelessly and finally separated from the political and social world. For men were learning—outside the Church—to rise from their old condition of slaves under an irresponsible tyrant; to understand their own nobility, to use their own freedom, to do this or that not by order but because *noblesse oblige*. But on Sundays these same men, boiling over with the new life and power, were taught that they

could not be religious at all unless they went back to the old state—and worse—that they must believe themselves all wicked alike, under the absolute rule of a tyrant who, even if He “ saved ” some, did so purely according to His caprice, and that, on the whole, to live honestly and do good to one’s fellow-men was rather a hindrance to “ salvation ” than otherwise. It was no longer possible for the clergy to appeal to the reason of their flock, for that revolted from their doctrine, nor to their simple feeling as kindly, honourable men, as most were, for *that* in the new gospel was “ mere legality,” nay, sinful. Nothing was left to work with but hell-fire ; and, as I have said, the Devil took his place as of right on the vacant throne, and rules there still ; whilst the men went on their way alone, and at this very moment the suggestion of a religious motive of action would be received by politicians with shouts of laughter all the world over.

This, my dear friend, suggests the comment I have to make on the situation. You, a man of learning and experience, cannot and will not use this last resort of the uneducated and unfeeling vulgar. There is but one way out of the dilemma ; keep, if you will, your faith in God, but add to that the long-lost other half—*Faith in Man !*

Comte’s attempt was a failure because he knew not reincarnation and looked for no *future* evolution. You *cannot* worship the *present* humanity—in Mother Margaret’s rough but striking words, it “ is but a rotten sort of a God that *that* makes ! ” But for humanity as it shall be, as we pass on age after age and round after round, humanity “ after the pattern of Christ,” no reverence can possibly be too great. And if you bring yourself to look on Jesus Christ, not as some solitary Son of God, with no true relation to mankind ; but as in His own favourite phrase, the Son of Man, the great example for us westerns (one of many others which we do not know so well), of what a man may rise to in the endless evolution of the race ; most truly the “ pattern set before us,” the great Teacher (to us) of the great gospel of altruism, not His own *invention*, as He so continually and so anxiously explained, but the wisdom handed down by saint and sage from the first beginning of time, the one great law of love ; then His place becomes in truth higher, not lower, than that furnished by the popular theology which treads down all mankind that He may

stand solitary amongst the mere "works of His hands." There is no phrase oftener used nor less understood than that Christ is the "first-fruit" of mankind. It is not literally true, unless, indeed, you hold that He was in fact a reincarnation of the earlier sages; but the meaning is obvious, that all the rest of mankind will some day be as He. Suppose you try to teach your people thus about Him, and tell them that in each of them at this present moment the Christ dwells, His purity crucified by our faulty, undeveloped nature; that each of them has their own Father in Heaven even as He had, and that all these Fathers are one, even as we their children are one also, if we could but open our eyes to see it. That His three days' death and resurrection is a parable of the mystic process whereby He, great as He was, was yet raised to immeasurably greater heights of sanctity and vaster powers to help us—a process through which as the ages pass *we* must pass also and be as He—Helpers of the World. Have the courage to teach them what I saw a day or two ago quoted (with jest and laughter at the presumed absurdity) from a Chinese sage—that "*man is good*" at the very foundations of his nature, and that his sins and imperfections will drop away in his progress through the ages, and that the more completely they obey the great law of love in their present and future lives the sooner will the time come when they too shall have their share in the helping of the world; that nothing which happens to the fleeting physical body is of any consequence, only the development of heart, mind and will, which as yet they have not, but which must be gained by steady, continued, patient effort life after life, until they are fit to stand with the Master in the many mansions of His kingdom; in fine, that all pain and evil is passing, but good is eternal.

Is there not in suggestions like these an outline of a new gospel—the gospel of humanity—which you might preach to your people with some hope of drawing forth even from their dull hearts aspirations which might bear fruit in increased spirituality hereafter? At least it is one you might teach without feeling in your inmost heart ashamed of the God you preached. And if your comrades produce to you (as they will) "texts" by the hundred to prove that the "divine revelation" in fact falls far short of the beauty of your human dream of love of God and reverence for man; will you not take courage to say to yourself that all that Jesus could teach to

His Galilean peasants two thousand years ago falls far short—and must of necessity fall far short—of what the same Holy Ghost “in these last times” has revealed to us, the heirs of all the ages, of the great secret of the world? You shake your head—the adventure is too great for your courage? Well, when we meet in our next life, you will have found it. It is worth waiting another two thousand years or so to gain!

Yours very sincerely,
ARTHUR A. WELLS.

THIS God, in sooth, in all the quarters is; long, long ago, indeed, He had His birth, He verily is now within the germ. He has been born, He will be born; behind all who have birth He stands with face on every side.

What God in fire, in water what, what doth pervade the universe entire, what in the plants, what in the forest-lords—to Him, to God, hail and all hail!

I know this mighty Man, sun-like, beyond the darkness, Him and Him only knowing one crosseth over death; no other path at all is there to go.

Than whom naught is greater or less, than whom none more subtle or vast; like as a tree, He silent stands in shining space in solitude. By Him, the Man, this all is filled.

Without hands, without feet, He moveth, He graspeth; eyeless He seeth, and earless He heareth; He knoweth what is to be known, yet is there no knower of Him. Him call they first, mighty, the Man.

SHVET. UP., ii. 16, 17; iii. 7, 8, 19.

THE STEPS OF THE PATH.

EASTERN books tell us that there are four means by which a man may be brought to the beginning of the path of spiritual advancement. 1. By the companionship of those who have already entered upon it. 2. By the hearing or reading of definite teaching on occult philosophy. 3. By enlightened reflection; that is to say, that by sheer force of hard thinking and close reasoning he may arrive at the truth, or some portion of it, for himself. 4. By the practice of virtue, which means that a long series of virtuous lives, though it does not necessarily involve any increase of intellectuality, does eventually develop in a man sufficient intuition to enable him to grasp the necessity of entering upon the path and show him in what direction it lies.

When, by one or another of these means, he has arrived at this point, the way to the highest adeptship lies straight before him, if he chooses to take it. In writing for students of occultism it is hardly necessary to say that at our present stage of development we cannot expect to learn all, or nearly all, about any but the lowest steps of this path; whilst of the highest we know little but the names, though we may get occasional glimpses of the indescribable glory which surrounds them.

According to the esoteric teaching these steps are grouped in three great divisions:

1. The probationary period, before any definite pledges are taken, or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in Theosophical books is usually called "the critical period of the Fifth Round."

2. The period of pledged chelâship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship—

the level which humanity should reach at the close of the seventh round.

3. What we may venture to call the official period, in which the Adept takes a definite part (under the great Cosmic Law) in the government of the world, and holds a special office connected therewith. Of course every Adept—every pupil even, when once definitely accepted—takes a part in the great work of helping forward the evolution of man; but those standing on the higher levels take charge of special departments, and correspond in a general way to the ministers of the crown. It is not proposed to make any attempt in this paper to treat of this official period; no information about it has ever been made public, and the whole subject is too far above our comprehension to be profitably dealt with in a magazine article. We will confine ourselves therefore to the two earlier divisions.

PROBATIONARY PERIOD.

Before going into details of the probationary period it is well to mention that in most of the Eastern sacred books this stage is regarded as merely preliminary, and scarcely as part of the path at all, for they consider that the latter is really entered upon only when definite pledges have been given. Considerable confusion has been created by the fact that the numbering of the stages occasionally commences at this point, though more often at the beginning of the second great division; sometimes the stages themselves are counted, and sometimes the initiations leading into or out of them, so that in studying the books one has to be perpetually on one's guard to avoid misunderstanding. This probationary period, however, differs considerably in character from the others; the divisions between its stages are less decidedly marked than are those of the higher groups, and the requirements are not so definite or exacting. But it will be easier to explain this last point after giving a list of the five stages of this period, with their respective qualifications. The first four were very ably described by Mr. Mohini Mohun Chatterji in the first Transaction of the London Lodge, to which readers may be referred for fuller definitions of them than can be given here. Much exceedingly valuable information about them is also given by Mrs. Besant in her books *The Path of Discipleship* and *In the Outer Court*. The names given to the

stages will differ somewhat, for in the books just referred to the Hindu Sanskrit terminology was employed, whereas the Pâli nomenclature used in this article is that of the Buddhist system; but although the subject is thus approached from a different side, as it were, the qualifications exacted will be found to be precisely the same in effect even when the outward form varies. In the case of each word the mere dictionary meaning will first be given in parentheses, and the explanation of it which is usually given by the teacher will follow. The first stage then is called among Buddhists:

1. Manodvâravajjana (the opening of the doors of the mind, or perhaps escaping by the door of the mind)—and in it the candidate acquires a firm intellectual conviction of the impermanence and worthlessness of mere earthly aims. This is often described as learning the difference between the real and the unreal: and to learn it often takes a long time and many hard lessons. Yet it is obvious that it must be the first step towards anything like real progress, for no man can enter whole-heartedly upon the path until he has definitely decided to “set his affection upon things above, not on things on the earth,” and that decision comes from the certainty that nothing on earth has any value as compared with the higher life. This step is called by the Hindus the acquirement of Viveka or discrimination, and Mr. Sinnett speaks of it as the giving allegiance to the higher self.

2. Parikamma (preparation for action)—in which the candidate learns to do the right merely because it is right, without considering his own gain or loss either in this world or the future, and acquires, as the Eastern books put it, perfect indifference to the enjoyment of the fruit of his own actions. This indifference is the natural result of the previous step; for when the neophyte has once grasped the unreal and impermanent character of all earthly rewards, he ceases to crave for them; when once the radiance of the real has shone upon the soul, nothing below that can any longer be an object of desire. This higher indifference is called by the Hindus Vairâgya.

3. Upachâro (attention or conduct)—in which what are called “the six qualifications” (the Shatsampatti of the Hindus) are acquired. These are called in Pali:

(a) Samo (quietude)—that purity and calmness of thought which

comes from perfect control of the mind—a qualification exceedingly difficult of attainment, and yet most necessary, for unless the mind moves only in obedience to the guidance of the will it cannot be a perfect instrument for the Master's work in the future.

(*b*) *Damo* (subjugation)—a similar mastery over, and therefore purity in, one's actions and words—a quality which again follows necessarily from its predecessor.

(*c*) *Uparati* (cessation)—explained as cessation from bigotry or from belief in the necessity of any act or ceremony prescribed by a particular religion—so leading the aspirant to independence of thought and to a wide and generous tolerance.

(*d*) *Titikkhâ* (endurance or forbearance)—by which is meant the readiness to bear with cheerfulness whatever one's Karma may bring upon one, and to part with anything and everything worldly whenever it may be necessary. It also includes the idea of complete absence of resentment for wrong, the man knowing that those who do him wrong are but the instruments of his own Karma.

(*e*) *Samâdhâna* (intentness)—one-pointedness, involving the incapability of being turned aside from one's path by temptation.

(*f*) *Saddhâ* (faith)—confidence in one's Master and oneself; confidence, that is, that the Master is a competent teacher, and that, however diffident the pupil may feel as to his own powers, he has yet within him that divine spark which when fanned into a flame will one day enable him to achieve even as his Master has done.

4. *Anuloma* (direct order or succession, signifying that its attainment follows as a natural consequence from the other three)—in which is acquired that intense desire for liberation from earthly life, and for union with the highest which is called by the Hindus *Mumukshatva*.

5. *Gotrabhû* (the condition of fitness for initiation); in this stage the candidate gathers up, as it were, his previous acquisitions, and strengthens them to the degree necessary for the next great step, which will set his feet upon the path proper as an accepted pupil. The attainment of this level is followed very rapidly by initiation into the next grade. In answer to the question, "Who is the *Gotrabhû*?" Buddha says, "The man who is in possession of those conditions upon which the commencement of sanctification immediately ensues—he is the *Gotrabhû*."

The wisdom necessary for the reception of the path of holiness is called *Gotrabhû-gñâna*.

Now that we have hastily glanced at the steps of the probationary period, we must emphasize the point to which reference was made at the commencement—that the perfect attainment of these accomplishments and qualifications is not expected at this early stage. As Mr. Mohini says, "If all these are equally strong, adeptship is attained in the same incarnation." But such a result is of course extremely rare. It is in the direction of these acquirements that the candidate must ceaselessly strive, but it would be an error to suppose that no one has been admitted to the next step without possessing all of them in the fullest possible degree. Nor do they follow one another in the same definite order as the later steps; in fact in many cases a man would be developing the various qualifications all at the same time—rather side by side than in regular succession.

It is obvious that a man might easily be working along a great part of this path unconsciously to himself, and no doubt many a good Christian, many an earnest freethinker is already far on the road that will eventually lead him to initiation, though he may never have heard the word "occultism" in his life. I mention these two classes especially, because in every other religion occult development is recognized as a possibility, and would certainly therefore be intentionally sought by those who felt yearnings for something more satisfactory than the exoteric faiths.

We must also note that the steps of this probationary period are not separated by initiations in the full sense of the word, though they will certainly be studded with tests and trials of all sorts and on all planes, and may be relieved by encouraging experiences, and by hints and help whenever these may safely be given. We are apt sometimes to use the word initiation somewhat loosely, as for example when it is applied to such tests as have just been mentioned; properly speaking it refers only to the solemn ceremony at which a pupil is formally admitted to a higher grade by an appointed official, who in the name of the Occult Hierarchy receives his pledged vow, and puts into his hands the new key of knowledge which he is to use on the level to which he has now attained. Such an initiation is taken at the entrance to the division which we shall next con-

sider, and also at each passage from any one of its steps to the next.

THE PERIOD OF PLEDGED CHELÂSHIP, OR THE PATH PROPER.

It is in the four stages of this division of the path that the ten Saṃyojana, or fetters which bind man to the circle of rebirth and hold him back from Nirvâna, must be cast off. And here comes the difference between this period of pledged chelâship and the previous probation. No partial success in getting rid of these fetters is sufficient now; before a candidate can pass on from one of the steps he must be *entirely* free from certain of these clogs; and when they are enumerated it will be seen how far-reaching this requirement is, and there will be little cause to wonder at the statement made in the sacred books that seven incarnations are sometimes required to pass through this division of the path.

Each of these four steps or stages is again divided into four: each has (1) its Maggo, or way, during which the student is striving to cast off the fetters: (2) its Phala (result or fruit) when he finds the results of his action in so doing showing themselves more and more: (3) its Bhavagga or consummation, the period when, the result having culminated, he is able to fulfil satisfactorily the work belonging to the step on which he stands: and (4) its Gotrabhû, meaning, as before, the time when he arrives at a fit state to receive the next initiation. The first stage is:

I. Sotâpatti or Sohan. The pupil who has attained this level is spoken of as the Sowanî or Sotâpanna—"he who has entered the stream," because from this period, though he may linger, though he may succumb to more refined temptations and turn aside from his course for a time, he can no longer fall back altogether from spirituality and become a mere worldling. He has entered upon the stream of definite higher human evolution, upon which all humanity must enter by the middle of the next round, unless they are to be left behind as temporary failures by the great life-wave, to wait for further progress until the next manvantara. The pupil who is able to take this initiation has therefore already outstripped the majority of humanity to the extent of an entire round of all our seven planets. The fetters which he must cast off before he can pass into the next stage are:

1. Sakkâyadiṭṭhi—the delusion of self.

2. Vichikichchâ—doubt or uncertainty.

3. Sîlabbataparâmâsa—superstition.

The first of these is the "I am I" consciousness, which as connected with the *personality* is nothing but an illusion, and must be got rid of at the very first step of the real upward path. But to cast off this fetter completely means even more than this, for it involves the realization of the fact that even the individuality can never have any interests opposed to those of its brethren, and that it is most truly progressing when it most assists the progress of others. For the very sign and seal of the attainment of the Sotâpatti level is the first entrance of the pupil into the plane next above the devachanic—that which we usually call the buddhic. It may be—nay, it will be—the merest touch of the lowest subplane of that stupendously exalted condition that the pupil can as yet experience, even with his Master's help; but even that touch is something that can never be forgotten—something that opens a new world before him, and entirely revolutionizes his feelings and conceptions. Then for the first time, by means of the extended consciousness of that plane, he truly realizes the underlying unity of all; then first he gets some slight glimpse of what the love and compassion of the great Masters must be.

As to the second fetter, a word of caution is necessary. We who have been trained in European habits of thought are unhappily so familiar with the idea that a blind unreasoning adhesion to certain dogmas may be claimed from a disciple, that on hearing that Occultism considers *doubt* as an obstacle to progress, we are likely to suppose that it also requires the same unquestioning faith from its followers as modern superstitions do. No idea could be more entirely false. It is true that doubt (or rather uncertainty) on certain questions is a bar to spiritual progress, but the antidote to that doubt is not blind faith (which is itself considered as a fetter, as will presently be seen) but the certainty of conviction founded on individual experiment or mathematical reasoning. While a child doubted the accuracy of the multiplication table he would hardly acquire proficiency in the higher mathematics; but his doubts could be satisfactorily cleared up only by his attaining a comprehension, founded on reasoning or experiment, that the statements contained in the table are true. He believes that twice two are four, not

merely because he has been told so, but because it has become to him a self-evident fact. And this is exactly the method, and the only method, of resolving doubt known to Occultism.

Vichikichehâ has been defined as doubt of the doctrines of Karma and reincarnation and of the efficacy of the method of attaining the highest good by this path of holiness; and the casting off of this Saṃyojana is the arriving at absolute certainty, based either upon personal first-hand knowledge or upon reason, that the occult teaching upon these points is true.

The third fetter to be got rid of comprehends all kinds of unreasoning or mistaken belief, all dependence on the efficacy of outward rites and ceremonies to purify the heart. He who would cast it off must learn to depend upon himself alone, not upon others, nor upon the outer husk of any religion.

The first three fetters are in a coherent series. The difference between individuality and personality being fully realized, it is then possible to some extent to appreciate the actual course of reincarnation, and so to dispel all doubt on that head. This done, the knowledge of the spiritual permanence of the true ego gives rise to reliance on one's own spiritual strength, and so dispels superstition.

II. Sakadâgâmi. The pupil who has entered upon this second stage is spoken of as a Sakadâgâmin "the man who returns but once"—signifying that a man who has reached this level should need but one more incarnation before attaining arahatship. At this step no additional fetters are cast off, but the pupil is occupied in reducing to a minimum those which still enchain him. It is, however, usually a period of considerable psychic and intellectual advancement. If the psychic faculties have not been previously acquired, they must be developed at this stage, as without them it would be impossible to assimilate the knowledge which must now be given, or to do the higher work for humanity in which the pupil is now privileged to assist.

III. Anâgâmi. The Anâgâmin (he who does not return) is so called because, having reached this stage, he ought to be able to attain the next one in the life he is then living. In this step he finally gets rid of any lingering remains of the two fetters of:

4. Kâmarâga—attachment to the enjoyment of sensation, typified by earthly love, and

5. Patigha—all possibility of anger or hatred.

The student who has cast off these fetters can no longer be swayed by the influence of his senses either in the direction of love or hatred, and would be free from either attachment to or impatience of physical plane conditions.

Here again we must guard against a possible misconception—one with which we frequently meet. The purest and noblest human love *never* dies away—is *never* diminished by occult training; on the contrary, it is increased and widened until it embraces all with the same fervour which at first was lavished on one or two: but the student does in time rise above all considerations connected with the mere *personality* of those around him, and so is free from all the injustice and partiality which ordinary love so often brings in its train. Nor should it for a moment be supposed that in gaining this wide affection for all he loses the especial love for his closer friends. The unusually perfect link between Ânanda and the Buddha, as between St. John and Jesus, is on record to prove that on the contrary this is enormously intensified; and the tie between a Master and his pupils is stronger far than any earthly bond.

IV. Arahat (the venerable, the perfect). On attaining this level the aspirant enjoys the consciousness of the buddhic plane, and is able to use its powers and faculties while still in the physical body; and when he leaves that body in sleep or trance he passes at once into the glory of the nirvânic plane. In this stage the occultist casts off the five remaining fetters, which are:

6. Rûparâga—desire for beauty of form or for physical existence in a form, even including that in Devachan.

7. Arûparâga—desire for formless life.

8. Mâno—pride

9. Uddhachcha—agitation or irritability.

10. Avijjâ—ignorance.

On this we may remark that the casting off of Rûparâga involves not only getting rid of desire for earthly life, however grand or noble that life may be, and astral or devachanic life however glorious, but also of all liability to be unduly influenced or repelled by the external beauty or ugliness of any person or thing.

Arûparâga—desire for life either in the highest and formless planes of Devachan or in the still more exalted buddhic plane—is

merely a higher and less sensual form of selfishness, and must be cast off just as much as the lower. Uddhachcha really means "liability to be disturbed in mind," and a man who had finally cast off this fetter would be absolutely unruffled by anything whatever that might happen to him—perfectly impervious to any kind of attack upon his dignified serenity.

The getting rid of ignorance of course implies the acquisition of perfect knowledge—practical omniscience as regards our planetary chain. Then the advancing ego reaches the fifth stage—the stage of full adeptship—and becomes

V. Asekha, "the one who has no more to learn," again as regards our planetary chain. It is quite impossible for us to realize at our present level what this attainment means. All the splendour of the nirvânic plane lies open before the waking eyes of the Adept, while when he chooses to leave his body he has the power to enter upon something higher still—a plane which to us is the merest name. As Professor Rhys-Davids explains, "He is now free from all sin; he sees and values all things in this life at their true value; all evil being rooted from his mind, he experiences only righteous desires for himself, and tender pity and regard and exalted love for others." To show how little he has lost the sentiment of love, we read in the Metta Sutta of the state of mind of one who stands at this level: "As a mother loves, who even at the risk of her own life protects her only son, *such* love let there be towards all beings. Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. When a man remains steadfastly in this state of mind all the while, whether he be standing or walking, sitting or lying down, then is come to pass the saying 'Even in this life has holiness been found.'"

Beyond this period it is obvious that we can know nothing of the new qualifications required for the still higher levels which yet lie before the perfect man. It is abundantly clear, however, that when a man has become Asekha he has exhausted all the possibilities of moral development, so that further advancement for him can only mean still wider knowledge and still more wonderful spiritual powers. We are told that when man has thus attained his

spiritual majority, whether in the slow course of evolution or by the shorter path of self-development, he assumes the fullest control of his own destinies, and makes choice of his future line of evolution among seven possible paths which he sees opening before him.

Naturally we cannot expect to understand much about these, and the faint outline of some of them which is all that can be sketched in for us conveys very little to the mind, except that most of them take the Adept altogether away from our earth-chain, which no longer affords sufficient scope for his evolution. One path is that of those who, as the technical phrase goes, accept Nirvâna. Through what incalculable æons they remain in that sublime condition, for what work they are preparing themselves, what will be their future line of evolution, are questions upon which we know nothing; and indeed if information upon such points could be given it is likely that it would prove quite incomprehensible to us at our present stage.

Another class chooses a spiritual evolution not quite so far removed from humanity, for though not directly connected with the next chain of our system it extends through two long periods corresponding to its first and second rounds, at the end of which time they also appear to accept Nirvâna, but at a higher stage than those previously mentioned.

Others join the Deva evolution, whose progress lies along a grand chain consisting of seven chains like ours, each of which to them is as one world. This line of evolution is spoken of as the most gradual and therefore the least arduous of the seven courses; but though it is sometimes referred to in the books as "yielding to the temptation to become a god," it is only in comparison with the sublime height of renunciation of the Nir mânakâya that it can be spoken of in this half-disparaging manner, for the Adept who chooses this course has indeed a glorious career before him, and though the path which he selects is not the shortest, it is nevertheless a very noble one.

Yet another group are the Nir mânakâyas—those who, declining all these easier methods, choose the shortest but steepest path to the heights which still lie before them. They form what is poetically termed the "guardian wall," and, as the *Voice of the Silence* tells us, "protect the world from further and far greater misery and

sorrow," not indeed by warding off from it external evil influences but by devoting all their strength to the work of pouring down upon it a flood of spiritual force and assistance, without which it would assuredly be in far more hopeless case than now. Yet again there are those who remain even more directly in association with humanity and choose the path which leads through the four stages of what we have called above the official period.

This then is the path which lies before us, the path which each one of us should be beginning to tread. Stupendous though its heights appear we should remember that they are attained but gradually and step by step, and that those who now stand near the summit once toiled in the mire of the valleys even as we are doing. Although this path may at first seem hard and toilsome, yet ever as we rise our footing becomes firmer and our outlook wider, and thus we find ourselves better able to help those who are climbing beside us.

Let no man therefore despair because he thinks the task too great for him; what man has done man can do, and just in proportion as we extend our aid to those whom we can help so will those who have already attained be able in their turn to help us. So from the lowest to the highest we who are treading the steps of the path are bound together by one long chain of mutual service, and none need feel neglected or alone, for though sometimes the lower flights of the great staircase may be wreathed in mist we know that it leads up to happier regions and to purer air where the light is always shining.

C. W. LEADBEATER.

NOT by plaited hair or family does a man become a Brâhman;
 In whom is truth and righteousness, is joy and Brâhman-hood.
 —DHAMMAPÂDA.

THE POWER OF AN ENDLESS LIFE.

I DO not think that life in any sense can be satisfactorily understood unless it is interpreted theosophically. There are many of these senses. "Life" may refer to the mere vital principle which animates the vegetable, animal, and human worlds, and which, when withdrawn from a member of any one of them, leaves it in the condition we call "dead," a mere combination of chemical atoms, soon to disintegrate and pass away. "Life" may be the conscious existence of a being exercising will, or the common habit of a group in family bonds, or the corporate vitality of a city, a state, a nation; or it may be the aggregate of the human race, that humanity as a whole which, like an individual, has its infancy and growth and experience and manhood. In each sense the life spoken of is a matter for study; it has its processes, relations, laws; deep in it are mysteries and strange phenomena which elude the keenest probe; the very source of it is beyond exploration, and its retreats defy research. Then there is an intellectual life, a moral life, a spiritual life, each complicated with the life of mere physique, each the subject of distinct analysis and proffering new enigmas at every stage. All have been studied by the keenest intellects, and to the far-reaching powers of mind have been added the nobler soarings of the spirit in man, seeking to know whence and what is this vital principle which animates the body, quickens the intelligence, and vivifies the soul.

And yet if we dissociate from historic records the teachings and influence of esoteric philosophy, the results are hardly satisfactory. Secular science avows its inability to do more than inspect the outward forms and the actual working of organisms, frankly confessing that the inner force which causes their inactivity is beyond its reach. Biology unfolds innumerable facts in vital process and ascertains great principles which sweep all through the preservation and continuance of species, but folds its hands before the question

of inherent life, powerless to solve the mystery. Physiology and the other sub-divisions of the larger field are equally copious as to fact, and equally mute as to the vitality behind the fact, unless some rash exponent, defiant rather than confessedly at bay, exclaims that there is no mystery at all and that life is nothing but the product of organization. In sociology, a department of recent formation, an intensely interesting collection of details has been made and very valuable laws ascertained, and yet the corporate life remains as unexplained as the individual, some even supposing, with Buckle, that climate and food account for racial and national distinctions. Even in moral science, where it would seem that some unseen force was imperatively necessary to explain conscience and self-sacrifice, its existence has not always been conceded, and a sense of right has been supposed to be but an outcome of social experience, an embodiment of the conclusion that virtue pays.

Nor has religion, manifest as is its office of interpreter of the inner force in man, always given the satisfaction which it owes. It is bound to account for the origin of things, the purpose of their existence, the goal of their progress, why and how this outward world is related to its author, what is the nature of man, what his function and duty, what the spirit within him and the law of its upward spring. Sometimes religion has been ignorant, proffering hollow allegories or childish legends; sometimes superstitious, urging irrational follies and a system of ceremonial. Too often it has become an external, formal institution, encouraging the supposition that life's grave duties are either fulfilled or satisfied by ritual routine. And in these cases there has been becloudment of the spiritual light, a chilling of interest in the vital matter of human worth and obligation.

Thus if we look over the various explanations given of life, life physical, social, national, individual; life's origin, nature, purpose; life as it is to be cultivated, used, enjoyed, trained; life, in its relations backward and its character forward; life as to its responsibilities and possibilities and illustrations; we find no little inadequacy. The facts are meagre, the view restricted, the horizon narrow, the rationale unsatisfactory, the stimulus imperfect. Many of the most obvious questions are unanswered; anomalies and perplexities remain untouched; there is lack even as to the meaning of

the most superficial facts. Of course greater mysteries are hopeless; they lie along the course of generation after generation and are passed by sadly, the head bowed in despondency over the thought that no human power can make them intelligible and no Divine power will. And yet, surely this condition cannot be real. It is hardly conceivable that the matters most serious to men should from their nature be beyond the reach of exploration or certainty, be permanently a cause of perplexity to brain and heart. Rather would it seem that the exigencies of humanity, the imperative need of a race endowed with mind and soul, must require some adequate provision, some supply of accessible truth which shall feed and nourish the inherent, indestructible instincts of man.

And yet if Science, which deals with all attainable facts in the region of the seen, and Religion, which deals with alleged contents in the region of the unseen, give no satisfactory answer to the perpetual query of thoughtful men, what hope can there be that such answer shall ever be secured? Is life to be always a hopeless enigma, emerging from darkness and, after a brief season of feverish activity, vanishing into darkness again? Or, outside of the quarters popularly supposed exhaustive, is there real knowledge of real facts, a soul-satisfying fountain, copious in its supply of truth, motive, and inspiration?

The system known as Theosophy is claimed by those who have examined it to be precisely this. It is not a new system, by no means an invention of recent ingenuity or a re-discovery of one now old, not at all a speculation of some master-mind striving to give rational interpretation to the mystery of creation; but a religious philosophy descending from pre-historic past, framed in the manhood of races long forgotten, verified by generations of sages whose names and labours are unknown to the leaf or two of history we possess, cherished and familiar and all-powerful millions of years before the opening of the present age. It illuminated and guided humanity through its infancy and advancing manhood, and, if repelled temporarily by the hostility of fanciful creeds and a materialistic science, it has re-appeared as these declined, capable as ever to meet the wants of the head, the heart, and the soul. It explains life and death, and it irradiates both with hope.

Theosophy might almost be summed up in one word—Life. For

it holds that everything lives, that there is nothing dead in the universe of God, that one great tide of life sweeps from the central source throughout all space, thrilling, vivifying every atom therein. The pulses of the Divine heart throb through all the work of the Divine hand, not the smallest particle being without the vitality which pervades creation. And this very vitality is progressive, its successive impulses lifting up every grade of being steadily to a higher plane, evolution giving the purpose and the key to all the creative scheme. From the atom to the planet, from the maggot to the man, ascent is the law.

Yet this ascent seems at times broken. The concatenation of living forms is not always manifestly continuous. Chasms in evolution appear, there is talk of "missing links" and the like. Science is puzzled and religion perturbed because visible facts are not in all cases what would be probable, and speculation, unwilling to concede zones of history outside fossils and bony fragments, handles only what data can be gathered from matter. Here again little satisfaction can come, for guess-work cannot bridge all abysses nor can assumption have the force of proof. Theosophy is not dismayed, since the historic eras it re-opens contain the whole sequence of evolving forms, and facts invisible to the eyes and intangible to the hands take their place in the order of a perfect system. Mineralogy and biology and geology unite themselves in a consistent group, one living impulse moulding all advance in structure? For æons upon æons this has proceeded. So slow is the process of evolvement from crude beginnings to rich perfection that time is unimportant; it is of no consequence that millenniums pass before a new form struggles feebly to its culmination; the outcome justifies the outlay. Nor does it matter that intervening types disappear without trace. There has really been no vacant place in the series, no missing link in the chain; the power of an endless life has operated without a break, steadily unfolding one after another of its continuous stages, perpetually pushing on advance towards the ideal in view, ever evidencing its own existence and deathless energy.

How true this is of Man; only a very little fragment of the last chapter in his history has, indeed, been granted us by geological research. That does not indicate any marked change anatomical or physiological. Yet even in humanity as disclosed by scientific

research we see an upward modification in structure. The coarse and animal features of the savage, with his ill-shaped skull and brutal expression, have softened into the refined outlines and intelligent countenance of the man of high civilization. Better modes of living, due to the sanitary knowledge acquired with increasing action of mind and real study of nature, have actually lengthened the average of human life, for they have taken away many of the obstacles which intercepted the current and have allowed its flow a readier course. The type and its endurance have been improved. But it is in the grand sweep of evolution as disclosed by the Esoteric Philosophy that we see the real increment of vitality in man. At first, as we are told, a mere filmy structure, possibly much in unsolidity like the sea-anemones of the Mediterranean, reproducing itself after the manner of certain genera, very low in the animal kingdom, his bodily frame had little resemblance to that we know so well, and it was in any case but a shell, vacant of mind and soul. Then it grew somewhat denser and better fitted for the occupant that was to come. The feeble pulses of vitality became stronger as the frail structure attained larger measure of coherence, for the thrill of life was all around it and was perpetually raising its vibrations to the needed point. Then, when all was ready, there came the direct introduction of the thinking principle, the Ego, that which makes Man really such and uses the body only as an instrument for its own enlargement. Once endowed with intelligence, a moral sense, the spiritual faculty, the being thus equipped was prepared for his terrestrial career; and somewhat later, when the body took its final form, separated into sexes, and became as we see it now, there opened before him all the possibilities of social order, racial inheritance, accumulating civilization. At each epoch was an infusion of added life, an uplifting to a higher grade in cosmic vitality, an enrichment from the great store-house of Nature's treasure.

Of all the long millions of years prior to what we call the "historic" ages, we have no other knowledge than that vouchsafed to us by the custodians of the Secret Silence. But from this it seems that the process contemplated from the beginning went duly on. The fully-equipped human being entered more and more completely into the dense physical existence now made possible by the greater

solidity of his own flesh and the corresponding character of the once nebulous, now hardened, earth; and this contact, this dependence upon material surroundings, necessitated close study of everything upon the planet, the study enormously developing the range and acuteness of mind. Evolving man was, through the exigencies of his environment, to experience a constant impulse towards all exercise of thought, the intellectual principle was to have its unfolding during these long æons of strife with nature and wrestling for her secrets and mastery of her powers. For it was not a mere question of food and raiment, but of the right constitution of society, and the true relation of individuals, and the just doctrine of civil government. These are things which are to be learned, learned through experience, learned by the highest exercise of sharpened intelligence. Every item in the complicated structure of civilized life presents a problem, and each gains settlement only as it presses on human sensibilities and forces human wit to wider effort. Thus the tide of intellect comes in from the vast cosmic ocean without, and sweeps over the broad bays of social concerns up through the narrower inlets of groups and sections into the small channels of individual affairs, till the whole human territory is pervaded, vivified, by waves of thought. It is a steady influx of mind, and as the way is opened more and more by the removal of dead ideas and obstructive superstitions, a richer flow irrigates the grand stretch of human interests and aims. Thought is living, eternal, forceful; surging and vibrating ever; and as man expands himself to receive it, this power of an endless life swells through his being, lifting him up, raising his head and his eyes towards the stars, hinting to him of God and immortality.

We are told that the era of a distinctively intellectual development, necessary as it was in human evolution, was but preparatory to the development of what is loftier than intellect—the spiritual sense. There must come a time, no matter how far you postpone it, when all will have been learned that is possible to faculties encumbered with fleshly conditions. A body is needful for the study and experience of matter in all its relations, but a body must cramp so soon as there is detected a realm beyond the reach of its sense. Make the Thinker conscious of an unseen universe, a universe incomparably richer than the seen, and you make him conscious of the clog which a

fleshly tabernacle must be to its investigation. Ingress of truth and egress of effort are checked by the very senses which at an earlier stage of progress are indispensable. So, as growing knowledge of the physical world brings face-to-face mysteries which imply the forces of a greater world behind, there comes an impatience of these hampering forms. We would peer into that great realm of light which our eyes prevent our seeing, hear the marvellous sounds which our ears shut off, touch the supersensuous which our hands keep from us. As the spirit awakens within, throbbing with undulations kindred to those above the slow movements of matter, there comes an impulse to liberation, a start of eagerness for the sensing of eternity. Physical pleasures seem tame, scientific learning no longer satisfies, the aroused soul thirsts for truth congruous with its nature, truth of the deepest things in existence. The real world is felt around; nothing can satiate but that.

For it is in the world of reality that consciousness tells us must be found the true home of the soul. Here everything is fragmentary, disconnected. Our lives are a succession of incidents, and we mark time by events and changes and experiences. The growth, such as it is, is not continuous, and there seems a frightful waste of time in trivialities which have no value and labours which have no outcome. In the thrill of actual occupation the interest seems absorbing, but when the past is surveyed its contents appear so trifling that we wonder at the emotion they aroused. There is a yearning for something that will be worthy the attempt, something that will have assurance of accomplishment and no less assurance of satisfaction. All these troubles and disappointments give a distracted quality to incarnate life, imply an incongruity somewhere, a want of real unity in the plan. And so there comes conviction that never can there be peace while incarnation subjects to all the vicissitudes of matter, but that growth and harmony and continuity and clearness must be when the flesh and its disturbances are stripped away, leaving the free spirit to its proper habitat and life.

Thus the interior evolution of man carries onward to a point where the possibilities of knowledge through material associations are exhausted, where the senses have done their work, where the grand sweep of a broader existence is perceived, where the opening realm of high thought and spiritual progression calls for new facul-

ties and an emancipated soul. It is a great advance, this step to the plateau of a different outlook upon creation, for it means a reversal of old conceptions as to the comparative reality of the seen and the unseen worlds. Objects in each have changed places in degree of importance, and so has come about a different purpose, a different ambition. Now the desire is to get nearer to the heart of things, to hurl away whatever hinders from that approach, to break the shell restraining from reality and thus commingle the self with the All. These perishable interests which rise like a wall between the true Ego and its natural sphere seem so lacking in the power of an endless life; they are perceived temporary, weak, with little vital force. And when that power surges in, as it does in moments of high abstraction or strong resolve, it floods with a vigour unearthly, celestial, eternal.

The thought of a humanity pouring forth from the Divine bosom, passing through inconceivably long eras of gradual development through experience in the realm of matter, sustained all along by a continuous current of vitality from that same source, and then flowing back to its origin enriched and ennobled, is a fine one. There is dignity in a race thus fathered. Many have seen this, but have thought that the immortality was in the race, not in the individual. They noted that each separate member of the human family passed from sight when death arrived, but that the family continued, new births keeping up, even increasing, its number; and so they argued that the collective mass of men constituted, like a plant, one entity, it persisting through the ages, though its atoms were sloughed off and its leaves withered and its flowers dropped. The waves of the ocean formed and rose, each maintaining its separate existence for a little time and then falling back into the enduring mass. The forests as such were everlasting, though each tree disappeared in turn. And so it might be with Man, he being a continuing whole, but his individual members lasting only for a while. Thus, urged these philosophers, humanity is immortal in its totality, not in its atoms.

This is a cheerless view. It does more than drain the soul of its vital principle; it effaces the foundation of morality. For if I am but a transient bud of the great tree, non-existent before my advent, extinct when I drop away, what interest have I in right or truth or

duty? A Nature so poor in gifts cannot be exacting in claims. To extract all of pleasure from the little term of existence, to make the most of that brief season which begins and ends my career, is the dictate of an instinct which may well call itself reason. Why toil and sacrifice and agonize when the same fate awaits the philanthropist and the Epicurean? "Let us eat and drink, for to-morrow we die."

Theosophy reverses the conception. The endless life inheres in each individual, and the race is perpetual because the individual is. The power of that life is unaffected by the mere change of state which we call "death," and no passing away from the sight of others alters the essential quality which makes each of us an entity in himself. Moral truth and moral duty share in the vitality which marks the beings they impress, and neither can become extinct while there is a God or a man who bears His image.

ALEXANDER FULLERTON.

(To be concluded.)

THE SÂÑKHYA PHILOSOPHY.

(Continued from p. 51.)

HAVING cleared the ground by familiarizing our minds with the general considerations dealt with in the preceding article, we can now enter upon a study of the Sâñkhya system as a coherent scheme of logical thought. But it will be better, I think, in first introducing the reader to it to reverse the mode of exposition which is followed in the original treatises, and instead of proceeding from the general to the particular as they do, to follow a line of thought which probably may be not very far removed from that along which the original founder worked out his philosophy in its systematic form. In this way the reader will be gradually led on step by step up the ladder of conceptions—twenty-five in number—which form the skeleton of the Sâñkhya system, and thus become somewhat familiarized with its main outline. Then, reversing the process

and following the lines of the text-books, we can clothe this skeleton with the flesh and blood of detail, add further elucidations, and seek to understand its application to the concrete world of actual experience.

We are familiar enough with the fact that, primarily, all our knowledge of the outer world comes to us through the senses, and proverbially of these there are five, *viz.*, sight, hearing, smell, taste and touch. Modern scientific psychology, it is true, has added to these several others, such as the muscular sense, the sense of temperature, etc. But there is not a little disagreement as to these among scientists themselves, and so we may for the moment rest content with the old time-honoured classification of the senses as five. Now as our knowledge of an external world comes to us in terms of these five senses, the Sāṅkhya thinkers argued that this outer world itself must be built up out of five corresponding factors or elements, one corresponding to each of the senses. But as all the forms of matter with which we are ordinarily familiar appeal to more than one sense—earth for instance can be seen and touched as well as smelled—it is clear that these cannot be the simple elements themselves which correspond exclusively one to each of the senses. Therefore these objects which our senses reveal to us must not only be composite bodies but their very elements must be compounded, made up out of the five ultimate elements. Hence the Sāṅkhya holds that our familiar external world consists of five “gross elements,” the mahābhūtas, as they are termed; and that these gross elements in turn are composed of the five true ultimate elements, the so-called subtle elements, or tanmātras, which are named after the senses to which each corresponds. We have thus on the one side two sets of five elements each, corresponding to the five senses on the other side, *viz.*, the five tanmātras of hearing, touch, sight, taste and smell, *plus* the five mahābhūtas or gross elements, ether, air, fire, water and earth; and corresponding to them the five senses of hearing, touch, sight, taste and smell. We shall hereafter need to consider what these “elements” really mean; in the meantime we have obviously got here a very adequate general analysis of the world around us in its relation to ourselves, since that world reaches our consciousness directly through these five senses of ours, and obviously there must be in the world *something*

which thus affects our senses and indeed as many different "some-things" as we have senses, so that this analysis of the objective world in terms of the senses is a very practical one, and if we put out of our minds the modern chemical sense of the word "elements," we shall, I think, easily understand the natural rationalness of the five Sâṅkhya tanmâtras or subtle elements. We ordinary men become aware of these subtle elements through their effects, the gross elements, but to the subtler perceptions of yogins and gods the tanmâtras themselves are said to be directly cognizable.

But action plays a part in human life as well as knowledge; not only are we acted upon by the external world, receiving impressions from it through our five senses, but we ourselves react upon the world about us and thereby produce changes in it. According to the Sâṅkhya this takes place by means of certain powers, faculties, or "organs of action," similar in nature and origin to the "organs of sensation" or senses, and probably conceived and defined in analogy to these. These are speech, grasping, walking, excretion and generation, and we must be careful not to confuse the powers or capacities denoted by these names with the external, gross, physical organs, hands, feet, etc., in which they are seated, just as the five parallel organs of sensation are distinct from the physical eye, ear, skin, etc., through which they function.

Going now one step farther, the Sâṅkhya thinkers noticed that the deliverances of the several separate senses are combined and synthesized with each other, as well as brought into intimate relation with the organs of action and their activities, while further a special organ or seat is needed for the activities of feeling, wishing and reflecting, which play so large a part in our conscious lives, and permeate the activities of both sets of organs, while yet not belonging properly to any of them, for unlike them they deal with the past and the future as well as the actually present in time. Hence the Sâṅkhya thinkers were led to the conception of a common "inner sense," which they named *manas*, and classed with the ten *indriyas*—as the five organs of sense perception and the five of action are collectively called.

This *manas* of the Sâṅkhya must not be confused by the Theosophical reader with the *manas* so often spoken of in that literature. It is not co-extensive either, with what we call "mind" in the West,

this term mind having usually a more extended meaning than the Sāṅkhya manas. But it would take us too far to enter here into all these points, and I must content myself with warning the reader, and begging him to associate with the word manas in these articles only and solely the conception the Sāṅkhya attaches to it, *viz.*, manas is the inner sense, the *sensorium commune*, answering to the central nervous system in physiological psychology, and it has the functions of perceiving, feeling, desiring and reflecting. In its relation to the indriyas, it moulds itself upon the modifications arising in them through contact with external objects, and reflects doubtfully upon the precise nature of the object in question. Manas has functions in the strictest sense, for it is an organ, and indeed a material one; for it may be as well to remind the reader once more that, from the Sāṅkhya standpoint, all these conceptions—the five senses and five organs of action, as well as the manas—are no whit less material than the five subtle elements, or tanmātras, and their products, the five gross elements or mahābhūtas.

Very often indeed Sāṅkhya writers speak of the eleven indriyas instead of ten, classing the manas, or inner sense, with the ten outer indriyas, because of its close resemblance in origin and function to them. On the other hand, it is quite as often classed and taken together with the conceptions we shall now proceed to examine, for reasons that will become apparent in due course.

Further observation and study of their own conscious life showed these old thinkers that not only were the deliverances of the senses synthesized by an inner sense, and their nature reflected upon, but further, that they were also brought into relation with the feeling of "self," of "self" as the actor, enjoyer, experiencer of things. Now this conception of "self," this notion of "self" as the actor, etc., is clearly not contained in the definition of manas just given, hence we must add another principle to our list, another factor which contributes to experience, this feeling of being the actor or enjoyer. To this the Sāṅkhya thinkers gave the name ahaṅkāra; and it may be defined as that principle in virtue of which we regard ourselves as acting, enjoying, suffering and so on, while in truth we, that is, our Puruṣhas, are ever entirely free therefrom.

So far then we have reached this position: our senses come in contact with the appropriate external objects, and receive impres-

sions therefrom, the manas synthesizes these impressions and reflects upon them, moulding itself on the impressions received by the senses, and the ahañkâra adds thereto the notion of "I" as actor, so that we say "I feel," "I see," etc. One step more remains: the definite determination of the object, or the action to be performed. This again demands another appropriate principle; for this is really the thinking principle proper, *i.e.*, the principle which brings forth thought from within itself and does not, like manas, depend purely upon impressions received from without. So the Sâñkhya adds another to the list of its principles, calling it the buddhi, a name again which must be carefully kept apart from the associations which it has acquired as used in our Theosophical literature. It must be remembered that buddhi, like manas and ahañkâra, is a truly material organ according to the Sâñkhya, having for its functions judging, distinguishing, and resolving, while it is also regarded as the true seat of memory in which are stored up all impressions received in the past. But as different people conclude and resolve differently, it is clear that their respective buddhis must differ, and hence on the accepted Sâñkhya principle that what is limited and diverse and therefore changing and non-eternal, must have for its cause something unlimited and eternal, it follows that buddhi must have a cause, must be the Prakṛiti so much spoken of in the former article, since buddhi being material itself, it must have a material cause, and Prakṛiti is the only material cause which is unlimited and eternal.

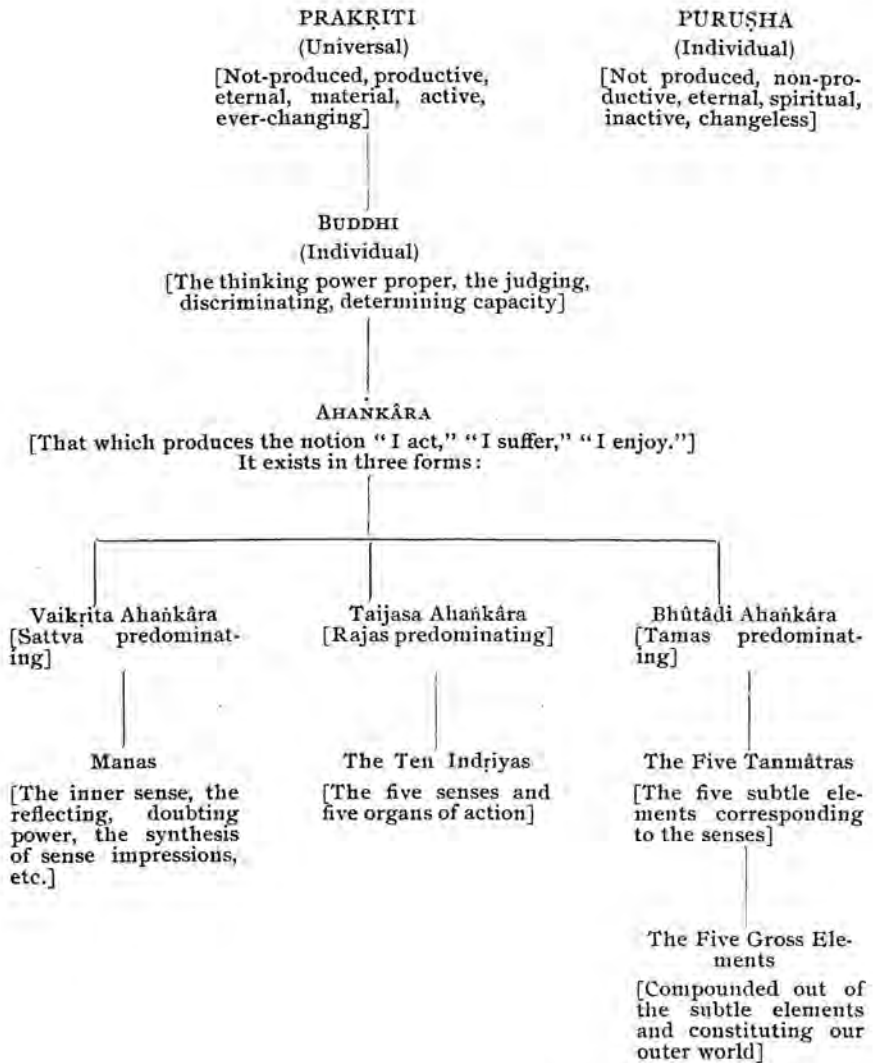
Hence we now have according to the Sâñkhya analysis of man and nature the following factors or principles, usually called tattvas or "that-nesses"; *viz.*, the five gross elements, the five subtle elements, the ten indriyas (five organs of perception and five of action), manas, ahañkâra, buddhi (these being all individual, differing, that is, in every creature), *plus* Prakṛiti, which is universal, making twenty-four material principles or tattvas in all. In addition to these there is the Puruṣha, also an individual principle, completing the twenty-five tattvas or principles which constitute the skeleton, the highly original and peculiar property of our system.

Thus far in our analysis we have not paid any very close attention to the genesis of these principles or tattvas, nor to their relations to each other. These questions are throughout determined,

in the Sāṅkhya, by appeals to the peculiar view of causality to which I called attention in the first paper.

It is obvious that the five gross elements must proceed from the five tanmātras or subtle elements, since the latter were arrived at as the necessary causes of the former. On the other hand, there is nothing of the kind to suggest that the ten indriyas or manas should proceed from each other, since each has its own special function and nature, and was not deduced as the necessary cause of any of the others. So we have here, on a level as it were, the five tanmātras, —from which the gross elements proceed—the five senses which correspond one to each of the tanmātras, the five organs of action, and lastly the manas; all these being, remember, material. Now, it easily suggests itself that whatever may be the material cause of the tanmātras will also be the material cause of the senses correlated to them and of the organs of action and the manas, which stand also parallel to these. Now we have seen that there must be a material principle to give rise to the idea “I am this or that; that belongs to me; I must do this,” and so on, and as this cannot function without the senses, it follows that it must be the cause, the root of these same senses. Hence from the ahaṅkāra proceed all these sixteen distinct principles, *viz.*, manas, the ten indriyas, the five tanmātras, while from the latter proceed the gross elements.

But now ahaṅkāra is concerned with objects and cannot function without them, and hence there must be a still higher principle, the buddhi, which presents these objects to the ahaṅkāra. For we all of us first determine a thing according to its nature and then only relate it to our own personality. Hence these two activities standing in the relation of cause and effect, we must conclude that their material substates do the same. Hence ahaṅkāra proceeds from buddhi; while buddhi, as we saw above, must proceed from Prakṛiti. We have now, therefore, completed the genealogical tree of the twenty-five tattvas or principles, into which the Sāṅkhya analyzes man and the universe about him. And as a help to the memory and an aid to clearness of thought, it will probably be well to conclude this part of the present article with a diagram or genealogical tree, exhibiting these twenty-five tattvas in their natural order.



BERTRAM KEIGHTLEY.

(To be continued.)

OCCULTISM IN ENGLISH POETRY.

(Continued from page 58.)

BUT now let us hasten to Tennyson's own voice, and let us listen to it, especially when it becomes an inspired voice. There are the mystical poems of the Round Table, an allegory. All great mystics have loved allegory, and Tennyson was no exception to the rule. It has been said that he was too human, too fond of the sweet common things of human life really to sympathize with Galahad. I do not think this. I think he is only out of sympathy with him when he prefers the Path of Knowledge to the Path of Renunciation. There is an occult teaching in the lines:

My strength is as the strength of ten
Because my heart is pure.

Galahad has the powers of the soul, and can do mighty and superhuman feats in consequence. Let us hear Tennyson himself upon certain passages in *In Memoriam*. He says of it: "It is a very impersonal poem as well as personal. . . . It is the cry of the whole human race. . . . There is more about myself in *Ulysses*."

Ulysses was written in the first days of his personal grief; in *In Memoriam* he writes from the individuality.

He says further, "All arguments are about as good on one side as the other, and thus throw man back more on the primitive impulses and feelings."

In stanza 47 he writes:

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul.

And again, in 43:

If Sleep and Death be truly one,
And every spirit's folded bloom

Thro' all its inter-vital gloom
 In some long trance should slumber on;
 Unconscious of the sliding hour,
 Bare of the body, might it last,
 And silent traces of the past
 Be all the colour of the flower.

Just notice these two lines :

And silent traces of the past
 Be all the colour of the flower—

So then were nothing lost to man ;
 So that still garden of the souls
 In many a figured leaf enrolls
 The total world since life began.

But to continue Tennyson's own comments. Stanza 95, verse 9 :

The living soul was flashed on mine.

"The living soul, perchance of Deity," said Tennyson—"the first reading was 'His living soul was flashed on mine'; but my conscience was troubled by his; I've often had a strange feeling of being wound and wrapped in the Great Soul."

Again in speaking of his dream, in stanza 103, verse 2, he explains the line, "And maidens with me" as "all the human powers and the talents that do not pass with life"; namely, the higher mind, the human soul. Tennyson, like all great poets, is conscious, as Swinburne puts it, of "a soul behind the soul that sits and sings," and I maintain that there is no evidence that Scott or Byron felt the thrilling of this presence. Occultists insist upon the overshadowing of this "soul behind the soul," and therefore I think I am justified in saying that the greatest poets have been the most occult.

Look at *The Two Voices*, *The Making of Man*, *The Dreamer*, *By an Evolutionist*, and above all *The Gleam*. They are full of occult teaching—unconsciously occult, for the God spoke at times, and the poet did not understand the voice.

There is stanza 114 in *In Memoriam*, with its distinction between knowledge and wisdom—the lower and higher mind—and in conclusion there is a very remarkable passage in *Gareth and Lynette*. Gareth coming to Caerlyon to be made knight sees the city moving, as it seems, in the mists, and asks of Merlin, the old

enchanter, whether it be real, or built by a fairy king and queen. Listen to a part of Merlin's reply :

And, as thou sayest it is enchanted, son,
For there is nothing in it as it seems,
Saving the King ; tho' some there be that hold
The King a shadow, and the city real.

It is almost Theosophical phraseology ; the city, composed of houses, and the king, the reality that endures, when the houses crumble and pass away.

Gareth reproaches the old seer with mockery, and Merlin answers :

Know ye not then the Riddling of the Bards,
Confusion and illusion and relation,
Elusion and occasion and evasion.

I think that passage might have been culled from the writings of any avowedly mystical and Theosophical author.

Last but by no means least of our poets, let us turn to Blake ; and I propose to consider Blake even more closely than Blake's poetry. For the man himself, his life, his views, and his visions, were as pronouncedly mystical as were his poems ; of which I have said that I have not time to attempt to expound them at length, even were I capable of so expounding them. Blake said that he was Socrates. Mr. Rossetti, a little staggered by this announcement, yet unwilling to endorse the opinion of a critic that Blake was "an unfortunate lunatic whose personal inoffensiveness secures him from confinement," says that mind being to Blake the eternal substance, and body only a transitory accident, it was "open enough to say that his own mind in so far as it possessed a real apprehension of Socrates was identical with Socrates," and that is very true, and an occult teaching ; but when Blake states that he was Socrates I see no reason for doubting that he literally meant it. In dealing with his visions, with his frequent intercourse with the dead, Rossetti takes much the same ground. To a lady who asked the poet where he saw his visions, Blake replied, touching his forehead, "Here, madam." Mr. Rossetti believes this to have been a significant statement as to whether Blake intended his visions to be accepted as actual appearances ; that he believed in the truth of them is, he says, beyond question. That is, I think, the view of a person who

admits that Blake really saw his visions, but denies them objective reality ; but Blake's visions are another proof, if proof is wanted, that thought has form ; that something, some subtle essence *is* moulded by the power of thought ; that the artist literally creates. Of course Blake saw his visions, he did not "fancy" he saw them ; his thought created as does every person's, more or less vigorously, and being of a peculiar psychical development he *saw* his creation ; if he had had rather more power he would have made others see it without the medium of pencil, colour, or pen and ink ; the gigantic forms he drew, the visions he described in his poetry he created first, and sketched them from his mind-formed model. Everyone who has imagination and uses it to pursue any art does the same, as I believe ; and those who are seers can behold their creations as real, as tangible as anything we cognize with another set of senses upon the physical plane.

"I assert for myself," said Blake, "that I do not behold the outward creation, and that to me it is hindrance and not action.

"'What !' it will be questioned, 'when the sun rises do you not see a disc of fire, somewhat like a guinea ?' Oh, no, no, I see an innumerable company of the heavenly host, crying 'Holy, holy, holy, is the Lord God Almighty.' I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, and not with it."

That is a Theosophical doctrine ; Blake looked at the substance beneath the shadow of the physical universe.

When he drew the portraits of Julius Cæsar, Voltaire, Moses, David, or other deceased personages, glancing up and sketching as from an actual model, it is not conceivable that he was drawing from a presentment of the disembodied soul ; Varley, the painter, who used to urge him to draw these portraits frequently, looked anxiously to discern these spiritual sitters in vain. "A vision," remarks Mr. Rossetti, "had a very different signification with Blake to what it had in literal Varley's mind." Of this I am not so sure ; I think with very little more power on the part of the poet Varley would have seen what he saw—a Moses of Blake's own creation before it was transferred to paper by the medium of pencil.

There is one other form that Blake's mysticism took which I should like to illustrate by applying to it certain Theosophical teach-

ings; I refer to the visits paid him by the spirits of the great dead, and the communications which passed between them. Blake affirmed that they visited him, and described their forms; it is said that "even on this earth and in his mortal body he realized a species of nirvâṇa"; and what are we taught of such mystics as this—those who have, as Blake had, the characteristics of the little child, simple, intuitive and trustful? "If the sun and moon should doubt they'd immediately go out," he cries; a man who despised money, and cared nothing for fame or public opinion; who was temperate in all things save his enthusiasm—of such mystics as this, I say, what are we taught?

Why, that they can rise to the place—to the plane of thought more correctly—where abide in peace departed egos, and there communicate with them; as all that is objective and phenomenal on that plane is created by thought, Blake on meeting the thought current of these disembodied entities clothes them with an objective personality, as we are taught that such souls themselves do; hence Milton appears to Blake, sometimes as a youth and sometimes as an old man.

Blake saw his own thoughts; he saw also, as I think, on the higher astral plane—not the lower; he only once saw a "ghost,"—such visions, he said, did not often visit imaginative men (a sentiment contrary to popular opinion) and it frightened him by reason of its hideous appearance, and he ran out of the house. Like the majority of those persons who possess what has been called "a genius for things spiritual," he was incapable of doing most of those ordinary things easily accomplished by others; and he evinced another trait often observed in great artists. It has been said "that one art helps another," that is to say that a man who excels in any art is likely to have a certain facility for others. Blake excelled in two, but he also had an intuitive knowledge of music; he, though ignorant of musical science, set his poems to airs which were singularly beautiful. Now what does this mean? Does it not mean that the great artist is the soul of many experiences in whom a vast store of knowledge inheres; the spiritual soul knows all arts, all learning, and hence the simple dogmatism of such a one as Blake, "I know it is right because I see it." I believe this to be the explanation of all manifestations of genius, especially of precocious genius; even the art of the actor, which deals with the kâmic plane alone,

I believe is to be brought under the same heading, for a great emotional actor is called upon to portray *varying* emotions, and if he does not comprehend any one of them he fails in that portrayal; now how and where has he learned these things? Blake says: "Nor is it possible for thought a greater than itself to know"—an occult saying, a saying which, applied to any plane, holds a great truth, and moreover, one can point to many actors, artists, poets, writers who certainly do not in their *personalities* feel or practise what they show absolute comprehension and mastery of when held in the grip of that higher force we call genius.

Great poets and musicians and great painters, are, I believe, very generally seers; when they are truly great they rise to the spiritual plane; the great actor is, in my opinion, more commonly a psychic to a greater or less extent, and rather astrally than spiritually developed; I know of cases where some members of a family have great dramatic talent, and the others are psychics—clairvoyants upon the astral plane, chiefly upon the lower astral, as I think.

But this is a digression—this is not Blake. He had singular methods of engraving his poetical works; he mixed his colours by a process which he said was revealed to him by St. Joseph; certainly he had—I believe that fact is beyond a doubt—certain effective methods of his own, unknown to his artistic brethren; he discovered that in some instances these were unconscious revivals of ancient processes. In a letter to Flaxman he says:

"And now begins a new life, because another covering of earth is shaken off. . . . In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life. . . . You are my friend and companion from eternity . . . the divine bosom is our dwelling place. . . I look back into the regions of reminiscence and behold our ancient days."

Compare this statement with Madame Blavatsky's teaching as to the progress to be made in any impersonal art during the period of the ego's rest.

Blake was perfectly right in referring to his "books and pictures of old"; he wrote and painted on earth, using earthly vehicles to show to physical eyes a vision of the real substance he had created in the heavens.

Blake asserted that *Jerusalem* was dictated to him by an "author in eternity." I do not doubt that the author was "in eternity," whether he was manifesting on earth as a personality or not. Much of his work has been destroyed by those who said his views were heretical and dangerous. "Thou art a Samaritan, and hast a devil," was said to Blake as it was said to one greater than he. There is a difference of opinion as to when he had his first vision; his wife referred to a vision of the Deity which he had at the age of four years old; but others assert that his gift of seership was first developed at the age of ten years, when he saw a tree filled with angels. As he grew older, he, contrary to the usual custom in such cases, beheld more frequent and more impressive visions; but Blake never lost the "child state," and this is sufficient to account for his increase in spirituality. With regard to his visions he says:

"The prophets saw with their imaginative and immortal organs"—note the phrase, "imaginative and immortal organs." "He who does not imagine in stronger and better lineaments than his perishing mortal eye can see, does not imagine at all." I will now only glance at what I should call the manifestation of the true Blake in the outward personality, and leave each one to compare these characteristics with those of other great seers. I will then touch upon his religious faith, and in conclusion notice a few of his poetical works more particularly.

IVY HOOPER.

(*To be continued.*)

REVIEWS.

THE UPANIṢHADS.

Translated into English with a Preamble and Arguments by G. R. S. Mead, B.A., M.R.A.S., and Jagadisha Chandra Chaṭṭopâdhyâya. Volume II. [Theosophical Publishing Society. Price, in paper covers, 6*d.*, in buckram, 1*s.* 6*d.*]

THE great German philosopher, Schopenhauer, once wrote ; " In the whole world there is no study so beneficial and so elevating as that of the Upaniṣhads. It has been the solace of my life, it will be the solace of my death." Until a few months ago these noble treatises were published only at prices which made them inaccessible to most of us, but now, thanks to the exertions of our General Secretary, anyone who has a shilling to spare may possess nine of those eleven Upaniṣhads which have always been considered the oldest and most important, for six of them appeared in the first volume published last March, and the present volume contains three more.

There are very few great world-scriptures, but these wonderful old Sanskrit books are certainly among the most precious of them. They are full of the grandest poetry, and the swing of them is like the ebb and the flow of the sea. All the wisdom of India is contained in them ; at the period, lost in the vistas of a mighty antiquity, when they were written, the Hindu philosophy touched its high-water mark, and all that it has produced since is tuned to a lower key. Much has been said and written about the degeneracy of modern India ; surely if her teachers would but base themselves on these magnificent Upaniṣhads, and confine themselves to them, neglecting everything which is later and less virile, her regeneration would very soon be an accomplished fact.

In this second volume we have the Taittiriya, Aitareya, and Shvetâshvâtara Upaniṣhads. The first-mentioned contains a curious exposition of the five vestures of man, and also much ethical instruction for a man following the ordinary life. One verse there is in it which might with advantage be taken to heart by those among us who appear to consider it quite unnecessary for a man to study anything as long as

he is unctuous and "brotherly," or as long as he practises a certain outer asceticism. It runs thus :

"[Aye], rectitude—[but] study and teaching too ; and truth—[but] study and teaching too ; ascetic practice—[but] study and teaching too ; and bodily control—[but] study and teaching too ; and mental conquest—[but] study and teaching too . . . and hospitality—[but] study and teaching too ; and social customs—[but] study and teaching too . . . Truth only—says Râthitar, who speaks the truth [himself]. Ascetic practices—says Paurushishṭi, who ever lives [himself] this life. Study and teaching verily—Nâka Maudgalya says—for that's ascetic practice, ascetic practice that " (pp. 14, 15).

Perhaps the most advanced of our modern preachers of ethics in this nineteenth century could hardly explain the need of friendliness and careful tact in relieving the wants of another so that his feelings may not be hurt nor his self-respect wounded in better words than does the unknown teacher who wrote thousands of years ago :

"With reverential mind should gifts be made ; with mind unreverential giving should not be ; with graciousness should gifts be given ; with modesty should giving be ; gifts should considerately be given ; with sympathy should giving be" (p. 17).

But indeed many things in these Upaniṣhads are so admirably said that no one throughout the ages since has been able to express them better.

The Aitareya deals with the creation of the living universe and shows how man is but the miniature of the Great Man, declaring that all is based upon wisdom transcending all consciousness. The Shvetâshvataropaniṣhad is of a somewhat different character. It is pre-eminently the Upaniṣhad of devotion, treating of absolute Deity, the Logos, the individual soul, the universe, freedom and yoga. Many of the scriptures beloved by the less intellectual followers of the Bhakti Mârگا are rendered repulsive to all sober-minded people by their wild exaggeration and sickly sentimentality ; but this at least is dignified and stately, while instinct with the spirit of enthusiastic yet wise devotion. We quote two or three verses :

"Alone within this universe He comes and goes ; 'tis He who is the fire, the water He pervadeth, Him [and Him] only knowing one crosseth over death ; no other path [at all] is there to go (p. 95).

"Who, one, o'er every birth presides, in whom this all together comes and is dissolved ; Him knowing as the Lord who giveth boons, the God to be revered, one goes unto that peace for evermore (p. 83).

"Him, nor from above, nor from below, nor midmost, can one grasp ;

no equal [to be found] is there of Him, whose name is glory great" (p. 85).

It remains only to add that, as in the first volume, each Upaniṣhad is preceded by the very valuable "Argument" or epitome of its contents, and also by the "Peace Chant" appropriate to the Veda to which it belongs; and that the translation is marked by the same scrupulous accuracy and characteristic lilt which was noticed in the review of the first volume. All Theosophists should not only buy the book but study it carefully; it will well repay them.

C. W. L.

PISTIS SOPHIA.

Translated by G. R. S. Mead. [London: The Theosophical Publishing Society, 26, Charing Cross, S.W., 1896. Price 7s. 6d. net.]

A CERTAIN proportion of this Gnostic Scripture, one of the most important that remains to us, was translated into English and published in some of the early numbers of LUCIFER. The present volume includes the whole of the work, an entirely fresh translation having been made, and an interesting introduction giving much information regarding the manuscript, besides dealing with the general literature of Gnosticism. The manuscript is now in the British Museum, having been purchased at the end of the last century. It was translated into Latin about the middle of the present century and much more recently into French, but no complete English version has previously appeared.

One of the most interesting parts of the introduction deals with the probable history of the work, obtained from a consideration of evidence that perhaps will hardly be comprehended by the ordinary reader. The original form of the work was undoubtedly Greek, the Coptic manuscript being only a translation, many of the terms having been left in the original form owing to the inability of the translator to render them in Coptic. The author of the treatise is Valentinus, the founder of one of the most important schools of Gnostic thought, and the general scheme of the book corresponds broadly to what comes down to us from other sources of the Valentinian system. At the same time the *Pistis Sophia* does not appear to be an entirely original work, but a compilation from Oriental writings changed into a form more consistent with the semi-Christian phraseology employed by the Gnostic schools.

One of the best features of the present publication is the manner in which the text has been provided with brief summaries in inset-form, so as to be readily seized by the reader, or by anyone desiring to refer to a special subject. In fact, the table of summaries at the

beginning forms quite an agreeable outline of the book. The style employed is somewhat scriptural, giving a quaintness which removes the modern feeling that an ordinary translation of an old scripture is liable to produce.

The work itself, or rather collection of several imperfect works, while simple enough in form and containing no metaphysical disquisitions, is somewhat obscure in meaning, treating for the greater part of the various celestial regions and the great hierarchies. The scheme of the hierarchies and the regions is probably as elaborate as any that can be found in other scriptures, and shows that a very careful plan must have been made, dividing up the universe according to some definite system, though the complete system cannot be obtained from the literature available, and the terms used therein may have had much more definite meanings for the author and his disciples than for the modern reader.

The book on the whole is not light reading, and much of it will probably fail to convey any clear ideas to the reader; but, on the other hand, there are parts of the greatest interest when illuminated by the light thrown on them by the later Theosophical writings.

It is by far the most important publication of its kind that has so far appeared in English. In the Theosophical Society there have been many members interested in the "esoteric" side of Christianity, and many attempts have been made to show that such an aspect existed in early times. By all whose interests are in this direction *Pistis Sophia* will be welcomed, as it gives the views of a noted theosophist and a great school of thought whose whole efforts were devoted to such study. The author lived in the early days of the Christian era, was fully acquainted with all the Christian ideas and writings, probably with many that have since been lost, and at the same time was a deep student of other religions, uniting different systems in a manner very similar to the efforts of our modern writers. Here, if anywhere, we are likely to discover the "esoteric" side of Christianity, and it is important to observe that, as is also the case with some other schools of Christian Gnosticism, the whole scheme is based upon the doctrines of Reincarnation and Karma. They do not merely form a part of the scheme, but the system itself would be meaningless without them. The method by which the law of Karma works is described in a most picturesque manner and with glowing Eastern imagery. The punishments of the wicked and the glories of the life of the initiated, form by no means the least interesting section of the work, the latter subject being treated of with great fulness.

But for the student of the occult perhaps the most fascinating part of the book is a description of the formation of an infant by the intelligences or "elementals" governing such work, the body being built according to the past life of the entity, and according to the type furnished by the "rulers." The description has the appearance of being written by a man who describes what is passing before his eyes, and a comparison with more recent accounts cannot fail to prove interesting.

The style of the book and its printing are admirable and could not well be improved upon, the type being large and clear. The reader will wait with interest the appearance of a second volume by Mr. Mead, in which he promises explanatory notes on the *Pistis Sophia*.

A. M. G.

THE MAGICAL RITUAL OF THE SANCTUM REGNUM.

Translated from the MS. of Éliphas Lévi, and edited by W. Wynn Westcott, M.B. [London: George Redway, 1896. Price 7s. 6d.]

THIS curious little book of 108 pages is embellished with eight plates from Lévi's drawings. It purports to be a magical ritual interpreted by the Tarot trumps, and is translated from a MS. which was given to Mr. Maitland by Baron Spédalieri, the literary heir of the Abbé Alphonse Louis Constant, whose name and writings are so familiar to all Theosophical students that no more need be said in LUCIFER. The MS. is written upon pages interleaved with the text of a work by Trithemius of Spanheim, entitled *De Septem Secundis* (Cologne, 1567), which treats of the problem of cycles and the ruling of such periods by seven archangels.

Our colleague, the editor, says that "the twenty-two Tarot trumps bear a relation to numbers and to letters; the true attributions are known, as far as is ascertainable, to but a few students, members of the Hermetic schools." The published information is erroneous.

There is no doubt that all such subjects are of interest to those who are on the "ceremonial ray," but judging by our recent experiment with the "Unpublished Letters of Éliphas Lévi" in LUCIFER twelve months or so back, the late Abbé is no longer so great an oracle to swear by as he once was among Theosophical students, even among those who are Hermetists as well. The truth of the matter is that a number of students have outgrown Éliphas, that many things are now boldly printed which the French Magus of the sixties and seventies dared hardly hint at, and that the original Kabbalah is of greater interest than its later corruptions. We are not so prejudiced as to assert that ceremonial magic is of no utility, far

from it, for the rituals of the great creeds could be made of great efficacy; but we infinitely prefer the ceremony of the "mass," for instance, to all of Éliphas' recipes, with or without the interpretation of the Tarot trumps.

The school represented by Éliphas would do an immense work by throwing light on past obscurity and rescuing the pure tradition of their art from the tangle of mediæval overgrowth, and this, we hope they will ere long effect.

G. R. S. M.

THE ASSEMBLY OF THE SAGES.

The *Turba Philosophorum*, or The Assembly of the Sages, by Arthur Waite. [London: George Redway.]

MR. WAITE'S patience in the treatment of alchemical literature is much to be admired. He has translated or edited most of the celebrated essays of the mediæval alchemists, and has just added to the series an English version of a work, the name of which will be familiar even to enquirers on the outskirts of this peculiar study, though its contents may hardly hitherto have been much considered even by those entitled to be thought of as students. We do not find any quotations from the *Turba* even in the *Suggestive Enquiry*, which every English reader of alchemical books will regard as his most trustworthy guide to all such investigation. Yet Mr. Waite tells us in his present preface that the *Turba Philosophorum* "is indisputably the most ancient extant treatise on alchemy in the Latin tongue," though probably, he thinks, originally compiled in Hebrew or Arabic. How is it that so well-known a composition has not been brought over into our language sooner? The answer is perhaps to be deduced from the translation now before us. The *Turba*—cast in the form of dialogues supposed to be uttered by the disciples of Pythagoras, with some addresses from that master himself—is one of the most bewildering entanglements of chemical symbolism that, even in the somewhat disheartening jungle of alchemical literature, we have ever encountered. Except for a few pages in the beginning, devoted to the four elements and the creation of the world, the whole treatise consists of directions concerning coctions and distillations of the white and red mercury, the white magnesia, and so on, which, even in the light of our present Theosophical knowledge, it seems scarcely possible to interpret so as to invest them with a spiritual meaning. One feels dimly that the writer, whoever he was—for we cannot regard the dialogues as more than the form into which he has chosen to cast his composition—had lofty thoughts at the back of his own mind. He

says, for instance : "A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by many names lest the foolish should recognize it." But then, when one expects him to say something in elucidation of this idea, he loses himself in a maze of words about "quicksilver and the milk of volatile things." And long passages are made up of instructions of which a few sentences will give an idea ; "Cooking must proceed for seven days, when the copper already pounded with the coins is found turned into water. Let both be again slowly cooked and fear nothing. Then let the vessel be opened and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed."

If such directions constitute enigmas for which there is a solution people fond of unravelling puzzles may be interested in trying to decipher their meaning. One cannot but suspect, however, that a great part of the book before us must have been intentional nonsense run in between suggestive passages to throw "the foolish," or perhaps the hostile, off the scent. "Unless the names were multiplied," we read in the concluding words of the essay, "so that the vulgar might be deceived, many would deride our wisdom." But in the *Turba* the author seems to have been so constantly bent upon deceiving the vulgar, that he forgot the purpose of enlightening the elect.

In many of the later alchemical writings—as, for example, in the *Anthroposophia Theomagix* and the *Magia Adamica* of Thomas Vaughan, there is abundant evidence of true occult knowledge on the part of the writer, and many passages in which a genuine spiritual significance shines through a thin disguise of symbolism, but we have to acknowledge, with no little regret, having taken up Mr. Waite's translation in the expectation of finding the *Turba* inspired by some intelligible purpose, that the disguise in this case is too thick to leave any such purpose apparent.

A. P. S.

THE YOGA-VÂSISHTHA (LAGHU).

Translated into English by K. Nârâyan Svâmi Aiyer. [Madras. Cloth, 4s. net.]

ANYONE acquainted with Sanskrit literature, especially with the Vedântic phase of it, knows the importance of the Yoga-Vâsishtha too well for it to need any introduction. The original work is very large, and from it a summary was made so as to supply the aspirant of Yoga

with a handy volume for reference in every-day life. It is this summarized form of the original *Yoga-Vâsiṣṭha* that now appears in an English dress. There is a still shorter sketch of the same work which condenses the matter within a much smaller compass, since even the *Laghu* or shorter *Yoga-Vâsiṣṭha* was thought too large for daily use. This shortest work, as far as I know, has not yet been translated, but the largest original was put into English some time ago by Bâbu Vihârilâla Mitra of Bengal.

The interest of the *Yoga-Vâsiṣṭha* as a work on *Yoga* lies in the fact that it puts the abstruse philosophy of the *Vedânta* before the reader in a lucid and practical form. In it nothing is dealt with merely in the abstract. Every point is illustrated by a series of concrete stories, appealing at once to the imagination of the reader. The leading character in the poem is *Râma* who, as is well known, is also the central figure in the great *Râmâyana* of *Vâlmiki*. The *Ṛṣhi Vâsiṣṭha* initiates *Râma*, who has reached the condition of true *Vairâgya* or non-attachment, into the great mysteries of life and death. The *Laghu* or summarized *Yoga-Vâsiṣṭha*, while retaining the main ideas of the original, divides itself into six *prakaraṇas* or topics dealing respectively with Non-attachment (*Vairâgya*), Desire for Emancipation (*Mumukṣhâ*), Origination of Things (*Utpatti*), Preservation (*Sthiti*), Peace (*Upa-shânti*), and *Nirvâṇa*, and each subject is illustrated by a number of stories.

While thus laying down the principles which the aspirant must grasp to a certain extent and practise in daily life, the *Yoga-Vâsiṣṭha* remains almost silent on the definite and precise steps of higher *Yoga*, which, as it maintains, can only be obtained by the qualified student from the *Guru*, whose assistance, in the opinion of the author, is indispensable for any real progress and success in *Yoga*.

The original work is generally attributed to *Vâlmiki*, the reputed author of the *Râmâyana*, who, while relating the story to *Bhâradvâja*, put into verse what passed between *Râma* and the *Ṛṣhi Vâsiṣṭha*. The summary is supposed to have been made by a *Kashmîri Paṇḍit* in later times.

As regards the translation, the present volume contains xxiii and 346 pages, including an index of proper names. The Introduction gives a summary of the contents, and deals with certain points interesting to the students of Theosophical literature.

The rendering is in some places free, as the translator tells us, and there are a great many words left untranslated. This makes the book less useful, since only those who know a good many Sanskrit terms will

be able to read it with ease. The language is not quite agreeable to the English ear. This, however, can be excused in that English is a foreign tongue to the translator, and that it requires a thorough mastery of a foreign language before one can write gracefully in it.

But there are other defects in the book which are simply unpardonable. I mean the misprints and complete inattention to correct transliteration. Considering that the book was printed by a firm bearing an English name, one would naturally expect very few or no misprints in it. The mistransliteration is so glaring that this alone makes the book unpalatable to anyone with the slightest knowledge of Sanskrit. I am very sorry that Indians should be so inaccurate in this apparently "small matter," seeing that it is of the greatest importance in a work of translation. Nevertheless the ordinary reader who is not acquainted with the larger work, and who is content with general ideas and approximations, will find much of great interest and utility in Mr. K. Nârâyan Svâmi Aiyer's translation.

J. C. C.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

As a successor to the series of lectures on the Later Platonists at the Pioneer Club in the spring of this year, Mr. Mead will deliver at the same address a course entitled: "Among the Gnostics." The following is the complete syllabus: Nov. 6th, The Literature, Documents and Sources of Gnosticism; The Wisdom-Tradition and the Mysteries; the Method of the best Gnostic Doctors. Nov. 13th, The Chief Schools of the Gnosis and their Teachers. Nov. 20th, The Essenes; The Ophites; The Legend of Simon the Magician. Nov. 27th, The Wisdom of the Egyptians, Basilides and Valentinus. Dec. 4th, The Main Doctrines of the Gnostic Gospel, *Pistis Sophia*. Dec. 11th, A Review of the Methods and Doctrines of the Leaders of the Gnostics.

The address of the Pioneer Club is 22, Bruton Street, Berkeley Square. The lectures are on Friday afternoons from 5.30 to 6.30 p.m. Tickets for a single lecture, 2s., and for the course, 10s. 6d.

On Sept. 6th, Mrs. Besant left with Mr. Bertram Keightley for Holland, lecturing at the Dutch Branch on Sept. 7th, on "Yoga for the Man of the World," and on Sept. 8th gave a public lecture on "The Evolution of the Soul."

She then visited Paris on her way to Brindisi, leaving for India by the P. and O. steamer *Khedive*.

Holland has had several visitors from the English headquarters recently, Mrs. Oakley spending some time there on her way back to England and lecturing at several of the centres. Colonel Olcott also visited the Dutch branch and lectured on Sept. 21st on the past and future of the Theosophical Society, and on the following Thursday Mr. Glass delivered a lecture to the Branch.

A new Section will probably be formed in Holland in the course of a few months, the Society having spread with considerable rapidity in that country, and the difficulty of language proving a bar to free communication with the headquarters in London, excepting through the Branch in Amsterdam. The Dutch members will be enabled to manage their local affairs in a more satisfactory manner when executive powers are placed in the hands of their own officers. There are at present only two Branches in Holland, but a number of centres possessing sufficient members will shortly apply for charters so as to make up the necessary list of Branches for the formation of a Section. The Helder Centre has just been formed into a Branch, the President being T. van Zuylen, and the Secretary S. Gazan.

Dr. Richardson, who has given up his scientific work to devote himself entirely to Theosophy, left for India on Sept. 14th, proceeding to Benares for the coming Convention of the Indian Section.

Mr. Staples, the General Secretary of the Australian Section, arrived in London at the beginning of October. His stay in England is at present indefinite, and for the time being his duties in Australia are taken up by one or two of the best workers in Sydney.

SCANDINAVIAN SECTION.

A letter has been received from the General Secretary's Office, Stockholm, communicating the fact that healthy changes have taken place in the Scandinavian Section.

The former General Secretary of the Section, Dr. Gustaf Zander, wrote to the President-Founder of the Theosophical Society on the 23rd of August, saying that he and forty-two other members had left the Section in order to form a new society under the name of "The Theosophical Society in Europe (Sweden)." At the meeting of the Executive Committee of the Section on the 5th of September, Dr. Zander gave up his office as General Secretary. Three days afterwards he sent to all the members of the Section a circular letter, inviting them to enter

the new society. Of the 459 members 126 announced their intention of leaving the Section and joining themselves to the followers of the late Mr. W. Q. Judge.

According to the rules of the Section the Executive Committee has been completed by the election of the necessary members. Herr A. Zettersten has been chosen General Secretary. His address is Nybrogatan, 30, Stockholm.

The other officers of the Executive Committee are: Dr. Emil Zander, Vice-Chairman (son of Dr. Gustaf Zander); Mr. G. Kinell, Mr. J. F. Rossander, and Mrs. Fanny Ingeström.

The new General Secretary has received the archives and records, the money, the library and the publications of the Section.

AUSTRALIAN SECTION.

"The Branches of this Section report continued activity, and numbers slowly but steadily increase, and although occasionally some active member leaves us through the exigencies of his profession for other colonies or lands, even this drawback is lessened by the promise of his being thus enabled to start fresh active centres.

"Our General Secretary, Mr. Staples, left Sydney for Melbourne on July 18th, spending two weeks in active propaganda at the two Branches there, leaving for Adelaide on August 4th, where he also gave several lectures, embarking in the *Darmstadt* for England on August 22nd.

"From Hobart, Tasmania, a satisfactory report comes, and definite work has been started there; meetings are now held every fortnight in the Masonic Hall, and there is every reason to believe that good results will accrue."

NEW ZEALAND SECTION.

The chief item of interest from the New Zealand Section is the proposed visit of the General Secretary to the South. Next month Miss Edger leaves Auckland, and for the following three or four months she will be travelling all over the colony. All the Branches will of course be visited, which will have the effect of strengthening the Section and bringing the various centres into closer touch with each other. In addition it is proposed to visit different towns, where, though there is interest in Theosophic thought, no Branches have as yet been started. Owing to the various settlements in this colony being so scattered, a good deal of time will need to be occupied in tours of this sort as occasion demands. Mr. F. Davidson, a member of the Auckland Branch, will attend to the ordinary business of the Section while the General Secretary is away from Headquarters.

The work at the various Branches goes on steadily.

Miss Edger gave lectures in Auckland on "The Purpose of the Theosophical Society," and on "Psychism, Spiritualism, and Spirituality."

Reports from Christchurch show that Theosophic ideas are influencing current thought, as from time to time sermons are reported in the press which are far more free from dogmatism than used formerly to be the case, and run more on Theosophic lines; while it is stated that more than one clergyman has been studying the Theosophic literature with interest and attention. Even in this corner of the world the misunderstanding of Theosophy and the prejudice against it are gradually being broken down.

CEYLON LETTER.

It affords me very great pleasure to inform the readers of *LUCIFER* that the foundation-stone of the main wing of our headquarters, the Musæus School and Orphanage, was laid on the 14th of last month by Mrs. Higgins, assisted by the girls of the institution, their parents and friends.

The carpenters and masons are now busy with the work, and we hope that the new wing will be soon completed. We are greatly indebted to Mr. Wilton Hack, one of the trustees of the institution, for his generous assistance to the building fund.

The Hope Lodge holds its regular meetings on Sunday afternoons.
S. P.

AFRICA.

The Theosophical movement has penetrated even into West Africa, and we learn from a letter that there are several enquirers in this part of the world. A number of Theosophical works has been obtained by some of those interested, and others are enquiring and reading what literature they can obtain, so that there is a prospect of the formation of a permanent West African centre.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

Colonel Olcott in the September issue of *The Theosophist* occupies the latter part of his "Old Diary Leaves" with an interesting account of mesmeric cures performed by himself in India. As usual with such attempts at assistance, they brought mainly trouble and worry to the Colonel. The stories of phenomena have not yet been exhausted, and two or three such incidents are described in the present chapter. "Folk-lore of the Mysore Mulnaad" promises to be of considerable interest, being written by a resident of the country, but the first instalment contains only a general and very uncomplimentary account of the people and three stories of "miracles" taken from the tales told by the professional story-teller, who makes a round of the chief houses. "Transmigration in the Avesta" supplies a quotation from the *Vendidad*, showing that at least some form of the belief is found in early Zoroastrian literature. In the passage referred to the consciousness of a dog after death is said to pass into "a stream of water, where, from a thousand male and a thousand female dogs" a pair of seals or walruses come into being. A peculiar idea that, as the writer says, appears to have reference to the method of evolution in the animal kingdom, in which the consciousness of many animals is united in one "block" of monadic essence.

Among the other journals which come to us from India, *The Thinker* contains as usual the greatest quantity of original

matter, somewhat mixed in quality and in the numbers before us not quite up to the average. The series entitled "The Student's Column" is mainly devoted to scientific exposition, and has the somewhat unusual merit of being fairly accurate, judging from a cursory reading. In "Prāṇāyāma Yoga" many verses from different scriptures are collected together dealing with the Shaktis and other points of theoretical if not of practical interest to those studying Eastern literature. The recent issues of the *Buddhist* show a decided improvement in the matter and less material is selected from other publications. A short but interesting article on "Transmigration and Reincarnation of the Soul" upholds the view that Buddha taught the permanence of the soul or Sattva, which is distinct from, and is the basis of, the five Skandhas. Mr. Dharmapala's lecture on the "Fundamental Teachings of Buddha" is simple and readable but contains nothing that is not familiar to students. In the *Prasnotlata*, the Indian Section official journal, "The Law of Sacrifice" and "Dreams" are reprinted, and an article on "Maṇḍalas and Mārgas" is published. The latter treats of the three divisions or centres of the human body and their nature. In the "Questions and Answers" the time of death and its relation to karma are discussed, the questions receiving two diametrically opposed answers, one arguing that the time of death is not immutably fixed by the karmic heritage

of the individual, and the other that it is. The latter answer gives an interesting sketch of karma from the Indian point of view. A sketch of Japanese Buddhism, mainly historical, that promises to be of some interest, is begun in *The Journal of the Mahā-Bodhi Society*, which is generally filled by somewhat scrappy notes and extracts from other magazines.

The first paper in the *Prabuddha Bhārata*, or *Awakened India*, bears the somewhat peculiar title "Shuka and the Steam Engine" and expounds the doctrine of illusion or Māyā in its baldest and least attractive form. One may doubt the value to morality and to better living of these teachings, but fortunately they are not likely to gain much ground in the West, where the turbulence of life has at least the advantage of preventing the ideal "calmness" of mind that is so often twin-brother to indolence. According to the writer of the article referred to, progress is a pure illusion, there being simply perpetual change and reproduction, the world as a whole neither improving nor becoming worse, so that all effort is useless. Although we may disagree with some of the ideas, the magazine is excellently conducted, and the articles are well written, but the cover is irresistibly comic. The little *Rays of Light* contains a useful paper on hygiene and one on vivisection by Mrs. Mona Caird; we presume, a reprint. We have also to acknowledge from India *The Sanmārga Bodhinī*, The Report of the Convention of the Indian Section, held in December, 1895 (!), the *Theosophic Gleaner*, the *Ārya Bāla Bodhinī*, and *From Hinduism to Hinduism*, a well-printed pamphlet consisting of a reprint of articles from the *New Age*, sketching the spiritual wanderings of the author.

In the *Vāhan* for October, Literary Notes fill up a goodly space, and also provide some useful information for the reader. G. R. S. M. contributes a long answer on Reincarnation and the Church Fathers, which has the advantage of not disturbing the condition of the question,

which condition is a very cloudy one. The other answers are somewhat short, but of much interest, relating to the incarnation of the Buddha, the length of life of an Adept, the ever-prominent "elemental essence," the Tattvas and dematerialization of physical objects. In the last answer the reason given for the re-formation of an object after dematerialization is that the "elemental essence" associated with the object is intentionally held in its original form, so that it acts as a mould for the physical matter when the force employed for disintegrating is withdrawn.

The most noticeable original article in *Le Lotus Bleu* for September is "L'Intelligence," by Guymiot, the ideas being somewhat strikingly expressed. He defines the individual mind as a place or centre in a substantial medium or plane, in which play certain unknown forces organising the matter of the plane. The forms created within this mental space may exist whether the individual is conscious of them or not. The intelligence is compared to a community, the ideas or forms being living, like the units of a community, and capable of some independent action. Among other contributions Dr. Pascal writes on the not very agreeable subject of Luciferianism, and the translation of the *Secret Doctrine* includes the first seven Stanzas. A small magazine, *La Curiosité*, also arrives from France, dealing with occult and mystical subjects. Dr. Pascal contributes a paper on "The Mystery of the Moon," concluding with a sketch of the teaching of the *Secret Doctrine*. The last article deals with Cremation, and in a somewhat authoritative manner settles that it is painful for the departed person, an idea that does not appear to have any foundation in fact.

In the *Metaphysical Magazine* there are some interesting articles; among them one on "Karma in the Later Vedānta," by Charles Johnston. As, however, the Brāhmins appear to represent to the author all that is narrow and artificial and unreal, and the Rājputs all that is

true and "esoteric," in religion, the reader is apt to think that the article is written not altogether without prejudice. Dr. Wilder writes on "Paracelsus as a Physician," in which he explains the views of that mystic on medicine and biology. "The Art of Mind-Building" contains an interview with Professor Elmer Gates on the extraordinary laboratory now being organized by him in America for the purpose of experimenting in mental vivisection. While giving a not altogether agreeable impression the interview is most interesting, and in the course of it Professor Gates states that his observations contradict Weissmann's theories of heredity, so far as they relate to the transmission of acquired faculties, according to the later observations training stimulating the mental and sense faculties in certain animals, influencing their progeny.

A pamphlet entitled *Scientific Corroborations of Theosophy* has been received from Honolulu, containing an account of a number of recent and more or less reliable discoveries which are supposed to corroborate some assertions in Theosophical works. The instances cited are not, however, likely to make much impression on a scientific mind. It is a pity that well-meant efforts like this are not always directed by a more accurate and thorough knowledge of the subjects discussed. In the *Forum* is a short but

excellent answer by Dr. Auderson on Theosophical and scientific theories of evolution which possesses the not too common merits of clearness and accuracy. We have also received from America *Theosophy*, the *Literary Digest*, and the *Lamp*, which do not call for special comment.

The editor of *Modern Astrology* has just published *A Simple Method of Instruction in the Science of Astrology*, which professes to give the "true nature of the planets." The book deals not only with the practical side, but with the theoretical, and contains an ingenious explanation of astrological symbolism. To those who wish to obtain a simple and careful exposition of the art the book may be recommended. *Modern Astrology*, recently enlarged, contains a large and varied collection of articles, opening with a somewhat indefinite prediction of the American presidential election, and includes an elaborate description of the temperaments.

We have also to acknowledge the receipt of *Theosophia*, of which the difficulty of language prevents a fuller notice, *Teosofisk Tidskrift*, *Theosophy in Australia*, with an article on "Theosophy and Science," *Light*, *The Agnostic Journal*, and *The Irish Theosophist*, with some medium poetry and some very bad art.

A.