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The Time is Short.

AS one by one the years roll swiftly by us, and the iron wheels of the KALI YUGA are rapidly nearing the fateful close of the first five thousand years of the cycle, the darkness deepens round us, and the strain becomes ever heavier. Evil were these closing years to be, our TEACHER told us, and keen the struggle that would rage round the banner she planted in the name of THOSE who sent her. Physical nature would throb as in sympathy with the struggles of men, and the disturbances in the earthly kingdom of man would be as harsh and clanging chords supporting the sombre minor chant from the mental and spiritual planes. For "the soul of the world is weeping" as the Great Orphan Humanity cries aloud in the pangs of hunger, and yet unconsciously pushes away the patient Hands that hold out to it the bread it needs, the bread of the WISDOM-RELIGION that can alone satisfy the spiritual cravings of man. And the time is so short, for the cycle closes but six brief years hence (February 16th, 1898), and then three years of twilight—to brighten into dawn or to darken into night? Alas! the answer depends on the use made of these few years, and the instruments are so few and so imperfect!

For let us realise our position. We stand in one of those transition periods that see the death-throes of one Age and the birth-pangs of another. The THEOSOPHICAL SOCIETY was founded in the very centre of the turmoil, that it might give fresh impulse to the spiritual aspirations of man, on the strengthening of which his whole future must depend. At this critical period it brings reinforcement to the spiritual

energies, faces the triumphant Materialism of the day, and closes with it in a death-and-life grapple, for the sovereignty of human thought during the coming Age. On the issue of that struggle through the next six years depends the tone of thought as the next century opens; if THEOSOPHY can hold its own, if it can weld together even a small band of wholly devoted men and women, pledged to carry the work on over the threshold of the century, and to keep the THEOSOPHICAL SOCIETY living and active through these years of storm, then the Twentieth Century will see its growth and its development, and the next Messenger, when he comes, will find, as H. P. BLAVATSKY desired, an agency through which to work, material ready to his hand, awaiting his arrival. H. P. BLAVATSKY had everything to do: to find the clay, to make the bricks, to lay the foundation, to raise the superstructure. Wise master-builder as she was, the task tried even her strong soul to the utmost of its powers. But, when she bade us farewell, she had the hope that the work done was firm enough to stand, and that her successor, at the close of the Twentieth Century, would find that work remaining as a sure and stable basis on which might be reared, without the trouble and the anguish she endured, a fair and noble temple for the spiritual instruction of man. In that hope she left us; it is for us to make the hope a reality.

Glancing backward over the past year, we find how fully justified was the foreboding with which she regarded it. "Woe to us", she wrote in December, 1890, "men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next [1891], will commence the last series of seven years which will close the first cycle of five thousand years of Kali Yuga—the 'Black Age' of the Hindu Brahmins." 1891 has indeed been a year of storm and unrest, in the physical, political, social, and religious worlds.

All over the globe physical nature has been disturbed. In Western Europe the tempests have been more terrible and more frequent than any within the memory of the present generation: our Southern seaports have found their sea-fronts imperilled, and in some cases washed away, by the furious waves that have beaten upon them time after time; our inland towns have suffered heavily from the tempestuous gales. In Eastern Europe, Russia has been devastated by famine. In Asia, China has been desolated by famine and flood, while Japan has been laid waste by earthquake and volcano; and the seas have been thrown into huge billows by submarine explosions, and have dashed

over the decks of vessels volumes of boiling water, scalding the sailors as they fled from a phenomenon so new in their experience.

Here at home, Death has swept his scythe busily in the political and social world. The House of Commons has changed its face by the loss of such strong men as CHARLES BRADLAUGH and the Irish "uncrowned king" CHARLES STEWART PARNELL; while the death of MR. SMITH has taken a veteran from the stage. Dignitaries of the Church, royalties, nobles and literary men, have jostled each other as they have hurried down the road to the Styx, where old CHARON'S boat must have been more than once crowded to swamping point with erstwhile notabilities.

Over Europe still broods the dark and threatening thunder-cloud, from which must flash, ere long, the red lightnings of war: an armed peace weighs heavy on the nations, wellnigh as burdensome in treasure, though not in life, as war itself could be. The Jewish exodus from Russia adds another dark line to the picture, and outgoing ships to the New World are laden with Jewish exiles, seeking fresh Fatherland beyond the seas.

In religious matters 1891 has seen, speaking generally, a widening out in the Churches among the more thoughtful, an increased readiness to assimilate new ideas. Theosophically, the year has been an important one. Midway in its course was definitely constituted the EUROPEAN SECTION, and the first Annual Convention was held at the European Headquarters, under the presidency of Colonel OLCOTT, President of the Theosophical Society. The Section has been growing steadily, with Mr. G. R. S. MEAD as its General Secretary, but as Mr. MEAD is sub-editor of this magazine as well as General Secretary of the EUROPEAN SECTION I cannot pay the Secretary, in these pages, the compliments he deserves. The holding of this Convention would have sufficiently marked 1891 for us, but its success was almost thrown into the shade in England by the extraordinary wave of interest in THEOSOPHY that swept over the whole country during the late summer and autumn months, bringing tens of thousands to the knowledge of Theosophical teachings that had been only a name to them, or not even a name, before. Lecture halls have been crowded, literature has been eagerly purchased, the newspapers have opened their columns to prolonged discussions. The result of all this has been that enquiries have flowed in from every quarter—from as far afield as Yokohama, Erzeroum, Java, Johannesburg, and other unexpected spots—and the enquiries have been followed by study, and the study by growing tendency to accept the teachings of the WISDOM RELIGION.

In America, the year which had in its early days the most suc-

cessful Convention yet held by the AMERICAN SECTION of the Theosophical Society—a Convention hallowed by the last message sent to her pupils and friends by our TEACHER, H. P. BLAVATSKY, who thus closed her work on American soil as there also she began it—this same year had its closing months Theosophically gladdened by the most successful propagandist tour of our Brother WILLIAM Q. JUDGE, in the States of the Far West. There he repeated the experience so familiar to us here, crowded halls, eager enquiries, press publicity, and he has laid on the Pacific Coast a good foundation for future work. As we look across the wide ocean that separates us, but does not divide, we see him standing there firm and strong, holding the American outposts for the MASTERS, as we are striving to hold for THEM the European.

Enough of the Past. What of the Future, becoming the Present as we speak? To this question there is but one answer: Work. Our task is to make so deep an impress on the mind of the British nation, that, ere the cycle closes, the Theosophical view of things may have taken rank among the recognised opinions of the day—opinions that have to be reckoned with. We must so publish abroad the teachings of THEOSOPHY that, reaching all, they may be fastened on by those who have reached the point of evolution at which they can be assimilated. Such men and women are to be found in every class of society, and we must therefore adopt every way of reaching them. Abstruse books for the highly educated minority; elementary manuals for the partially instructed; lectures for the careless crowd, attracted by curiosity; letters and articles in newspapers for those who will not seek, but must have knowledge brought to their very breakfast tables; tactful introduction of Theosophical thoughts in private conversation; patient interest shewn to strangers and enquirers; philanthropic agencies to prove the reality of the brotherhood by taking aid to the suffering; seizure of every opportunity to present the Theosophical criticism of life. And most important, because lying at the root of all, the increasing watchfulness which waits every opportunity in order to grasp it, the unflinching, though not boisterous assertion of Theosophical principles, the deliberate detachment from personal interests, because only those who are indifferent to all for themselves can be impartial in their judgment of themselves and devoted in their service of others. This is the spirit that must animate the pioneers of THEOSOPHY in the Western World, if their mission is to be crowned with success; and the very life-breath of that spirit must be unwavering trust in the MASTERS, Who are the spring and guiding intelligence of the movement, and Whose more efficient

instruments we become as we forget ourselves in the service of the race, as we lose our selves to find the SELF.

But surely in the minds of some of my readers will be rising the question: How comes it that the Editor of LUCIFER can write an editorial dealing with the year 1891, and leave out of her review its most important event, the death of H. P. BLAVATSKY? On the physical plane her death was indeed a terrible blow, and the absence of her pen from these pages is a loss that nothing can repair. In many a crisis to come, also, the SOCIETY will sorely miss her courage, her energy, her wisdom. But in very truth to me, her pupil and grateful follower, the passing of H. P. BLAVATSKY is not so important an event as on the surface it may appear. Had she been less, her loss on the physical plane had been greater; but being what she was, one of the GREAT SOULS, the tie between her and those she served and taught was on the higher plane where Death is not. H. P. B. was not her body, and when she cast aside an instrument too worn for further service, the cast-off body indeed perished, but H. P. B. passed on untouched. The pain of the loss on the physical plane, acute as it was and is, must be recognised by each of us as the weakness of our human personalities, so blinded by illusion that the absence of the body seems the absence of the SELF. It is therefore a pain to be contemned and disregarded, as an inevitable accident indeed of our undeveloped nature, to be recognised as a weakness, not fostered as a beautiful sentiment. And here, to avoid misconstruction, let me say that I do not mean that we should thus treat the pain of loss *in others*, but only in ourselves. To others suffering the wrench of bereavement we should always shew the tenderest compassion and sympathy; it is to ourselves that we do well to be stern. As says the *Voice of the Silence*: "Ere thou canst settle in Dnyan Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe." How then should her pupils, remembering her teachings, contradict them by a mourning that exalts the lower above the higher nature, or cease to strive after a realisation of that unity which Death cannot rend nor Time destroy? They may fail, overpowered for awhile by the vivid sensations of the physical plane, but they will renew the struggle over and over again, until the lesson theoretically learned has become the habit of the life.

And so we pass into 1892, prepared to face its difficulties, to utilise its opportunities, to stand quietly, serenely, firm amid the whirl of its contending forces. A little army, encamped in a hostile country, we

must hold the post given us in charge until the relief guard comes. On each individually, as on all collectively, falls the responsibility of this great emprise. Our success depends on our loyalty, our unity, our exertion, and our love. We may conquer by argument: we can only win by Love. And our task is to win this Western World for the WISDOM RELIGION, so that the Brotherhood of Man in the Twentieth Century, may become a reality instead of a phrase.

A Bewitched Life.

(Continued from page 281).

III.

PSYCHIC MAGIC.

THE old Yamabooshi lost no time. He looked at the setting sun, and finding, probably, the Lord Ten-Dzió-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the enquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange sensation in the arm of the hand that held it. For a brief moment I forgot to "sit in the seat of the scorner" and failed to look at the matter from a ludicrous point of view. Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

". that fear
When the heart longs to know, what it is death to hear"?

No; for I still had consciousness enough left to go on persuading myself that nothing would come out of an experiment, in the nature of which no

sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the—I blush to write the adjective—"magic" mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, "The veil which covers futurity is woven by the hand of mercy". This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze Tamoorā, at which I threw a furtive and suspicious glance at both. I was wrong once more.

"The holy man desires me to put you a question and give you at the same time a warning", remarked the Bonze. "If you are willing to see for yourself now, you will have—under the penalty of *seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination*—to submit to a regular course of purification, after you have learnt what you want through the mirror."

"What is this course, and what have I to promise?" I asked defiantly.

"It is for your own good. You must promise him to submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an *irresponsible* seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience which was remarked and understood by the Yamabooshi. It was just *seven minutes after five*.

"Define well in your mind *what* you would see and learn," said the "conjurer", placing the mirror and paper in my hands, and instructing me how to use them.

His instructions were received by me with more impatience than

gratitude; and for one short instant, I hesitated again. Nevertheless, I replied, while fixing the mirror:

"I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me." . . .

Had I pronounced these words in reality, and in the hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to that moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralyzed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, *very* ridiculous. . . . This *feeling*—for such it was rather than a thought—was interrupted, suddenly extinguished, so to say, by a clear *mental vision* (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over *its* white face, stood the tall figure of the Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float rapidly away from "me". A few more grotesque, distorted shadows before "my" sight; and, with a last feeling of terror and a supreme effort to realize *who then was I now, since I was not that corpse*—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead. . . .

IV.

A VISION OF HORROR.

How strange! . . . Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, "I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two, "*to learn*", and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short they were pronounced by my voice, not by my lips. . . .

•One more rapid, involuntary motion, one more plunge into the Cymmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and *in* the mould, and yet it weighed not, and seemed quite immaterial and transparent *to my senses*. I did not realise for one second the utter absurdity, nay, impossibility, of that *seeming* fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain, unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man's skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"—I thought. . . .

At this moment I heard again proceeding from afar the same voice—*my* voice . . . "*the reason or reasons why*" . . . it said; as though these words were the unbroken continuation of the same sentence of which it had just repeated the two words "*to learn*". It sounded near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kyoto, and which it was now finishing, in interrupted, broken phrases, like a faithful echo of my own words and voice. . . .

Forthwith, the hideous, mangled remains began assuming a form, and, to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister's dead husband, my own brother-in-law, whom I had for her sake loved so truly. "How was it, and how did he come to die such a terrible death?"—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl's death, in all its horrid vividness and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off, before the workmen, unacquainted with the mechanism, can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally-given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together. I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else.

There "I" stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment's hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorus-like, brilliant Radiance, its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable

in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: "this is insanity; life-long, incurable insanity, for the principle of intelligence is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, ejected from it by the terrible force of the sudden blow. . . . The link between the animal and the divine essence is broken." . . . And as the unfamiliar term "divine" is mentally uttered my "THOUGHT"—laughs.

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words . . . "*why my sister has so suddenly ceased writing.* . . . And before the two final words "*to me*" have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as "horrors", etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my irretrievable losses to their full extent.

Much of that which I had so vehemently denied in those days, owing to sad personal experience I have to admit now. Had I been told by any one at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, *he* could be transported *mentally*, thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his memory—I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that "madman". Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, *outside of my body*. Accursed be that hour when this terrible power was first awakened in me! I have not even the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved *invariably correct*. But to my narrative of woe.

I had hardly had time to see my unfortunate young niece in her new Israelitish home, when I felt a shock of the same nature as the one that

had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five! . . . I had thus passed through these most terrible experiences, which it takes me hours to narrate, *in precisely half a minute of time!*

But this, too, was an after-thought. For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi's hand and this second glance, seemed to me merge in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

V.

RETURN OF DOUBTS.

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute?"—I exclaimed. "The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe. . . . I shall leave to-morrow!"

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, the Bonze Tamoorā, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking *through* me, and in dignified silence. The

Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: "Friend, you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits), who had to be used to guide your inexperienced soul to the places it craved to see. The entrance to your Inner Self must be closed against their dangerous intrusion. Lose no time, therefore, my son, and allow the holy Master, yonder, to purify you at once."

But nothing can be more deaf than anger once aroused. "The sap of reason" could no longer "quench the fire of passion", and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were inflamed to white heat, I felt almost a hatred for the kind, good, old man, I could not forgive him his interference in the present event. Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. "I will leave to-morrow, had I to forfeit my whole fortune as a penalty"—I exclaimed, pale with rage and despair.

"You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door", was the answer. "The Daij-Dzins will have the best of you."

I interrupted him with a brutal laugh, and a still more brutally phrased enquiry about the *fees* I was expected to give the Yamabooshi, for his experiment with me.

"He needs no reward," was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friendship, or even of simple propriety. Luckily for me, on turning round to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that

fiend scepticism—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

“My mind,” I argued, “what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and grey matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! As well believe in the planetary ‘intelligences’ of the astrologer, as in the ‘Daij-Dzins’ of my credulous though well-meaning friend, the priest. As well confess one’s belief in Jupiter and Sol, Saturn and Mercury, and that these starry worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided ‘my soul’ in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, ‘*subjective* intelligences’ and all that kind of insane superstition.” In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly mad. But his admirable forbearance proved more than equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain “necessary purificatory rites”.

“Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition,” I argued, paraphrasing Richter’s remark. “I will not believe,” I repeated; “but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe.”

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

“Friend of a foreign land!”—he cried, “I pray that you may not repent of your unbelief and rashness. May the ‘Holy One’ (Kwan-On the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?”

“Go on and have your say,” was the ungracious assent. “But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions.” This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to no purpose, that by his kindly meant interference he had only led me to my destruction.

“Lend me your ear, good sir, for the last time,” he began, “learn that unless the holy and venerable man, who, to relieve your distress, opened your ‘soul vision’, is permitted to complete his work, your future life will, indeed, be little worth living. He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have to be left in the power of *Forces* which will harass and persecute you to the verge of insanity. Know that the developments of ‘Long Vision’ (clairvoyance)—which is accomplished *at will* only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginners, be pursued with help of the air Dzins (Elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arihat, ‘the destroyer of the enemy’, who has subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed toward the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being *that seer is no longer himself*. He partakes of the nature of his ‘guide’. The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy.”

“Hold!” I involuntarily exclaimed, as the words vividly brought back to my recollection the indifference with which I had witnessed my sister’s despair and sudden loss of reason in my “hallucination”. “Hold! . . . But no; it is still worse madness in me to heed or find any sense in your ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?”—I added mockingly.

“It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification,” was the sad and humble reply. “I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day. The experiment is harmless when directed by *one who knows*, and becomes dangerous only when the final precaution is neglected. It is the ‘Master of Visions’, he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of . . .”

“The ‘Master of Visions’, forsooth!” I cried, brutally interrupting him, “say rather the Master of Imposture!”

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far, but it was too late.

"Farewell, then!"—said the old Bonze, rising; and after performing the usual ceremonials of politeness, Tamoorā left the house in dignified silence.

(To be continued.)

Universal Law.

BEFORE entering upon the discussion of any subject it is well to define as accurately as possible the meaning of the terms employed. In debate this is all the more necessary, as it is usual for each party to commence an argument with ideas none too exact and also with the assumption that the word which may be the key to the whole debate is not only the same in its principal meanings to each side, but that it has also to each the same vague cloud of associations which give colour, if not form, to an idea.

Most arguments begin in selfishness, each disputant endeavouring to force upon the other his own particular view, without regard to the outlines of truth as they may appear from the stand-point of his opponent.

If at the start each partisan were to make a sincere effort to find the exact meaning attached by his adversary to the leading words or phrases used and to place himself mentally in his position, points of unity would be discovered, obscurities common to both minds would be recognised, and many a controversy that tends to bitterness and denser ignorance would be resolved into a comparison of intellectual results and mutual help along the rough pathway to knowledge.

These remarks are brought to the front because disputes without number have raged in which the key-word was law. Controversies over the natural and the so-called supernatural, over the possibility of miracles, over predestination and free will, have begun with prejudice and ended in ill-feeling. Theologians have fought with each other or with scientists, each party using the word "law" as if the idea it suggested was as definite as that attached to a simple numeral. Theists, atheists, pantheists, spiritualists and materialists have swelled the clamours of the fray; yet in most cases no serious effort is made to define the word, although it may be evident to a cool outsider that the opposing parties do not use the word in quite the same sense, and that the associations colouring the idea are widely different. We often find a variation in the sense as used by the same party at different times, an inconsistency which might have been escaped if an analysis of the idea had been attempted in the beginning.

If we turn to a dictionary we find a catalogue of the different senses in

which the word is used. These are the off-shoots or differentiations of the fundamental idea, which itself is not discussed, as this would not be within the province of a dictionary. We must analyse our own conceptions and trace them to their primitive source within the mind.

If anyone is called upon suddenly to define the word "law", the vague group of associations called up at the instant in that person's mind is an index of his usual line of thought. The average man, with a mind running but little upon science or theology, will think of the legislative machinery by which society is organised and of the written rules arbitrarily created to express, as they may, the conceptions either of one or of many minds of what is right or expedient.

If he keeps his mind on the subject he will think of some vague underlying principle of justice which these laws endeavour to embody in defining the relationships between man and man.

The net impression left, even after considerable thinking, will be of something largely arbitrary in its nature and uncertain in its origin.

If the man is a theologian, he will think of law as the expression of the will of some supreme being. He will think of this will as manifested in two ways. First, as arbitrarily impressed upon the ultimate particles or atoms of matter, which will thenceforward behave toward each other in certain fixed and invariable modes until some further special emanation of supreme will. This he will consider to be the origin of laws of nature. Second, as announced verbally by the direct inspiration of some prophet, or through a divine amanuensis in the shape of a book or epistle writer. By this means it is said that the moral law has been promulgated. This moral law is said to have been changed more than once by the repeal of old edicts and the issuing of new, the latest code being termed the new or "Christian dispensation".

The theologian claims that the animal and vegetable kingdoms are governed by fixed laws established at the time of their creation, which was the result of thought and contrivance. The life principle placed in vegetable and animal forms, together with whatever intelligence and consciousness the latter may possess, he claims to be evanescent with the body, no matter how perfect in its way this life may be, or how harmonious with its surroundings or beneficial in its influence during its material manifestation.

The conscious life placed in each human being is said to be a matter of special creation, at or about the time of the development of the body in which it is placed. This life or soul is said to be immortal and indestructible, however imperfect it may be, either through the fault or purpose of the maker, or its own, and however inharmonious with its surroundings or evil in its influence during its visible life.

This view of the origin and government of the universe, in short of universal law, involving arbitrary and special acts at every step, is the personal extreme, and may be called "The Great Man Theory".

If, on the other hand, our definer is an absolute materialist, he will start with a trinity of force, space and matter. He will claim that law is a manifestation of certain tendencies inhering from all eternity in the atoms of matter, which combine and move in certain modes, owing to fixed methods of attraction. These combinations he asserts result in others still more complex, presenting finally the phenomena of intelligence and volition. With the fading of the material form he claims that thought and consciousness disappear for ever like cloud wreaths in the sky. The universe, to him, is like a barrel of dice rolling over and over, grinding out, within certain limits, almost endless combinations. Life from this standpoint is but one of these, a complex relation of force and matter, the flicker of a sunbeam on the tide of time. This is the extreme view from the standpoint of the fixed and impersonal, as contrasted with the theological extreme of the arbitrary and personal. It may be called "The Machine Theory".

The average scientist may be found drifting somewhere between these extremes, tending in some things to one and in some things to the other according to disposition and education.

We have here four different mental attitudes in reference to the idea of law.

The first or unphilosophical, is that of the average person. It arises from the habits of common language, in which reference is made most commonly to the variable and imperfect attempts of men to frame in words rules of action which shall harmonize with environment and evolutionary principles. The group of impressions belonging to this type involve a large measure of the arbitrary, a maximum of imperfection, and a minimum, perhaps a total absence of any quality which may be called universal.

The mind operating, as it does, with a material tool, the brain, is influenced by material conditions, hence tends invariably to follow lines of least resistance, for the same reason that water flows down hill or along channels which it has previously worn. The mind of the theological philosopher, the second in our classification, follows the usages of common thought and simply magnifies the thinking principle, with some of the operations of which he is familiar, but of whose nature he is profoundly ignorant. He goes further, transcends all possible experience and even all forms of revelation accepted by himself, by divorcing it from any medium or substratum of any kind whatever. Unless he inclines to what he will usually stigmatize as pantheism, he will demand for the universe a soul which needs no trace of anything, however formless or transcendental, corresponding to a body.

The materialist, in like manner, with habit of thought formed in the observation of the external machinery of nature, finds it easier to form a superficial conception of the universe by extending his mechanical ideas blindly into the unknown, and making of the whole, a body, an automaton, without a trace of a soul.

The fourth class is represented by the average scientific thinker ; his habits of thought and work incline him to the materialistic view, but he is too logical to accept that extreme ; his intuitions and his intellect keep him from the opposite. He may be found anywhere between them, sometimes approaching one and sometimes the other, yet in most cases aware of his inconsistencies.

Herbert Spencer has done a great work in practical philosophy, but in his ambitious attempts to perfect what has been proudly termed "The Synthetic Philosophy", he has attempted to ignore inevitable shortcomings. He has learned a trick from the theologian, who like the Spanish bull fighter, provides a retreat for himself into which he nimbly skips when hard pressed by the horns of a dilemma. The theological shelter is labelled "Inscrutable Divine Mystery". Mr. Spencer's fence is placarded "THE UNKNOWABLE".

Such devices are essential to champions who cannot afford a single overthrow, but leave the spectator dissatisfied. We must at some time reach the limits of our powers on this plane of existence, but these are not of necessity where it is convenient to place them. To change the simile ; as we look to the horizon the line where earth and sky seem to meet appears the limit of possible exploration. As we advance it recedes, and even on this limited earth the jumping-off place is not so near as in childhood we are apt to imagine.

An analysis of the German metaphysical schools would require far more time and learning than the writer possesses. The four classes referred to may be taken as fairly representing the popular thought of European civilization in reference to the principles of universal law. I may recapitulate them as follows.

First, the orthodox church theologians, representing the extreme personal conception.

Second, the materialists, holding the opposite.

Third, the majority of scientists, holding mixed opinions and tentative in their speculations.

Fourth, the great majority of men, having no real opinions, to whose minds the word "law", brings up a jumble of impressions derived from police reports, Sunday sermons and a few stray phrases of popular science.

The net result is certainly unsatisfactory ; let us see if any analysis will lead us toward the truth and whether any other line of thought is possible. I must condense in the fewest words.

The search for the origin of universal law, or the law of the universe, is an investigation of the principle of action, or in other words of cause and effect. Action must be taken in its widest sense ; not merely as visible action or motion, but as a tension or tendency to act, potential motion or energy. Gravitation for example is as active and ever present in holding bodies against the earth as in moving them toward it. The two fundamen-

tal principles of the physical world are, gravitation, that is attraction broadly speaking, or the tendency to occupy identical space, and its opposite, exclusion, or the tendency to occupy different portions of space. This last is obviously revealed in the quality of hardness, or the elasticity of solids and gases. The first is the embodiment of the love of united existence, love in general, the motive of altruism. The second is the manifestation of the love of personal or separate existence, the motive of selfishness.

Without the first of these laws the universe would be disintegrated: without the latter it would disappear in a point. Particles of matter without these common manifestations of being would be to each other non-existent.

Law means direction and limitation of action. Limitation or constraint must come either from within or without. Limitation from within means limitation due to the character of the centre from which the force emanates. If this is a self-conscious centre it will appear to itself to act with absolute free will. Limitation from without will be felt as constraint. Constraint from without, whether by attraction or repulsion, implies some community of nature between the constraining and the constrained body. This holds good on all planes of action. The genuine desire for any form of knowledge proves that somewhere within is at least the undeveloped possibility of its attainment. *The true unknowable is only that of which we cannot even dream or form the shadow of a wish to know.*

The most absolute human despot of which the mind could conceive would still be limited by the qualities of his own nature, from which he could no more escape than he could climb out of time and space. The theologians who framed the Westminster Catechism tried to define God in a sentence commencing with an assertion of the unlimited and ending with as many limitations as they could pack into it.

Turn and twist as we may, we can form no conception of personality without limitation, of being without law, of law without will, of will without consciousness. Will and consciousness form intelligence. We must broaden and deepen our conceptions of these things, realize that these qualities are all aspects of the same thing, that they are absolutely universal, that they are to be found in the world around us in all grades of manifestation from the most simple and undifferentiated to the most complex, and that we ourselves are a reflection of and identical with this great system.

Mr. Spencer and his followers have done a good work in developing the philosophy of evolution and making us familiar with the idea. Their labours have been unselfish and prompted by a love of truth. They have prepared the world for the grander conceptions of evolution, for that true synthetic philosophy underlying both science and religion, which is now coming to us from the secret recesses of the East. Beginning before the modern evolutionist can frame even a speculation, it carries us, through the visible and manifested world on into regions unknown to modern

science. It invites the co-operation of exact science within its own realm and challenges its criticism. Can any of the degenerate offshoots of the old Wisdom Religion do the same?

As the patriarch of old saw in his dream a ladder extending to heaven with angels descending and ascending, so we may gain a vision of emanations of power and light descending from the infinite heights to the most concrete and material forms of matter and life, ascending again through ever expanding cycles of light and consciousness, till form and personality seem lost in a blinding radiance.

The materialist may sneer at what he will call "dreams and superstition", or, "exploded fancies of the past", and go back to tinker at his automata. The orthodox churchman may raise his piping cry of "pantheism", and return to his crumbling temple to bow before the painted image of the Calvinistic God. Those who have seen the vision will take courage and press on.

WM. MAIN, F.T.S.

The Septenary in Nature.

(Concluded.)

IT will be well for the student to remember, that though the triangle represents the first abstraction of the trinity, that trinity, as it is usually met with in its application to various religious systems, consists of the point in the circle, the triad, and the quaternary, each considered as a unit. This is indeed the key to all the ancient cosmogonies, and theogonies, and the root idea from whence is derived the whole pantheon of male and female Gods and Goddesses, the so-called "heathen" deities. Little does the outside world understand of the profound significance of these symbols. Little does the orthodox world of to-day understand that the personal male God Jehovah, who was appropriated by the early Church theologians as the first person of their trinity, is only the Kabalistic form of the much earlier Hindu male creator Brahmâ. It matters not by what name it is called, it is always the quaternary, whether as the four-faced Brahmâ, or as the four-lettered Tetragrammaton or Jehovah. Again in the Pythagorean system it is the sacred four, or Tetraktys. Also in the *Kabalah* it is the first Adam, Adam-Kadmon, and as such is both male and female, and corresponds to the Third Race of humanity, previous to the separation of the sexes. To show still further the identity of the symbolism, we have the legend of Brahmâ dividing himself into two, male and female; while in *Genesis* we have the story of the rib, where woman is

produced out of the first Adam, or Adam-Kadmon. It will greatly help us to understand this universal symbolism, if we bear in mind that the terms male and female are purely relative. It is only on the lowest or physical plane that they become definitely separable.

Thus the quaternary which we are now considering is male in its first aspect, as the third Logos, or the Son. It is male-female in its second aspect, as the potentiality of the manifested universe, which differentiates subsequently into male *and* female, positive and negative, and every other pair of opposites. It is female in its third aspect, regarded as the type of the manifested universe itself, fructified or energised by spirit, or the upper triad. Remember that any principle is female in relation to the one above it, and male in relation to the one below it. Thus we find that Jehovah, who at first is the male creative God, becomes afterwards male-female as Adam-Kadmon, and finally female as Binah, a female Sephira, and as the deity of the Moon, a female principle, in relation to the Sun as male. We have an analogy to this relative aspect of the male-female, or positive and negative relationships, in the electro-chemical properties of the chemical elements, which may be arranged in a series in which any element is positive to the one below it and negative to the one above it.

I cannot enlarge upon this subject now, though it is a most important one as a key to all the exoteric religions of the world. A study of the use of numbers, or the numerical key as found in the *Kabalah*, will help to elucidate the subject to the student, in showing how profoundly philosophical is this ancient symbolism, and in helping him out of the terrible confusion which has been produced by the introduction of the Jewish Jehovah, or Tetragrammaton, into the Christian theology, as a personal and supreme deity. When once we have mastered the symbolism which lies at the root of every ancient cosmogony and theogony, we have no difficulty in finding our way out of that endless and weary controversy of creeds and systems, which is ever being waged by those who have nought to guide them, save the dead letter and the traditional interpretation. Those who accuse us of substituting a mere abstraction, an "Unknown God", for the living personal deity of their own conceptions, little understand the exhilaration which we feel, after having passed through the dismal mists of accepted beliefs, with the lurid glare of Hell-fire, and the distracting and maddening cries of opposing sects and religions, of those who cry ceaselessly "lo! here, and lo! there", into the serene region where there is naught above us but the boundless blue; where we stand like the climber on the summit of the mountain peak, and breathe the pure air of freedom; and where, amid the silence and peace which fall upon our souls, we can listen to the *Voice of the Silence*, and attune our faculties to still higher planes of consciousness.

The symbolism which we are now studying is the clue which must guide those who are now endeavouring to find their way out of the laby-

ninth of exoteric systems. It is not so difficult as it may appear at first sight, for when once the factors and relations of one septenary have been understood, all follows by simple analogy and correspondence.

Let us now pass on to the septenary itself. We have the first septenary in the combination of the three and the four, the triad and the quaternary; and as such we have the general type of the three higher principles, or spirit, and the four lower principles, or matter. The two considered apart stand for every pair of opposites: male and female, positive and negative, light and darkness, fire and water, good and evil, &c. Considered together, these opposites are united, for we should properly draw these geometrical figures within the circle, as the seven-fold aspect of the deity; they are the primordial seven. If however we carry out the idea of these as successive emanations, we next require a septenary following the quaternary; the quaternary itself in fact becomes a septenary. Perhaps we may understand this in view of what has already been said as to the quaternary being male-female in its second aspect. As male-female it must itself consist of a triad and a quaternary, or spirit and matter. Another way in which we may look at it is by considering that the quaternary, or perfect square on the plane of abstraction, becomes the cube on the plane of matter; and the cube unfolded, or displayed diagrammatically, becomes three and four, together seven, thus:



This is nothing more or less than the cross, another ancient archaic symbol, borrowed by Christian Theology, and applied to its own doctrinal purposes. It is found everywhere, in all kinds of variations, back to the remotest antiquity. It cannot be traced to any particular nation or race; it is universal. In its first form it is the cross within the circle. It is once more the expansion of the point within the circle, becoming a double diameter, or expanding in four directions, and thus becoming the quaternary. The two diameters now represent respectively spirit and matter, or male and female.

Many writers on ancient symbolism have considered the cross to be purely phallic, having indeed been able to trace nothing but phallic worship in the most sublime and philosophical conceptions of the ancients. We shall not fall into this mistake, however, if we remember that each symbol has seven interpretations, from the highest and purely spiritual down to the physical and material. It is scarcely to be wondered at, that with no key but the dead letter, these writers should have been unable to trace in this symbol anything more than its physiological meaning, but there is no excuse for this now, with the key which the *Secret Doctrine* supplies.

Those who read the *Source of Measures* will find much light thrown upon the various relations of the triad and the quaternary, as arising from the quadrature of the circle, in connection with the numerical values for the ratio of diameter to circumference given in various forms in the Book of *Genesis*, and also as set forth in the various measurements used in the construction of the great Pyramid.

We must look upon the septenary then, in its application, as made up of three upper and four lower principles. In the seven principles of man, for example, we have the upper triad, *Âtmâ-Buddhi-Manas*, constituting the spiritual and immortal individuality, and the four lower principles constituting the evanescent personality. If you turn to page 200, Vol. I., of the *Secret Doctrine*, you will find there a diagram which illustrates much of what has now been said. You will see that the seven globes of the earth chain are represented on *four* planes, while at the top of the diagram is seen the upper triangle of spirit. These four lower planes are of course the quaternary, or if you like so to call it, *Brahmâ*; becoming, as you see, seven globes in the phenomenal world of manifestation. These seven globes can again be divided into four and three; four on the side of the descent of spirit into matter, and three on the reascending arc. You may also note that the septenary, together with the upper triangle, make up the number ten; and this will explain to you the reference that is sometimes made to this number as the perfect or complete number.

As above, so below. The four or Tetraktys is the divine Son on the highest plane of abstraction; the Adam-Kadmon of the Kabalists, and through Eve, or Mother-Earth, he is born again as his own Son, as Cain-Jehovah, or Humanity, a new quaternary. This is shown by the 1st verse of the 4th chapter of *Genesis*, where Eve is made to say "I have gotten a man from the Lord", and which should read, "I have gotten a man, even Jehovah". This is fully borne out by the last verse of the same chapter, when the translation, "then began men to call upon the name of the Lord," is given as an alternative (even in our present unrevised translation) to "then began men to call themselves by the name of the Lord", *viz.* Jehovah. There is of course no clue to this in the mere dead letter narrative, but it becomes very plain with the key which the *Secret Doctrine*, or even the *Kabalah*, supplies.

We have the same mystery of the three becoming four (the *Word* becoming *Flesh* of St. John's Gospel) in every incarnation of ourselves as individuals, and thus we claim our birthright as sons of God, truly; and throw a further light upon the mystery of the *Christos*, the divine incarnation, degraded by the Church into the doctrine of a personal Saviour.

As everything that is, the whole manifested universe, has thus been outbreathed in a perfect harmony of numbers and geometrical relations, so must it be inbreathed, and return to its source when the hour of *Pralaya* strikes. For us as individuals, when the moment of death arrives, the spirit, the triad, withdraws to its own subjective plane of consciousness; while the "body", the four lower principles, dissolve into the elements from whence they were formed; nor will aught remain of the now vanished personality save that which has been retained as a spiritual aroma by the individuality. "No man cometh unto the Father save by the Son", truly; and this mystery is repeated through every plane of consciousness. If you

have understood the mystery of the "Son" in its successive emanations during the outbreathing, or Manvantara, you will understand also how the reverse process goes on during the inbreathing, or Pralaya; and how we, as a quaternary, that is, our present personalities, can only reach the "Father"—or Âtmâ—through the "Son", or the third person in the trinity of Âtmâ-Buddhi-Manas, for in the inbreathing process our consciousness must become one with Manas—the indwelling Christ principle—before it can reach Âtmâ.

Enough has been said now to show the profoundly philosophical, metaphysical, and universal basis of the septenary division. What can be more grand and sublime than the contemplation of the universe from this standpoint; where we see the absolute unity and harmony of the whole; where we see the same law, the same principle, operating in the great and in the small; and where our minds expand and our souls quicken, as we realize what is the glory of our divine birthright; and how, though human in our lowest temporal nature, we are divine in our inmost essence, and one with that Soul which lives and breathes in all.

For, bear in mind as the beginning and end of this matter, that man is septenary in his nature, *because he is one with the universe.*

W. KINGSLAND.

Karma and Reincarnation

AS APPLIED TO MAN.

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

(*Continued.*)

If you act up to this ideal of human life, you will raise yourselves, your nation, your beloved mother country, high up in the scale of life. If not, if you trifle with your soul, if you heed not the ever-repeating upward impulses of its nature, you are doomed. Every new birth is a fresh opportunity given you by the Macrocsmic Powers to reform yourselves. If you mean to reform, *you must live a reformed life.* Do not believe that the blind mutterings of the formulæ of your faith, the thoughtless, though may be regular readings of your prayer-book, the formal *sandhis* of your mornings and evenings, without a trace of them in the remaining twenty or twenty-two hours—do not believe, I say, that these are indications of a spiritual life, when your mind is full of appetites, when you do not lose sight for one single moment of your own enjoyment in whatever you do, and when in fact you do not regulate your whole life theosophically, and work for the expansion of your minds to the above-hinted omniscience, so that the universal life, which is the true destiny of life, may become to it an ever-present fact of existence. Do you know why your dear country—is it dear to you?—has fallen so low in the scale of nations, that country you know, the queen-mother of nations, of which your ancient divine legislator, Manu, proudly spoke as the one from whose Rishis the world might take lessons of wisdom?

Do you know, or do you care to know? Are any upward impulses left in those stony hearts of yours? Where is the intellectual greatness of the once glorious Bhâratavarsha? Where are your Vayâsa and your Patanjali, your Vashishtha and your Vishwâmitra, your Sushruta and your Charaka, your Manu and your Yâjñavalkya? What have you done with those giants, and why do you show to the world a thousand and one pigmies unable to walk with these giants of old? If you do not know, then hear from me. They are lost to you, and with them your greatness, *because you have so chosen*, because you have preferred the downward path of a thousand follies, of a thousand sensualities, rather than follow in the footsteps of your mighty grandsires; because you would even now, after centuries of toil and trouble, fritter away your wealth, your health, your mental powers, upon sight-seeing, upon vain fopperies, upon useless paper-toys, displayed on the occasions of your children's marriages, and upon a thousand other useless things; rather than upon the education of your boys and girls. And do not believe that this is the total bad effect of your wasted energies. You are every day becoming poorer and poorer in all directions, physically, morally and spiritually. It is by the degeneration of your religion from reality into myth, from practice into whim, from living Karma into dead ritual, that you have been brought down to so low a level of life. In the language of the *Kâthopanishad*, you are just giving up "the good for the pleasant". The inevitable result is, you are falling in the scale of nations. I have said on this subject too much for the occasion, and therefore I shall leave you to illustrate the actions of *prâna* for yourselves. The subject is very wide, and to trace all the mental, physical, social and political actions of man, step by step, to their consequences in the next birth or the next cycle, would require a volume. I have yet to explain, however briefly, a few other connected problems.

The time of rebirth is extremely difficult to determine; you must have the most perfect knowledge of solar, lunar and planetary time, and its connection with human life before you can determine it. Let me, however, tell you that all your actions divide themselves into three classes with regard to the order in time of their fructification.

1. Kriyamâna, those that are being done.
2. Sanchita, those that are being stored.
3. Prârabdha, those whose fructification has begun.

You do a certain action at a certain moment of time; that is when the sun, moon and planets have a certain fixed position. Now this action falls under the category of *Kriyamâna*, that which is being done. This action, as it is being done, is at the same time having its effect. It cannot, however, have its full effect at the time. For the same state can exist only at the same moment of time. With the passing away of that moment of time the effect becomes latent, and remains in that condition (which is therefore called *sanchita*) until the time comes for fructification. The *sanchita* becomes *prârabdha* in the next life. On this subject I do not propose to say much on this occasion. But I shall take up another and more important problem. Where does the soul live during intervals of rebirth, and in what state? We would expect from the considerations as to the relation of the earth and the moon entered into above, what we learn from the *Chhândogya Upanishad*, that the soul during intervals of rebirth lives on the moon.

I have already told you that the higher *prâna* and higher *manas* take in the aroma of the mâyâvic experiences of the lower *prâna* and lower *manas*. I have now to tell you that in death the four higher principles (spirit, soul, higher *manas* and higher *prâna*) are separated from the three lower ones, the two mâyâvic principles and the third gross body. The four higher principles go away with the aroma (*vâsana*) of the lower ones, and it is this *vâsana* that becomes the cause of bondage. Now, then, let me for a

moment remind you of the state of the soul when she came from the moon to the earth. While the soul was laying in a store of *mâyâvic* lunar experiences, the moon was cooling down gradually to its present dead level. The *mâyâvic* *prâna* and *manas*, the lower lunar principles, were thus also daily dying out, because the range of experiences was daily curtailing on account of the total though gradual loss of the gaseous and liquid conditions of lunar matter. The impressions, images and tendencies given birth to by these environments in the higher *prâna* and *manas*, were thus losing all opportunity of fructification, although they of course did not and could not cease to exist. The appetites which the mind had acquired during its lunar life lost their objects when the moon had died. Hence did the human monads tend towards the child-planet, which had and was to have all the necessities for the satisfaction of their appetites. The appetites were, however, in a latent state as long as the souls remained on the moon. They came to the earth when, at the proper time, these appetites tended towards fructification and satisfaction. On the earth however, while the lunar appetites found their proper objects, they began to become stronger also. The chains were not, as indeed they could not be under the circumstances, loosened. There is one thing more to be understood in this connection. While the *mâyâvic* tendencies of the lower principles were lying latent, the subjective mind revelled in the possession of whatever degree of *sankalpa* and *vikalpa* had been actively evoked, and applying these to its already acquired experiences, was seeing into their past and future, and thus tending towards the state of *jnâna* (gnosis). So when it came to earth it had greater power of what is called spiritual knowledge, than when afterwards the latent appetites of *prâna* had come into full play. These are subjects, however, to be fully studied elsewhere. I have introduced this much here in order to make a little more clear what has to be said about the soul living on the moon after the death of the body. Now this is what happens in the course of a human life. All the retrogressive and progressive *karmas* that we do at any given moment of time, coincide with certain aspects—*tatwic* conditions—of the solar system. This aspect of the solar system depends upon the positions of the sun, moon and planets. A certain tendency towards, or appetite for, the phenomena of *vidyâ* or *avidyâ* is the natural result of each *karma*. This appetite or tendency, this mental or physical phenomenon, is stored in the *manas* or *prâna* by the law of *vâsana*, and will only re-emerge when the same astral conditions return. These stored-up impressions are competent to cause various enjoyments (*bhoga*), while at the same time they govern the length of your life according to the strength of the impressions you have created.

Thus at the time of death the soul is equipped with certain latent, mental and physiological tendencies to action, whose time for fructification has not come. Besides, the upward march has called into activity the power of *sankalpa* and *vikalpa* to a certain degree, and as *mâyâvic* objectivity ceases for the time with death, the soul awakes in lunar subjectivity, because, from what we have seen above, the conditions of life on the moon are exactly similar to what the result of earth-life is in death. In the state of lunar subjectivity the soul remains until the time comes for rebirth. Then it has passed into a state something like our dreamless sleep.

When the proper astral conditions of the solar system come back again, the life-tendencies awaken first, because the mind can only awaken through *prâna*, and that too when *prâna* has developed so far as to establish the sensuous foci in the organism. The mind therefore lies quite latent until the use of the senses is acquired. I might tell you here that the mental awakening of which I am speaking refers only to the play of the power of *sankalpa* and *vikalpa*, or briefly, causation. When the phenomena of the new brain mind are presented to these powers they are sooner assimilated, and hence speedier progress is made. Of this, however, I shall speak later

a little more in detail. I shall now give you what the *Chhândogya Upanishad* tells us about the journey of the human monad to the moon and back again. From what I have already told you, the Upanishad will be more easily understood. We learn from this that the human monad reaches the moon through the following stages:—

1. *Dhūma*, vapour. This is the terrestrial gaseous state of life—matter, beyond which our lunisolar life passes entirely from earth.

2. *Rātri and Aparapaksha*, night and the coolest part of night. This is the negative condition of physical life, which is beyond the possibility of passing back into the positive state.

3. *Dakshinayāna*, the Southern six months, that is, the negative condition of the solar year.

4. *Pitri-loka*; this is that condition of life when the life-monads are just on the point of descending into earth-life, when in fact the lines of future, generic, specific and individual manifestations are just on the point of showing themselves.

5. *Ākasha*; this is the state of the latency of all life-manifestations, the negative *sushumna* which intervenes between lunar and terrestrial life.

6. Beyond this is the lunar state of life (*soma*).

During the first of these six states the tatwic states of earthly matter (solid, liquid, igneous) have become latent. Thence it passes into *rātri*; that is, the diurnal life-power become latent, and then the annual power. It thus passes entirely out of terrestrial life-conditions. The remaining states of existence do not require further explanation. After living in the lunar state of subjectivity, it descends along the same path. The conditions are, however, changed. Generally speaking, the returning life passes (with the mind, it may be repeated, still absolutely latent) from *ākasha* into the gaseous state (*vūyava*). Thence it passes into the igneous vapour state (*dhūma*); thence it condenses into the liquid state, and thus becoming a cloud (*abhra*) it rains (*megha*). From this state it passes into vegetation. Vegetable life then passes into animal life, and thus into human life. These are the general conditions of evolution. It is through all these minor stages of life-manifestation that life must always reach the highest point. There can be no sudden jump in nature. The evolution must always be graded, although the period of living through these states must necessarily be shorter in the case of the higher manifestations. Thus those that are bound to the human state will only take passing-time to remain in these states, because to them the passage has become easy by repetition. Pass, however, they must, through all these elementary states. The wave of life which from its lunisolar state passes on to its terrestrial journey, is pregnant with all the forms of life equally, to which it has to give manifestation. If some of these potential forms, which go to make up the starting life-wave, have by past evolution learnt to progress higher than others, they will do so; while others remain and die out in some elementary state. Thus while some of these pass into human forms, others simply move on to the lower animal stage of existence, and others do not even pass out of the vegetable kingdom. This fact of different aspects of the same life-waves stopping at different ends of the journey and proceeding no more of itself goes far to establish the theory of the reincarnation of life-forms. No other explanation could possibly be given.

The descent of life-forms from the moon is thus described in the *Chhândogya Upanishad*, in the chapter known as “Panchagnividyā” or,

THE SCIENCE OF THE FIVE FIRES.

The King Pravāhana Jaivali thus teaches the Brāhman Gautama:—

1. That world, Gautama, is (the first) fire; of this fire the sun himself is the fuel; the rays are the smoke; the day is the flame; the moon the burning coals; the asterisms are the sparks (that fly off from the coals).

Into this fire the Gods throw the oblation of (*shraddhi*) potential energies; this oblation becomes essential life energy (*somo rājā*).

2. The cloudy region, Gautama, is (the second) fire. Of this fire water-vapour* is the fuel; the cloud is the smoke; the lightning is the flame; the thunder the burning coals; the peals of thunder the sparks. Into this fire the Gods throw the oblation of essential lunar life-energy (*somo rājā*); from that oblation is born rain.

3. The earth, Gautama, is (the third) fire. Of this fire the year (*samvatsara*) is the fuel; the *ākūsha* is the smoke; the night, negative life-condition, is the flame; the quarters are the burning coals; the intermediate quarters the sparks. Into this fire the Gods throw the libation of rain, and that libation is born as food.

4. The male, O Gautama, is (the fourth) fire. Of this fire the creative power (*vāk*) is the fuel; the procreative instinct (*prāna*) is the smoke; the tongue is the flame; the eyes the burning coals; the ears the sparks. Into this fire the Gods throw the oblation of food; and of that oblation is born the seed (the germ cells).

5. The female, O Gautama, is (the fifth) fire; of this fire . . . is the fuel; that which attracts is the smoke; the . . . is the flame; the . . . are the burning coals; the . . . are the sparks. Into this fire the Gods throw the oblation of the germ-cells, and this oblation is born as the foetus.

It is the universal cosmic *Prāna* which works on all these five planes as the creative power. The above description of the five fires is based on the analogy of an ordinary burning fire. We have in it fuel, smoke, flame, big coals, and smaller burning pieces that break and fly off in every direction—what in the above translation I have rendered by the word sparks. If anything is thrown into the fire, it changes its form and certain other properties, the substance remaining the same.

The only function of these five fires that we have to do with is change of form, and I shall now explain how this takes place, while at the same time explaining the *rationale* of the very important analogies which the text has discovered between the creative and ordinary fires.

The first fire, says the text, burns in the other world. This other world, as the context shows, is the moon. Of this fire, sun-matter—solar *prāna*—is the fuel, it burns of its own force. The smoke of this fire is said to be the solar rays (*rashmi*). Now you know that the carbon of burning fuel divides itself into two portions; one becoming incandescent bursts into flame, while the other is driven away unburnt as smoke on account of the fuel being more or less wet. It is something similar to this that takes place in the solar fire, when acting upon any substance for creative purposes. A portion of the solar ray enters the body of the substance, and calls it into active positive solar life; while another portion of the solar rays has no effect at the inception. These non-effective rays are reflected off, and thus are said in the text to be the smoke of the solar fire. That this does happen is now a well recognised fact of modern science. I quote from Ganot's Physics:—

“The researches of Bunsen and Roscoe show that whenever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible parts of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed and the quantity of chemically active rays consumed is directly proportional to the amount of chemical action.

* The word in the original is *vāyu*, it means the gaseous (*vāyava*) state, of what is transformed by the second fire into rain water; hence it means in modern scientific language water-vapour.

“There is a curious difference in the action of different spectral rays. Moser placed an engraving on an iodized silver plate, and exposed it to the light until an action had commenced, and then placed it under a violet glass in the sunlight. After a few minutes a picture was seen with great distinctness, while when placed under a red or yellow glass, it required a very long time and was very indistinct. When however the iodized silver plate was first exposed in a camera obscura to blue light for two minutes, and was then brought under a red or yellow glass, an image quickly appeared, but not when placed under a green glass. It appears as if there are vibrations of a certain velocity which would commence an action, and that there are others which are devoid of the property of commencing but can continue and complete an action when once set up. Becquerel, who discovered these properties in luminous rays, called the former *exciting rays*, and the latter *continuing or phosphorogenic rays*.”

This shows that a certain quantity of light is absorbed for the purpose of exciting action, and thus bursting into the flame of essential life, while there is another portion of solar *prāna* which does not perform the function of exciting, and thus flies away like smoke in an ordinary fire. This beginning of life marks the positive phase of solar life, and is therefore called day in the text.

I shall now tell you why the moon (*chandramas*) and the asterisms (*nakshatras*) have been called coals and sparks (*angārā* and *visphulingā*) respectively, you will at once see that the moon spoken of in the text cannot be the asteroid, because the lunar mansions are spoken of in the same place as the smaller coals (*visphulingā*) which break off the larger ones. What is here meant is the negative condition of life-matter. Thus in an ordinary fire the wood is in a negative condition to the fire which consumes it. So is our individual life-matter, while in the lunar state, negative to the solar exciting rays. It is in a state of excitability, but not of active excitement. A little reflection will show you that the form of manifested life depends upon lunar receptivity. All the lines of life which determine the future form are latent in the negative lunar state. Thus it is the seed which determines the form of a tree, the *mâyāvīc* solar exciting rays being the same in every case. The potential tendencies of life moving along the most important determinative lines become when manifested the coals, as it were, of the ordinary fuel; and the sparks, the smaller coals, are the individual tendencies of the life-body, which underlie the generic and specific tendencies. Hence are the lunar mansions called in the *Upanishad* sparks, it being well-known that the moon in different asterisms becomes the mother of different life-qualities.

I may here mention that Professor Max Müller, in the above text, translates the word *agni* by “altar”; the proper word for which is *vedi*, the place where a fire burns. This translation does no violence to the ultimate meaning of the text; but it does a good deal of violence to the form in which the meaning is expressed, as also to the immediate conception of the *Upanishad*-allegorist. For, the text goes on to say: “its (of this fire) fuel is the sun”, and it is evident that the pronoun “it” refers to a burning fire, rather than to an altar.

Another piece of objectionable translation is the rendering of the word *nakshatrāni* by “stars”, as if the stars were sparks of the sun-fire, or of the moon, and not suns themselves. There appears to be no reason why the learned Orientalist saw fit to make a meaningless hash of the text, by leaving out the ordinary meaning of the word *nakshatra*, and giving it the rather uncommon meaning of a star.

Into this fire (and not, as Professor Max Müller mistranslates it, “on that altar”) the Gods throw the oblation of *shraddhā*. Professor Max Müller renders it as the “shraddha libation” and adds parenthetically the words “consisting of water”, as if *shraddhā* meant water. If you read

further on, you will find that this oblation of *shraddhā* comes out of the fire as *rājā soma*, and that this *soma* in the second fire retransforms into water. Now, if the first oblation *shraddhā* was water already, why did the Gods perform the useless task of changing it into *soma*, if the *soma* was again to be changed into water. Nothing superior to ordinary common sense is required to see this anomaly; and Professor Max Müller might have been kind enough—might he not?—with his unbounded pity for the early gropings into darkness of the human races, to give them credit for ordinary common sense!

In the IXth Khanda of this Vth Prapāthaka, the learned professor tells us:—" 1. For this reason is water in the fifth oblation called Man." The original is:

"*Iti tu panchamyam ahutan āpah purusha vāchaso bhavanti.*"

It is the word *āpah* in this text which has misled the learned translator, and many another too, perhaps. The word *āpah* has water for one of its meanings, but the whole context of the *Upanishad* shows that this is not the meaning here. The word here means "work", "action", "*karma*." This too is one of the ordinary meanings of the word *āpas*, which is thus connected with the Latin *opus*, work.

Now I have already told you that phenomenal human life is a bundle of actions, and that in the lunar state these actions live in a state of potentiality. The word *āpas* thus denotes here "the potential bundle of actions", which in their essential state are man or any other organism. Here, however, we are only speaking of man, and hence the use of the word *purusha*, man, and of others having special reference to mankind.

Professor Max Müller translates *purusha vāchaso bhavanti*, by the words "is called man". "Water in the fifth oblation," he says, "is called man." What can be more nonsensical? The fact is that in this text the sage Pravāhana Jaivali intends to contrast the lunar state of *āpas* with the terrestrial state of *vāchas*. The word *vāchas* here means *logos* in the essential state, and *āpas* as I have already told you means human life in the potential state. The meaning is that the works of man which were in the world potential, now become essential in the shape of a human being. All images when potential are *logoi* within, and when manifested *logoi* without. These collective potential works are called in the *Science of the Five Fires shraddhā*. It is not very clear how the word *shraddhā* can be made to mean "water." The radical idea of the word is the "bearing or nourishing of truth," or rather the true state of being of any substance. That state which carries with it, or keeps up, the true *idea* of any substance is its *shraddhā*. Applied to the human mind it means "faith," because faith carries with it and keeps up what is conceived by any mind to be the true idea of any substance. Applied to human life, *shraddhā* is that state which determines the future lines of human development. It is in fact potential human life, such as it is in the moon. It cannot mean anything else, and certainly never "water." Another fact which seems to have contributed somewhat to mislead the learned mythologist is the well-known legend which tells us that the moon is made of waters. Even the great astrologer Varāhamihira gravely asserts that the moon is made of waters. Now if this assertion were to be taken in its literal sense, it would be a piece of unmitigated nonsense. But the words which ordinarily mean water, were in connection with the moon never understood to mean the well-known fluid, except by the modern expositors of ancient classics. The meaning is, as it was always understood to be by the ancients, that the moon bears the same relation to earth life, as the *āpas tatva* or fluid state of matter bears to the *prithivī tatva*, or the earthy (i.e., solid) state. The solid state comes out of the fluid, or in the words of the Sanskrit philosophers, the *prithivī* comes out of *āpas*. Hence it means to say that on the moon, earth-life remains in a state of latency.

Well then, this oblation of *shraddha*, this potential human life, when subjected on the moon to the life-exciting rays of the solar fire, changes its form, and becomes *rājā soma*. Professor Max Müller translates these words as "Soma the King," and in a footnote adds the astounding statement that: "The sacrifices themselves rise through their oblations to heaven, and attain as their reward a soma-like nature." Thus while the *Upanishad* speaks of the human Monad *descending* from the moon into earth-life, the learned professor speaks of the sacrifice *rising* to heaven. And he takes no account of the fact which is patent on the face of the text, that the "soma-like nature" as he puts it, cannot be the reward of the sacrificer, inasmuch as it is only an intermediate stage of descent. The *shraddhā* might be talked of as the reward, this being the state in which the human Monad lives in heaven as long as the time for descent has not arrived. To say that the first or second stage of descent is the reward of the sacrificers is something quite indescribable. No truer translation and no better explanation are really possible!

I will now tell you what the meaning of the word *soma* here is, and what of the word *rājā*. The word *soma* means life in the lunar state, heat on creation, that is coming back to earth. The epithet *rājā* means manifested or manifesting, from the root *rāj* to shine, to show. *Soma rājā* means human life, when it has been called back into active life by the solar fire. A king himself is called *rājā* because the power of government manifests itself in him alone in an entire political society. For the same reason lunar life when manifesting is qualified as *rājā*. The meaning of the allegory is that by being subjected to the solar fire, human life in the lunar state begins to manifest, and that when the latent tendencies of earth-life thus begin to rise, the descent naturally begins from heaven earthwards. The conditions of lunar life are such that this rising life cannot live there.

Now come we to the second fire. This is the ordinary fire, which turns atmospheric vapour into cloud, and cloud into rain. It burns in the cloudy region as a matter of course. The fuel of this fire is the water-vapour present in the atmosphere. It is a well-known dictum of the philosophy of the *Upanishads* that nothing can make appearance in the effect, if not in some state already present in the cause. Therefore in the atmospheric cause of rain-water, aqueousness must be present in some form. In modern terminology it must be water-vapour, and the word *rājā* in the text must be translated as such. It means the gaseous state of what next transforms into water. To translate the word as air is to mislead the lay reader.


The fuel of this second fire then is the atmospheric water-vapour. It burns, and rises to a rather high degree of temperature, when the lunisolar life-mond is thrown into it. The cooler currents of the same vapour, which the monsoons send over this heated space, turn it into the cloudy state. Clouds rise out of this fire like smoke. Hence are the clouds said to be the smoke of this fire, which burns in the cloudy region. As these two variously heated water-vapours come together, they give birth to electric sparks and to sound. When the contact is rapid and violent, broad sheets of lightning and loud claps of thunder are produced. Otherwise the spark is rather dim and the sound rather feeble. Lightning therefore is the flame of the cloudy fire, and it is easy to see how the thunder and its peals might be compared to the coals of an ordinary fire.

(To be continued.)

The Dream of Raban.

(Concluded.)

THE THREE MIRAGES.

F the mirages which attracted thy observation on thy first entrance into the desert, and which again beset thy path after thou hadst forsaken the cavern of the Devas, and plunged into the silent wilderness, two have been already interpreted in thy own description. That blue *Mriga-jala*, deer-water, which mocks the weary hart, and deceives the human traveller in the wilderness, typifies, indeed, those false rivers of delight, and delusive hopes of happiness, which the world spreads afar off before the longing pilgrim who is a wayfarer in this wilderness, to lure him on in the perpetual pursuit of an unreal content and joy, but which ever vanish as we approach, and mock the fainting soul in the very moment of expected fruition.

That white mirage which built up the *Gandharva* city of fairy palaces in the clouds, to melt again like mist into the air, is the emblem of that delusion which besets the blinded soul, and instead of staying at home and attending to itself, seeking its satisfaction there only where abiding peace is to be found, in itself, in seeking to know itself, and to recover its own true relation, a participation in the divine nature, urges it for ever to depart far from itself, to forget itself, and its own high birthright; and build up for its solace vain projects in the distance—magnificent fairy castles and palaces in the clouds, or in the land of dreams, which ever dissolve as soon as built, and leave the soul in disappointment to begin afresh.

But the *Kāla Vivarta*, that flitting black mirage, or mirage of Time, has a more special signification. This beset thee at the outset, to denote that in all the events that were to follow in thy dream—in all the visions which were shown, and all which in relation thereto may yet be called up before thee, as well as in all the voices of interpretation which shall be uttered to thee—Time shall stand in a reversed relation, its unities and successions be broken, its distinction confounded. The far, far future shall become present or past, the past become future, the present be pictured as yet to come or long gone by. All distinction and succession shall be forgotten and lost in an eternal present. Without this indication from the black mirage neither the dream nor its interpretation would be intelligible.

But such a confusion and total reversion were impossible, if these distinctions were in their own nature real and eternal; and here we at length reach the profound and enduring signification of the mirages, which thou, O Titan! art, perhaps, as yet scarcely prepared to receive.

The blue mirage, which operates in space, and alters its relations, which presents the lake water as close at hand, and then withdraws it afar off; for ever deluding the eye with imaginary and ever-changing distances, typifies the temporary, delusive, and unreal nature of Space itself. Space has no real existence to Spirit. It is merely an order in which Spirit, when bound in the fetters of the intellect, shut up in the cell of the soul, and barred and bolted securely within the prison of the body, is compelled to look out piecemeal on True Being, which is essentially one, in a broken, multitudinous, and successive way. Space is a mere *How*. It is not a *WHAT*. It is a method of analysis, an intervalling, or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is one, but which, from its own now fractional nature, it cannot contemplate in unity, to be severally set down.

Time, too, is a *How*, and not a *WHAT*; a method of analysis, intervalling, or ruling off, which intellect employs to enable it to contemplate in successive parts the one eternal divine Thought, when broken into fractional successive intellections; and the one eternal divine Sentiment, when revealed to limited natures in history, as a succession of broken events. And this is what is indicated by the black mirage: that to Spirit, Time has no real existence; it is only a necessary method and instrument of finite intellect.

What the blue image indicates as to Space, what the black as to Time, the white mirage, with its Gandharva fairy cities in the clouds, ever changing their form and dissolving into nothing, typifies as to the multitudinous diversified forms of Matter in the universe. They have no real existence. They are the multitudinous, transient phenomena thrown off in Space and Time, by that which is ever one, constant, unchanging, and hath its being outside and beyond both Space and Time—enfolding both: the current hieroglyphic writing in which it reveals itself, and in which alone it can be read by Spirit fallen into finite intelligence, when it hath lost its pristine dignity and purity of nature.

And the same doctrine is applicable to individual personalities, which all arise in and re-subside, like waves, into the infinite impersonal ocean of Being; but for the contemplation of this mystery thou art not yet fully prepared, O Titan! nor has it any type in the three images, which typify only Space, Time, and multitudinous divided Matter. To sum up. To Spirit, or True Being, there is no Space, no Time, no diversified Matter, no multitudinous Personality, no successive Thought, no historical Event.

True Being is universal, uniform, constant, unchanging, and eternal,

and is termed Sach-Chid-Ānanda-Ghana, a compacted BEING, THOUGHT, JOY. BEING culminating to consciousness; conscious THOUGHT returning and entering into BEING, with an eternal JOY. BEING worketh eternally in the depths, but knoweth not itself. THOUGHT, generated in the eternal centre, giveth forth the GREAT UTTERANCE, and calleth out I AM BRAHM. Being becometh thus revealed unto itself in Thought, and between the Thought and the Being an eternal Joy ariseth: and these three are one Ghana, or solidarity of eternal life, filling all things, and yet minuter than an atom. That is the true Jñeya, or object of wisdom; of it Krishna sayeth in the *Gītā*, Lecture XIII. :—

THE CHORUS SINGS THE OBJECT OF WISDOM.

Without beginning and supreme—ever BRAHM,
Which neither can be said to be, nor not to be,
All hands and feet; all faces, heads, and eyes;
All ear: it sitteth in the great world's centre,
Possessing the vast whole.—Exempt from organ,
It is the light which shineth thro' all organs.
Containing all things—unattached to any;
Devoid of properties—partaking all:
Inside and outside—the movable and motionless,
Throughout all nature: Inconceivable
From the extreme minuteness of its parts.
It standeth at a distance, yet is present.
Is undivided, yet in all things standeth
Divided;—of all things it is the ruler.
That which destroyeth now, and now produceth.
The light of lights—declared exempt from darkness,
Wisdom, and wisdom's aim, and wisdom's fruit,
And within every breast presideth—THAT!

And thus is this inconceivable True Being described by Mukunda Rāja, in the *Viveka Sindhu*, Lect. III. For, after first noticing the duality of Soul and God:

In the sky of OWN-FORM [or True Being], in that which is devoid of property, ariseth an utterance of "JIV-ESHVARA", "Living creature and Lord" [or, "Soul and God"]. The eradication of this dual utterance from that place of unity, thou art to effect by *self-realisation* alone.

And then, laying down ecstatic concentration to be the great remedy for this disease called life :—

Wherefore this SAMADHI, or SELF-CONCENTRATION, is the divine tree of healing for those suffering under the disease of existence; by it is ended the anguish and the pain which belong to pleasure in sensible objects.

He proceeds to describe True Being, the fountain of all existence :—

THE CHORUS SINGS THE FOUNTAIN OF EXISTENCE.

That which, distinct from the *Power-wheels* [or Power-spheres], is all sense, without parts—that immaculate Own-Bliss, understood to be *Para-Brahm*, or most high Brahm,

That wherein this trinity or three-fold relation—the seer, the object of sight, and the [medium or process of] vision, disappears, that know to be supreme Brahm, devoid of opposition.

That wherein this trio—the knower, the [medium or process of] knowledge, and the thing to be known, does not exist—that, my son, know to be supreme Brahm, indeed.

If we would denominate it knowledge, there is there no knowing ; if we would call it ignorance, there is there no not knowing ; if we would term it nonentity, behold, it is a wonderful hidden treasure, without beginning, being even from all eternity.

Nonentity is nought. The opinion of those who contend for [Brahm being] nought is vile. Happy they who in the world understand this, knowers of Brahm.

If we say it is, how are we to present it ? If we say it is not, how are we to get rid of it ? In a word, this Brahm, let those know to whom it belongs.

It is what stirreth him who is asleep, what awakeneth him who is stirred, what causeth him who is awake to feel [pleasure and pain], but it is itself without act.

As the heart of the crystal rock has a solidarity without interval, so supreme Brahm is one compact mass of consciousness.

Or again, it is all hollow, like the æthereal space ; pervasible, yet apart from the pervasion ; beautifully shirring with its own light ; itself alone !

Brahmā, Vishnu, and Maheshvara, when they become exhausted carrying on their respective operations [of creation, preservation, and destruction], then use the house of rest—namely, OWN BRAHM. [These active energies no longer working, subside into Brahm—the sabbatical form of Divine Being, in which there is no action.]

That wherein is neither science nor nescience, which cannot be compared to any other thing ; which is to be known to itself alone ; that know to be the divine science, the supreme Brahm, Own-Form.

Which even Sarv-Eshvara, or the *All Lord* himself, if he assume the egoity of knowing,^o even he knoweth not the furthest limits of that OWN-FORM.

Wherefore egoity vanishes there, imagination also disappears, that BRAHM itself alone comprehendeth its own SELF-REALISATION.

After comprehending and pervading a thousand universes, within and without, the SUPREME BRAHM OWN-FORM is ever entire, without residue [or deficiency], and without interval [or separation of parts].†

As the clouds melt into the æthereal space and cease to be, so in Own-Form the film of *Mājā* ; when that is dissolved, *wholly Brahm* [or the absolute] alone is.

Recurring again in Lecture V. to the duality of the Soul and God, into which this primordial unity is separated, he calls the former THOU, the latter THAT in this isolation, and thus he describes the divine principle which he calls THAT :—

THE CHORUS SINGS THE ETERNAL THAT.

Without the word THAT, the Lord the word THOU (individual soul) hath no subsistence ; hear then again regarding the word THAT.

* *i.e.*, If Brahm became Sarv-Eshvara ; if, going out of the infinite impersonal all-consciousness, in which there is neither knowing, nor not knowing, he assume the egoity of knowing, and thus become the egoistic and personal God, the all Lord, as such he knoweth not, and cannot know, the limits of that essence from which he has come forth, of that OWN-FORM which is pure Brahm.

† "Spreads undivided, operates unspent."—POPE.

He who is *Param Ātmā*, or Supreme Spirit ; *Maham Vishnu*, or the Great Pervader ; *Ādi Purusha*, the Primordial Soul ; *Bhagavana*, the Glorious One ; *Sachchid-ānanda-ghana*, the solidarity of Being, Thought, and Joy in one, He has been declared unto thee.

He who is the All-Spirit, the All-Witness, the All-Lord, who is present within the bosom of every creature, who is never indifferent to his own servants.

That God without beginning and subtle [inapprehensible or unsearchable], who exhibits this universe, which is not ; who again hideth it, as a thing departed, though still in the same place ;

Who, without ears, heareth ; without eyes, seeth ; without tongue, tasteth every flavour ;

Who, without feet, walketh ; without hands, taketh and giveth ; who by a wish alone emancipates the soul ;

Who, being close, is yet afar off ; standing afar off, is yet within the soul ; through whose power the organs are quickened to perform their own offices ;

As the one sun shineth in every country, so the same Supreme Spirit illumineth every creature—life, or soul.

This delicate world THAT is a body of pure intelligence—without form, pervading all things ; yet for the sake of his own worshippers, assuming an external shape.

There the When is an eternal Now.

The Where an eternal Here.

The *What* and the *Who* are one.

A universal "That-I" — [So-Ham] -- impersonal merging into personal ; personal returning into impersonal, and feeling its identity with it.

But True Being is broken by the prison of *Māyā* into a multitudinous phenomenal development, and it is then only it can be contemplated by Spirit, become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi :—

A'change, a mirage ariseth in True Being ;

From the ONE, the many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots ; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread ; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The SAT, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central CHIT, or Consciousness, into infinite personalities and lives.

The unity THAT-I [So-Ham], which is the experience of the original Consciousness, becomes dissevered first into THAT and THOU, and then into infinite I's, and THOU's and THAT's.

The eternal THOUGHT united with that Consciousness, into infinite successive cognitions, and systems of science, philosophy and literature.

The ĀNANDA, its harmonious Joy, into infinite tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled out into Space.

The eternal punctual Now into successive time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history.

And that prismatic Mâyâ itself. . . .

But I fear, said the Rishi, seeing the bewildered faces of his audience and feeling he was getting beyond their comprehension, I fear I begin to grow unintelligible.



From a Theosophist's Diary.

"There is no such thing as forgetting possible to the mind", says the *English Opium Eater*; "a thousand accidents may and will interpose a veil between our present consciousness and the secret inscription on the mind; but alike, whether veiled or unveiled, the inscription remains for ever."

Niagara Falls, August 17th.—How powerfully do familiar scenes recall to life memories we had supposed long since dead. What a strange power there is even in individual trees, rocks, or road-stretches to re-awaken in us the memory of some former trivial occurrence even to the smallest minutiae of face, form, or the exact words of a conversation. For years these may have slumbered and been as dead to us—for, if there is no relation between us and a certain thing, we are practically dead to it. And although to our outward consciousness many a memory, not only of this, but of previous lives, is dead and forgotten, there is really "no such thing as forgetting possible to the mind"; and only a certain stimulus is needed to awaken old associations and we "re-collect".

Suddenly a soft whisper of the wind, the merry laughter of a brook, or the faint odour of a night-flower, will call up vividly before the mind all the minor and unimportant associations of some former period of our life.

I arrived here last night, and after a dinner of vegetables (of which plenty and in great variety may be had at this time of year in most American hotels), I strolled forth to be alone with my thoughts and the thundering presence of the falling river.

The heavy vibrations of the atmosphere seemed to form themselves with a weird rhythm into these words:—

I stood at night on the edge of the world,
Where the ocean sinks in a flood;
Where the sky sweeps up like a sail unfurled,
And the moon gleams red as blood.

Wandering up through the Canadian National Park, I watched the

huge, dim form of the river rolling with an indescribable majesty into the abyss, and as I gazed my thoughts went back to a visit of three years previous.

An eddy of the breeze bore upon its wings the fresh odour of moisture-laden air, and the damp, cool spray sweeping over my face, as it had done three years before, woke in my memory the same associations and the same train of thought that had marked my former visit. On that occasion I was still asleep—spiritually asleep; dead to the possibilities within me—dead to the grand knowledge of Universal Brotherhood—dead to all the elevating truths contained in a knowledge of Esoteric Religion. My only religion was that which Shelley has described as the “twin sister of selfishness”. I was totally unconscious of the existence of underlying truths, and only the lower and intellectual parts of my nature were alive. I was three parts a corpse, and was of course unaware of the fact.

This chance gust of wind that flung its delicate moisture in my face brought with it the key to unlock sad memories. Instantly I recollected standing for over an hour watching the “falling ocean” and shuddering in frightened awe at the vast power, seemingly only that of dead matter. Outside of myself, with an *absolute* existence, it was merciless, and knew only inexorable Law as its God. I feared it and the power it represented, and I was afraid of nature!

Not then had I learned to feel in those musical vibrations—as I now do—the great pulse of the Universe throbbing with the same life that made my heart beat faster as I looked and trembled. Not then, as now, did I know that there was only One Life, manifested on different planes with varying degrees of consciousness. The macrocosm and the microcosm—one organisation with different forms—all this was a mystery to me.

At that time my soul and thought were writhing in untold misery and despair, as I strove daily to propitiate that vast delusion of Personality—a whimsical, capricious, anthropomorphic giant, a powerful, despotic, extension of a human being—God. A God who was Love, and at the same time an angry and a jealous God. One who, while worshipped as the same yesterday, to-day, and for ever, would still on occasions turn the ordered course of events and answer prayers. A God whose “worshippers unsheathe the sword of his revenge, when grace descended, confirming all unnatural impulses, to sanctify their desolating deeds; and frantic priests waved the ill-omened cross o’er the unhappy earth”.

Oh! it was a vain and miserable struggle. I felt that “virtue and wisdom, truth and liberty” were the only laws of life to be followed; “that they alone can give the bliss worthy a soul that claims its kindred with eternity”—and yet in the narrow dogmas of my religion I sought in vain for peace, hope, or comfort, and had long since ceased to expect from them any satisfactory or even plausible solution of life’s problems and mysteries.

I remember well how I stood gazing, lost in wonder, over the surging

mass of racing waters—watching the deep, deep green in the central depths of the horse-shoe fall, and thinking to myself with a shiver, that not a thousand, nay not even a million, Niagaras could cool the fierce fires of hell, where so many struggling, weeping, despairing human beings were to be consigned for eternity by the God of the religion to which I was an unwilling adherent.

All the misery I then suffered comes back to me as I again stand and listen to the roar of the cataracts. The immeasurable despair that swept over my soul as I felt I could never love such a God, that I could never be frightened into heaven, and that therefore my only alternative lay in the blazing tortures of a localised volcano, where I should live for ever in death—for “their worm dieth not and the fire is not quenched”.

And as the wind rose above the roar of the angry waters and whirled the heavy vapours through the listening air, it seemed to me that the songs it sings with such ineffable sadness, and indeed the whole music of the rolling world, sounded like a dirge for the gross injustice that is heaped on mankind by the misleading dogmas of exoteric religions with a personal Deity at their head.

“Rough wind, that moanest loud,
Grief too sad for song ;
Wild wind, when sullen cloud
Knells all the night long ;
Sad storm, whose tears are vain ;
Bare woods, whose branches strain ;
Deep caves and dreary main,
Wail for the world's wrong !”

As these thoughts came into my soul, I realised with deep-felt thankfulness the depths that Theosophy had illumined, the debt we owe H.P.B., and the grand and God-like work before us in the raising of humanity, and helping all with our best and most unselfish love. . . .

* * * * *

There are moments in life when certain truths suddenly seem to lose their old familiar form and to flash through the soul with a new and irresistible force. With a clearness of meaning never before apparent, they reveal the immeasurable depths hitherto concealed or minimised by a too familiar form of words.

There are also moments in our lives, when the voice of our mother nature speaks to us in tones of ineffable sweetness, and throbbing through our whole being makes us vibrate with a sympathy unfelt before—perhaps deemed impossible.

It is in moments such as these that we advance perceptibly, and often cover at a bound, so to speak, distances that without such inspiration we might have taken years to toil painfully over.

On these occasions many a difficult point is made clear, many a problem solved; struggles are turned into victories, and the dense vapours of

doubt and fear swept away. Truths that have already perhaps been apprehended by the *intellect* are suddenly made apparent and irresistibly obvious to the *soul*. The "eye" knowledge gives place to the intuitional teaching of the heart, and we advance a step.

* * * * * *

Coburg, Ontario, August 21st.—Last night there was a dance in the hotel ball-room. The gay music struck, as often before, a minor chord in my breast, and, "shunning noise of foolish crowds", I wandered out through the cool, tree-lined streets and made my way down to the shore of the lake. I was sad, because as I passed the open door of the ball-room I had caught sight of several brothers and sisters in whom I took a special interest, as showing signs of spiritual awakenings—awakenings which, alas, were being gradually smothered again by the whirl of selfish pleasure common to a summer resort.

Naturally, this made my heart bleed for them; they were indeed, in one sense of the word, more or less strangers to me, but in a far deeper and truer sense they were my own kith and kin, and I loved them.

If a man loves others with a true, deep and unselfish love, he in reality loves himself in the best meaning of the word; for the love spent on them will return to himself twofold and in them he loves a part of himself.

Low over the cloudless horizon rose the summer moon and tipped with fairest silver the crests of the waves as they raced on and fell with sad laughter on the shingle at my feet. There was no other sound in the still, beautiful night. Only the soft whispers of the lake breeze floating in the silver sheen and the rattle of the round stones under my feet.

Carelessly I stooped and picked up a flat-shaped stone and threw it across the surface of the lake. It struck the water on its face, and with considerable force went skimming away over the crests of the waves in succession.

I stood watching, and noted curiously enough that here was an analogy to our existence—an imperfect, but still a striking one. Each bound was a lifetime, determined in its character by the speed and height acquired from the last wave, and only modified to some extent by the speed and angle of the next wave. Thus our Karma acquired in each preceding life is modified slightly by the circumstances among which it brings us.

Finally, the stone loses its wearisome existences in the deep, deep rest of the great waters—*Nirvāna*! All the stone could be aware of was that some power infinitely greater than itself had hurled it thus by chance into existence, and bringing the Unknown down to its own standard it would imagine this First Cause to be a stone similar to itself, though infinitely greater and more powerful.

Here, perhaps, we see the error of the exoteric church. Feeling *within* them the Kingdom of God, they think they must have a creator like unto, and at the same time immeasurably greater than, themselves, with the result that they reduce Law and Truth to a personal idea and a "bundle of obvious contradictions".

Meanwhile the great moon rose higher and her disc grew smaller and more silvery. In the ghost-like trees along the shore whispered the gentlest breeze imaginable, and her syren songs woke in me mingled feelings of joy and pain.

Irresistibly I felt and knew that the life manifested all round me was the same that throbbed in my own veins and pulse, differing only in degree, not in essence—either in advance of or below me, but still the same ONE LIFE.

With infinite strength of purpose in my soul I felt one great wish burn through my being, to find relief only in tears. Oh! that this sense of separateness could be destroyed, and that all my brothers and sisters—not in yonder ball-room only, but in the entire world—could sing together in one inextinguishable anthem:—

"We all labour together, transmitting the same charge in succession,
 We few, equals, indifferent of lands, indifferent of times;
 We enclosers of all continents, all castes, allowers of all theologies . . .
 We walk unheld, free, the whole earth over, journeying up and down,
 Till we make our ineffaceable mark upon time and the diverse eras" . . .

The moon rose higher into the deep, purply blacks of the sky, and only the night wind, leaving its harp strings for a moment in the tree-tops, blew across my face and gave answer: "Wait, wait, wait". And the waves, as they "fled over the yellow sands with silver feet", responded "Patience, patience, patience", and deep down in my own breast whispered the spirit, "Wait—patience, work!"

* * * * *

Wednesday.—I have been reading LUCIFER for half-an-hour, and in connection with the noble plan of that Light-Bearer to so many weary and despairing hearts, a thought struck me forcibly.

The large majority of readers of LUCIFER in the West are, in the real meaning of the word, beginners on the Path. Many are not even that—but read simply from curiosity. Hundreds are hovering round waiting for more practical hints, not as to occult development so much as for the daily life of a Theosophist—wondering, hoping, waiting, but not yet working. To many of these, doubtless, a great obstacle is the somewhat vague character of the general instructions for real beginners. Those who are only half-hearted in the matter are turned aside and lose interest, while others, who are sufficiently awake spiritually to recognise the truth in Theosophy, and yet wanting in true wisdom, may break themselves to pieces on the rocks of *Hatha Yoga* for want of a guide and guardian.

It occurred to me that it would not be amiss for the guidance of earnest-minded beginners that those who, while not by any means *Gurus*, are still more advanced in practical Theosophy, should give their individual experiences of daily life. That one should tell without self-praise what he has been enabled to give up for the cause or for self-development; in how far it is reasonable and right to give up earthly advantages in business, etc., for the *real* good of self or others. That others should describe individual practices as to their daily routine, not leaving out such important details as those of diet, exercise, recreation, and so forth.

Others might give valuable hints and helps as to various methods of practising meditation, concentration, strengthening of will-power, altruism, and so on.

Certainly the T.S. is not formed for the development of occult powers latent in us—such development should be merely a necessary corollary, not an aim—but details regarding the experiences of our sorrowing, suffering, struggling brothers, would be of infinite value to many an aspiring disciple.

The common experiences of life come home with so much force when they appeal to us as identical with our own. Even the most trivial circumstance will assume an importance wholly out of proportion to its real and actual value, when we feel that it has also been our own experience. In the same way the knowledge that there are so many others denying themselves and living lives of self-sacrifice around us, is a vast and noble stimulus to many waverers who may be waiting simply for an example to give them the necessary courage to make a beginning.

Especially is this true of isolated Theosophists, who stand alone and have no encouraging examples to strengthen and help them on.

LUCIFER, with such an addition, would be even more of a light-bearer, as well as a comfort and peace-bearer, than it is now.

Many, for instance, have been so long accustomed to animal food that they are unable to do without it and at the same time keep their usual degree of health. These ask, naturally enough—"Shall I nevertheless give up animal food—for me not a pleasure, but a necessity—and accept what little suffering is involved as a helpful thorn in the flesh?" There are many such details that would occur to the practical Theosophist as of infinite value to unstable beginners.

* * * * *

Being called away this evening, while I was reading in the drawing-room, I left the *Voice of the Silence* lying on the chair. I was detained over an hour, and on my return I found a young man, with whom I was slightly acquainted, sitting with the book on his knee, and evidently in deep thought.

I approached him and entered into conversation. He had been

considerably moved by the dazzling truth of the advice, as well as by the deep poetry that gleams from every page of the "Golden Precepts".

A long and interesting talk helped to deepen the impression made, and next morning he accompanied me on a few visits to sick people in the neighbourhood.

For the first time in his life, he told me, he experienced that deep joy which can only arise from the losing of self in others. That night he left the hotel with a book I lent him, and with my earnest hope that his awakening may be real and progressive.

ALGERNON BLACKWOOD, F.T.S.

The Western Theosophy and the Quality of Being.

THE reviewer of *Intima Sacra*—in his kindly and appreciative notice of that book, for which I desire to thank him on behalf both of the compiler and of myself—has, evidently through want of familiarity with the Western Theosophy, fallen into some serious misconceptions which seem to me to call for indication and correction. He finds, for instance, an inconsistency between the definition of evolution as the manifestation of an inherency which is divine, and that of the purpose of evolution as the realisation of such inherency; arguing that if divinity be already inherent in the two constituents of existence, its force and its substance, there would be no evolution, inasmuch as the divinity which is the object of evolution would already be present, and consequently the impulse to evolve it would be lacking.

But there are certain considerations, of which he has failed to take account, in view of which the alleged inconsistency disappears. These considerations are as follows: Evolution presupposes, (1) an emanation, projection, or "fall", from an original perfect or divine state; and (2) a desire to regain that state. For so only is it at all conceivable. But such fall does not imply the forfeiture of their divinity by the elements concerned; but the forfeiture only of the *condition* to which, by virtue of their divinity, they are entitled, and the very fact that evolution occurs at all is proof both that they have fallen from such condition, and that they retain their divinity. Because, if not fallen, there would be no higher level for them to desire to attain; and, if they were not divine, there would be no aspiration, and therefore no impulsion towards such higher level, for they would not be conscious of such level. In which case the impulse which prompts to evolution would be as completely wanting as in the case supposed by the current materialistic science, which, in its nescience, omits altogether the necessity of such mental impulse as indispensable to evolution, thereby rendering evolution, as defined by it, impossible. For evolution is conceivable, if at all, only as denoting the desire to regain a lost estate on the part of the constituent principles of the entity concerned in the process, its force, namely, and its substance; and the indefeasible divinity of these is the indispensable condition of the process.

Now force and substance are the equivalents on the plane physical and mechanical, of will and love on the plane spiritual and divine. And, whereas evolution is redemption—the redemption of spirit in its two modes of force and substance, from the condition of matter—those modes are really the expression of the divine will and love—or wisdom, “for love and wisdom are one”—of original being operating for the redemption—which is the perfection—of the entity which is the object of the process; the resultant, namely, of their mutual interaction, in which the duality becomes a trinity. Hence the Hermetic axiom “every entity which is manifest, is manifest through the evolution of its trinity”. And to conceive of either element of its duality as wanting in that being, as it would be wanting unless it were a duality as well as a unity, would be to conceive of it as something so hopelessly mutilated as to be either incapable of activity, or active only for evil. Since, apart from will, or force, love, or substance, is impotent; and apart from love, will can result but in self-dissipation and disaster.

Referring to the saying of Jesus preserved by Clement, a portion of which is cited in *Intima Sacra*, the reviewer says that, if cited in full, it would be found to sustain his contention. For in full it is thus:—“The Lord himself, being asked by a certain person when his kingdom should come, answered, ‘When two shall be as one, and that which is without as that which is within; and the male with the female, neither male nor female, but one creature.’” The omission of the last clause, it is alleged, is an omission of the essential point. This would be a grave defect in the book and its doctrine were it true. But it is not true. Clement's comments on the utterance shew that he did not understand it, and the reviewer's use of it shows that he also has failed to understand it. For the clause omitted does not refer at all to the dualism of spirit and soul, or force and substance, with which alone we are concerned, both of which are, by their nature, necessarily “within” the organism; it refers to the dualism of spirit and matter, or soul and body; and therefore to that dualism only which, being not essential but conditional, is not indefeasible and permanent, but transient and terminable through the reversion of matter—the without, and therefore the “male” element—to its spiritual state—the within, and the “female” element—during which it becomes identical with the spirit already there: “making the without as the within”, but without any forfeiture of its essential dualism.

From which it follows that the condition of the proposed at-one-ment or unification, is not the suppression of either of the two essential modes of spirit, its force or its substance; but the *dematerialisation of the body*; and it is precisely this process which is implied in, and which constitutes, the final “ascension” of the Christ. Were matter not spirit it could not thus revert to spirit; or, stated with scientific exactitude, were matter not a mode of spirit it could not quit its phenomenal for its substantial state; nor could there be any “redemption of spirit from matter”.

The “coming of the kingdom of heaven” contemplated by Jesus in this utterance, it should be noted, is not that which occurs “on earth” and is relative, but that which occurs in the individual finally perfected, and is absolute. The notion that matter is eternal *as matter* is founded upon an erroneous conception of the nature, not only of matter, but of being. The substance, indeed, of which matter is a mode, is eternal. But, seeing that matter is but the apparition of that substance, and that it depends upon the Divine Will whether or not that substance shall become manifest, matter cannot be said to be eternal. Indeed, to make it so would be to make it self-subsistent and therein divine and God. Hence the true statement is, not that matter is eternal, but that *matter is eternally the mode whereby spirit renders itself exteriorly cognisable*.

In the individual, the duality, force and substance, becomes the duality, spirit and soul. And it is a fundamental, if not an exclusive, doctrine of the Western Theosophy, that their duality is indefeasible and therefore permanent, how closely soever they be blended into a unity. Hence the figure employed, as in the Apocalypse, to denote this final union, that of a marriage, called of "the Spirit and the Bride", and of "the Bride and the Lamb"; a state "virgin" because purged of every vestige of materiality, yet nevertheless "twofold" because consisting exclusively of the two modes of spirit. As spirit indeed, they are one, but in the sense in which man or humanity is one, though consisting of man and woman. But the dualism is indefeasible, and according to the definition of divinity: "As living substance God is One; as life and substance God is Twain". And so with the perfected human Ego; as must be the case if man is to retain, as well as to be made in, the divine image.

And as on the lowest and highest planes of man's nature, so also on the intermediary planes. "For there is one law, and He that worketh is One." There must be also the corresponding dualism in the sphere moral of will and love; and in the sphere mental of intellect and intuition, in order that throughout his whole system the man may be divinely engendered of his two progenitors, God the Father and God the Mother. And only through his recognition of all, to the very lowest elements of his being, as proceeding from and constituting a correspondence to the highest, can he learn to recognise all as but various modes of the one original Divine Duality, and, so, to despise none.

From which it is evident that to refuse to recognise the principle or duality on all planes transcending the material; and, because on that plane, in its aspect of sex, coarse-minded men regard it coarsely, to disallow its existence on the superior planes, is really to cut off the upper steps of the ladder of man's spiritual evolution and to deprive him of the means of his ascent. It is to contravene the dictum, "the man is not without the woman nor the woman without the man, in the Lord"—or whole humanity; and it is to ignore the maxim so well expressed in "Festus"—

"The truth is never dangerous to the true, nor knowledge to the wise;"

It is also, through fear of possible abuse, to commit the fatal mistake of declining the use: as if it were not the very condition of virtue that it be the product of knowledge acquired by experience, and not by mere hearsay.

The doctrine involved is, really, that of man's divine potentialities; and, through man, of those of consciousness in its lowest modes, the animal, the vegetable, the mineral. It is not enough for this that spirit as energy, or life, be divine. It must be divine also as substance, or that which lives. That only which is divine can be the vehicle of and mate for the divine. Psyche must be within and before ether, or the astral, to be able to transcend ether. Only by virtue of her original superiority to the astral, could she as Eve, the soul, fall beneath the power of the astral, as by yielding to the seductions of the "serpent" of the sense-nature. The promise that she should some day "crush the head" of this reptile, by transcending the astral, is a prophecy of her restoration to her proper divine estate; while the statement that the serpent shall still "lie in wait for her heel", will serve her evermore as a caution against a relapse which will render her accessible to his assault. True, he cannot rise to her, but she may decline to him. Only by steadfastly aspiring to her proper spouse, the divine spirit, until finally united therewith, can she, the Soul, find safety.

Such recognition of the doctrine of the divinity of substance and, therein, of the soul constitutes for those who receive it the "second Advent of Christ", of which it is said that he shall "come in the clouds of heaven, with power and great glory". For this heaven is the heaven of the purified understanding, and the Christ is the whole humanity, the "two-in-

one " of spirit and soul, who together *make* and *are* the whole man. And it is to the realisation of this divine event, that the Theosophies Eastern and Western, or, to speak precisely, that Theosophy in both modes of its presentation, the Eastern and the Western, are, consciously or unconsciously to their professors, working. Wherefore that which they represent is no other than the inauguration of that "good time" or "acceptable year of the Lord", of which it is said that "many shall come from the East and the West, and the North and the South, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven". For these terms denote the mysteries respectively of Brahmá, Isis and Iacchos, India, Egypt and Greece, and therein of the Spirit, the Soul and the Body, which together comprise the whole man; the kingdom of heaven being the regenerated condition of Society which comes of a perfect system of doctrine and rule of life, the appeal on behalf of which is to the understanding; and both the world's present state and the present period in time accord exactly with those indicated in the Western Theosophy for the occurrence of the event; the dispensation thus introduced being called the "Woman's Age", in token of the promotion involved of the soul, or substance, to her proper throne beside the spirit, or force-element of being; and therein of love to be at once the bride, the bridle and the inspirer of Will; and of intuition to be those of intellect, in the mankind of that period.

The Western Theosophy finds expression, no less distinct than succinct, in relation to this doctrine, in the opening sentences in Genesis, showing creation itself to be manifestation occurring through generation, or prolific self-segmentation occurring in original being, and involving the duality of that being. Hence it is said, "In the beginning" (of every kosmic entity) "God"—as original living substance—"creates"—puts forth—"the heavens", or duality of life and substance, energy and space, or "great deep", "and the earth"—the beyond or ultimate resultant of these two, which being at that stage chaotic and unformulate, is "without form and void". And darkness is upon the "face of the deep" of the substantial waters of space, until "the spirit"—the divine energy or force—"of God moves upon the face of the waters", or substance of God, and "God says"—that is, acts or operates—"let light be and forthwith light is", or manifestation of God, by means of the procession of the duality, energy and substance—under the name of Holy Ghost or Spirit, a term denoting divinity active as distinguished from divinity passive—through the "Son", Word, or Utterance, from the twain subsisting eternally in the original unity, until at length these two principles find expression in man, who is accordingly said to be "made in the image of God, male and female". Such being the process of the "generations of the heavens and of the earth", or the within and the without, alike for macrocosm and for microcosm.

This as regards creation only. For redemption has to follow, this being the process whereby, from being but an image of God, man becomes an individuation of God, by means of the substantiation in him of divinity in its original pure and divine condition, its condition prior to projection into the astral and material. This process, also, no less than that of creation, occurs by generation, and involves the duality, energy and substance, or spirit and soul, being in token thereof called *Regeneration*. This is that vital process within man, of which, in its highest expression, the Christ is the issue. Generated by and constituted of his own spirit and soul become pure and divine, and called, therefore, Holy Ghost and Virgin Mary, he—the "Christ within"—is at once God individuated in the man, the man himself reborn of and become God, and is "God-man", having for the vehicle of his manifestation the man in whom such process occurs. And only in virtue of the duality of his parentage is he, the divinised because the perfected, and therefore the "higher" ego in man, at all

conceivable of or accountable for. And only, moreover, in virtue of the duality of being, and of the common derivation, ultimately, of all beings from and through that duality, is there any meaning or congruity in the expressions Fatherhood of God and Brotherhood of Man. But even these terms are inadequate to express the whole sublime truth comprised in this, the fundamental doctrine of that Theosophy or *Gnosis* which is at once the Hermetic, the Kabbalistic, the Biblical, and the Western. For, in order to express this we *must* say the Fatherhood and the Motherhood of God, and the Brotherhood and the Sisterhood of Man. "Between God and this, the voice or utterance of God, all is silence."

For the Theosophy of the West such doctrine is the rod of Aaron, a twig which, plucked from the tree of life, and therefore of celestial growth, when converted into the "serpent" of the divine wisdom, swallows up all other serpents, namely, the systems which—devised by the "magicians" of the Pharaoh of the unregenerate intellect, who always is "king" of the "Egypt" of the bodily nature—represent only the material and astral, and the intellect's repudiation of its proper "queen", the substantial soul in man, who, by her intuition of spirit, is his appointed helpmeet, guide and initiator, his complement and crown: whereas he, in his self-sufficiency, claims to be himself—the whole man!

And not alone is this doctrine the "rod of Aaron"; it is the doctrine of the Christ, for the reproach of whom Moses fled into the wilderness, esteeming it greater riches than the treasures in Egypt.

To pass to the remaining strictures on the doctrine of the book in view.

It is objected that form is incompatible with man's perfected state, on the ground that it implies limitations. But even if it be so on the physical plane, it does not necessarily follow that it is so on the spiritual plane. For, there, as the expression of qualities, the form would vary with the qualities to be expressed, without involving limitation on their part, any more than, in the mystical experience known as the vision of Adonai, does the assumption of form involve a limitation on the part of divinity.

The fault found with the definition of life as the "elaboration of soul through the varied transformation of matter", must be founded on the supposition that an exhaustive definition of life was intended whereas reference was made only to the physical plane. The identification of the nature and the function of life is in accordance with the frequent usage which identifies being with doing; as when it is said, "a man *is* what he *does*", and *does* what he *is*: "by their fruits shall ye know them". The purpose of life on the material plane being the "elaboration of soul through the varied transformations of matter", life *is* the process of such elaboration.

A suggestion has come to me in the course of this exposition which, finding it valuable for myself, I should not be justified in withholding from others. It is that of the propriety of refraining from appropriating the term Theosophy to any particular presentment of it, the Eastern or the Western, or to any special mode of these. The advantage of this rule lies in the protection it affords against assuming that to be erroneous which differs from the presentment adopted by oneself, simply on the ground that it does so differ. The appeal should in no case be to authority, real or supposed; but in every case to reason and experience. That alone is Theosophy which stands the test of these.

EDWARD MAITLAND,

Dhyāna.

THEOSOPHIC students who desire to develop their psychic faculties should, before they begin their spiritual career, be well informed of the difficult Path that has to be trodden. There is no royal road to reach the goal. Wealth, caste, intellectuality, education, position in society, have no claim on this priceless treasure, for the poorest man may attain to it, provided that he has the necessary qualifications. The pure-minded persevering individual who continues unswervingly in the Path may, if not in this incarnation, then in some subsequent birth, attain this supremely blissful condition. If there is anything that is imperatively required of the student, it is a life of Altruism. The desire to be emancipated from the thraldom of passions should be ever present in the mind of the neophyte, and actuated with this desire, he should, standing on the basis of practical morality, cultivate *Samādhi*. But the psycho-physical process of concentration should not be aimed at by those who aspire to Nirvānic bliss. The attenuation of passion is to be achieved only by constant practice and observation of precepts, and by the concentration of the Thinking Principle on the psycho-spiritual plane. It is said that *Dhyāna* launches the neophyte into the Nirvānic stream, and once launched there he has to move on by his exertions alone, to conquer or die. External material armaments, prayer to a Divine Being, or reliance on a Personal God, will be of no help to him in his fight with Mārā and his hosts. The Great Ensnarer cannot be vanquished by the man of passionate, lustful and low thoughts: only the pure-minded, reflecting, persevering and courageous soul can confront Mārā. Before the student enters the arena and casts down the gauntlet, he should be sure that he is standing on firm ground, and that he has a sharp sword in his hand, that the sharpening stone is with him and that he has sufficient courage in him to meet the foe in single combat. If the *Yogi* or neophyte is to conquer his lower nature he should stand on the firm ground of *Sīla*, and standing thereon he should wield the sword of *Prajna* (wisdom), having first sharpened it on the stone of *Samādhi* (concentration), and thus raising it with the mighty hand of *Virya* (energy), slay the terrible Ensnarer. Philistine as Mārā is, he can be slain by the pure-minded David, provided that he has in his hand the sling of righteousness. The desire for sensual gratification must be crushed and destroyed, and this can be done only by the observance of a life of strict morality. A strict moral life is one thing, and a life of asceticism is another, and to discriminate one from the other, the neophyte should strive to get *Prajna* (wisdom). The Path of Moderation, the Middle Way (*Majjhima Patipada*) is essential. If

not guided by *Prajna* he is sure to drift off to some sandbank of thought and there remain without further progress. The observance of a code of moral precepts does *positive* good, in that the yearning for carnal pleasure is stayed; and if the cultivation of *Prajna* proceeds simultaneously therewith, it will keep the mind of the student free and unprejudiced, and will have a dynamic effect in keeping the mind further from falling into erroneous and false beliefs. Leading a pure life in the hope of getting a better incarnation is not to be recommended, but blessed is he who pledges his life to the service of Humanity. "He who leads a pure life, and lives in the hope of working for Humanity, his life is one of supreme blessedness" says the immortal Buddha Ghosha in his *Visuddhi Marga*, that jewel-box *par excellence* of Buddhist Philosophy.

The moral Path that the student has to tread, will be full of obstacles and difficulties. He will be confronted, in the most unexpected way, by the messengers of *Māra*, who will try to lead him from that Path, and he should therefore be on his guard that he does not fall into the company of the unholy, sensual and selfish, for their very magnetism is enough to entrap him. Unholy association should be scrupulously avoided, for it leads the neophyte to perdition. The great lesson that our Lord inculcated during his ministry of 45 years was to avoid the *asat purusha*. "Associate with the pure-minded, hear the good Law, reflect thereon and walk in the Path", was the key-note in all the discourses that he preached to Humanity.

The next important step that the neophyte has to take is that of meditation. However pure he may be, if he is careless and does not want to spiritualize his thoughts, there is little hope of his progression in the Nirvānic Way. He who is *satisfied* with the pure life that he leads and does not want to concentrate and practise *Samādhi*, remains stationary in the Path of spirituality, and it is therefore essential that the effort should be made in *Samādhi*, if he is to proceed on in his spiritual evolution.

Students of *Yoga* are warned not to be in the company of those who use intoxicants, for their very *aura* is hostile to them, their very exhalations poison the atmosphere and bring the most malignant elementals into activity. For the same reason other sensual places should be avoided. Those who wallow in the mire of sensuality are dead to all spiritual influences, their nature has become identified with the lower forms of elementals, which constrain them to continue in their vicious lives. The more a neophyte spiritualizes himself by a life of celibacy, strict morality and concentration, the more is he susceptible to evil influences; and he should be on his guard that he does not associate with the morally depraved.

The senses play an important part in this world of sorrow, and the candidate for adeptship should know that unless they are controlled and guided they will lead him into the wrong Path. It is through these portals that the mind goes to look on the attracting lights that are set forth by

Mârâ, and it is these senses coalescing with the lower desires that entice the mind to deviate from the Path of Virtue. All potent though they seem to be, still the *Chitta*, if unsullied by ignorance, hatred and avarice, has the inherent capability of guiding the senses. Thought by itself has not the potentialities of generating *Karma*. The contact of an object with sight generates a *bhavāṅga chitta*, and it may go on till its fifth revolution without any potentiality, but here it must stop or produce *Karma*, for after the fifth revolution of the thought force, the *javan chitta* cannot but coalesce with either evil or good. Woe be to him if he allows the ever-turning *chitta* wheel to come in contact with the lower desires—*lobha*, *moha*, *dvesha*. There are six wide gates through which the *chitta* can pass without any great effort, and once it is allowed free scope, it may wander off and be lost in the mire. The "eye portal" is the first wide gate through which the *chitta* can easily pass, and, once you enter its path, leads on in fifteen different by-ways. So is the "second portal", hearing; so are also the other portals, the senses of smell, taste, touch and *manas*. Ignorance of the Four Great Truths leads the individual to penetrate the Mâyâvic regions, where he will see all that dazzles the eye and attracts the senses, thus making him generate thought-forces. The more he allows play to the senses, the more he stumbles into dark pitfalls, until he is eventually lost.

The path of emancipation lies through concentration (*bhāvanā*) and the cultivation of good thoughts. *Bhāvanā* has the power of keeping the wandering senses in subjugation, it alone can crush them. In silence and solitude the *chitta* can be concentrated, the degree of concentration varying with the Yogi's development. In the *arūpa lokas* the thought generation is stopped, the mind is in the highest state of trance, and it may last for 500 *Kalpas*. In the state of *Samādhi* there is less of friction and therefore there is less of energy wasted.

But how is it possible to control the wandering senses? The eye is ever on the look-out for some beautiful object. An enchanting figure attracts the eye and the *chitta* comes into play simultaneously. Unless the individual is on the watch, desire (*lobha*) comes into force and bewitches the eye and mind, and he is ensnared. This process will continue until such time as the eye-sense is disciplined by *chitta*. A sense of impermanency unconsciously enters the mind when it is made to think, and the thought force has effect in that it suspends the energy which goes to feed the eye. It is this sense of impermanency that one should cultivate when the *āyatanas* (senses) want to feed in the pleasure houses of desire. Under all circumstances the senses must be controlled, for they can never be satiated by feeding. The man of *prajna*, wisdom, alone will succeed in his fight with Mârâ, and once the good neophyte realizes his exalted position he will not deviate from the Path which he has deliberately chosen, he will journey on with the determination of the bird which sits on her eggs.

To lead an absolutely pure life on this earth is as difficult as the attain-

ment of *Nirvāna* : but a determined *Yogi* by constant effort and a cultivated will may do so. The *Visuddhi Mārga* mentions the single instance of Sangha Rakshita Thero who, leading an absolutely pure life, became an Arhat on his death-bed. In the state of *Samādhi* the whole working of Nature's laws is brought before the mind's eye of the *Yogi*, and when he reaches the stage of *Yatū bhūta nūāna darsana dhyāna* he is capable of realizing the demonstrative fact that the world was not created by a God.

The ordinary *Yogi* can no more realize this state than an ordinary man; it is only the Adepts who have reached the *gotrabhu nūāna darsana* and the *sowan mārga nūāna* stages. The heresy of individuality, *attavāda*, which ensnares the soul in the webs of delusion and puts man into the ever-revolving wheel of *Sansāra*, has to be crushed if emancipation is to be obtained after seven successive births. With the attainment of the *sowan mārga nūāna dhyāna* this difficult psychological feat is possible. But before this stage of *Dhyāna* is reached, the candidate has to pass through several lower stages of *Dhyāna* and throughout his career of spirituality he should be a *Brahmachāri* of a pure kind. Lustful thoughts should never be allowed to develop, the body should not be allowed to be touched by a woman. The enchanting company of females he should absolutely avoid if he wants to progress speedily. Even to be born in the Devachanic regions they say is a violation of the *Brahmachāri* rules. Chelas, beware !

Contentment, moderation in the ways of life, attenuation of passion, calmness of the mind, perseverance in *Bhāvanā*, pleasant demeanour, these should be characteristics of the neophyte, once he has begun his life of spirituality. The desire for the enjoyment of sexual pleasure is a hindrance to *Dhyāna*, and if he is true to his life the chela should no more think of sensual gratification.

One has got all the qualifications required of a chela; to whom then should he look up to as a Teacher? Who should be his Guru, from whom he may hope to get lessons for the cultivation of his *chitta*? He who leads a good and pure life, who knows the Law, who has got *Sraddha*, *Sila*, *Virya*, *Samādhi Prajna*, who looks to the moral and spiritual welfare of humanity, he is fit to be a Guru; from such a true friend the chela should receive instructions. But such flowers of humanity are rare and not to be found in the bustling world among a sense-loving people. In the wild solitudes they live, unknown and uncared for by the masses. The candidate for *Yoga* may not find him, but let him be assured that the Guru is conscious of his yearning, and if the chela honestly perseveres in his efforts, the Guru will appear before him. The rules of Esotericism allow the Mahātmas to appear only before those who are honest and sincere in their efforts. In times of old Arhats have appeared, and the *Visuddhi Mārga* mentions the appearance of the Arhat Aswagutta before a chela who was persevering in the *Dhyāna* Path; but the invariable rule is for the candidate to go in search of a Guru.

A candidate who is more or less sensually inclined should abstain from

rich food, luxurious bedding, sweet smelling flowers and scents, and soft clothing; and one who has an irritable temper should live in a shady, beautiful residence, full of shrubberies and beautiful walks. His food should be delicious, and he should wear soft silk clothing, indeed he should have everything that would soothe his temper.

Having found a true friend who is fit to be a Guru, the chela should surrender his life to him. The candidate has to say to his Guru, "O Lord, I surrender myself to you". This is necessary for the safety of the candidate, and the law is such that unless the chela unreservedly places himself under his Teacher he cannot accept him.

Before he sits for concentration, the Lanoo should be clean in body, his garments must be pleasant, and the seat clean. "Clean body, pleasant clothing, a clean seat", so says the *Visuddhi Marga*.

A *Kasina Mandala* (developing disc) should be placed before him at a distance of two and a half cubits, the seat should be one span and four inches high and softly cushioned. The disc should be made of clay and in colour *ārunuwan*—the colour of the sky just when the sun is dawning—and not blue, orange, or white colour. The first thing that he should think of is the impermanency of the physical body and its *māyāvic* nature. Lustful thoughts should not be allowed to enter the mind, for they are abominations prompted by *Mārā*. That incarnation of absolute self-sacrifice, that rare flower of humanity, the Great Patron, "Teacher of Nirvāna and the Law", or some other great Master, should be taken as the candidate's ideal and guide. Their influences should be evoked, for the *Duggpas* are there with their confederates ready to frustrate the attempts of the chela. "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest" (*Voice of the Silence*), and gaze at the disc, as if looking into a mirror, but not thinking of the colour of the disc, and then repeat the word *Om*, *Patavi*, or *Araham*. Gaze for a time on this, and shutting the eyes continue on in the repetition of the word until the *udgraha nimitta* appears before you. The appearance of this spectrum is a sure sign of development, and the neophyte should then no longer continue to sit; but leave his *āsana* and go to his usual residence. The place for meditation should be apart from his residence and from the bustling world; only in solitude and silence is it possible to concentrate one's thoughts. The best time is a little before dawn, when all nature is silent. The spectrum or the star may disappear when the mind is indulging in low thoughts, so the neophyte should take care that no lustful thought controls him. If by any means it is lost, he should again go to the place where the developing disc is, and repeat the above-mentioned process and the spectrum will again appear. Let him concentrate the mind on this and the *pratibhāga nimitta* will then appear to him. On the careful preservation from obscuration of this spectrum his future progress depends. After this he should no more think of joining the sensual world. Henceforth he should regulate his life so as to

be free from all worldly contamination. A pleasant site, pleasant talk, healthy and spiritual association, healthy food, he should have. During the time that he is under training his surroundings should be pure and clean for the inner mind to work freely. At such times when his mind becomes dormant he should take courage. It is very important that the mind should be kept in a state of equilibrium and in sympathy with all nature. Unpleasant thoughts should be avoided. Desire to obtain *Samādhi* should be ever working in the mind. The first state of the mind when the thought is centralized is called *Vitarka*, and the reiteration of this process is called *Vichāra*, the next state is called *Vivēka*, when the mind reaches a calmness owing to emancipation from the lower desires. This calmness of the mind gives place to joy (*prīti*), which results in the realization of this *prīti*, which is *sukha* (bliss). Concentrating your mind upon an object and sustaining it thereon for a time, produces a feeling of delight which brings on a state of one-in-all, and this is called *Ekagrata*. This is the first *Dhyāna*, and woe be to him who attempts to soar into the higher regions of *Dhyāna* before mastering the first. The five obstacles that stand in the way of the neophyte are :—

1. *Kāma-chanda*, which makes the thoughts wander about and attract him to the pleasure ground of senses.
2. *Vyāpada*, which brings on irritability of temper, anger, hatred and jealousy.
3. *Thīnamiddā*, lethargy of mind and body.
4. *Uddhacca Kukkuchcha*, excitement or the disturbance of equilibrium.
5. *Vicikiccha*, scepticism as to the possibility of attaining *Samādhi*.

It is essential that the neophyte should abstain from killing, causing others to kill, and sanctioning killing ; stealing, sexual intercourse, lying, slandering, abusive language, idle and useless talk, drinking intoxicants and unrighteous livelihood.

It is also essential that he should practise these *Pāramitas* :—

Dāna.—Charity.

Sīla.—Active altruism and harmony in word, thought and deed.

Nayis Kramya.—Renunciation of self and everything that belongs to one's personality.

Prajna.—Knowledge or wisdom, which gives one the power of discrimination.

Virya.—"Dauntless energy that fights its way to the Supernal Truth."

Kshanti.—Unswerving patience under the most trying persecution.

Satya.—Truth under all trials and difficulties.

Adhīstāna.—Will power that gives strength to carry out one's pledges in the Upward Path.

Maitri.—Universal love and kindness to all living beings.

Upeksha.—Tranquil perfect indifference to pain and pleasure, praise or blame.

A neophyte should be ever ready to listen to advice ; to reflect, enquire and converse. The four requisites that are essential to one who is going on the Path are :—

1. Freedom from prejudice and partiality.
2. Freedom from anger and hatred.
3. Freedom from fear, and adherence to justice, regardless of consequences.
4. Freedom from ignorance.

Buddha Gaya.

H. DHAMMAPALA, F.T.S.

Theosophy and Psychological Research.

THE term "Psychical Research" is one which has come into general use within the last few years to denote the investigation of abnormal phenomena in connection with our faculties of perception, consciousness, and will. There is a sort of secondary meaning attached to the term which limits it to so-called "scientific" investigation. The term appears to have been put forward, at first with many apologies, but latterly with more boldness, to cover the tentative advances of modern investigators into the region of the super-physical or meta-physical, a region which materialistic science—still much in vogue, but evidently breaking down before a mass of accumulating evidence—had postulated as non-existent. It is a curious failing of modern science, which arrogates to itself the last word and the most comprehensive theory of the universe, that where it treads in the footsteps of former investigators and is compelled to admit their facts and recognise their theories, it coins a new term and then quietly appropriates the theory under this term, and puts it forward as if it had never been heard of before. Witness in this respect the conversion of "Mesmerism" into "Hypnotism", the coining of such a term as "Telepathy" to cover the phenomena of the "interaction of mind upon mind otherwise than through the recognised channels of sense", and the use of the general term "Psychical Research" to cover a cautious admission of the possibility of abnormal phenomena, which until quite recently were regarded as the creations of a morbid and superstitious credulity. "Psychical Research" must in no way be confounded with "Occultism", or with "Occult Science".

The region in which "Psychical Research" is now groping its way has been a familiar one to students of Occult Science in all ages, and the tentative theories now advanced under new names may be found in the teachings of sages, philosophers and occultists as far back as literary

records can go. Rapid as has been the advance during the present century, it has been merely a recovery of lost ground, and to-day we are distinctly and essentially behind the best that was taught centuries and ages ago. This is proved by the fact that much that is now advanced in fact or in theory by modern investigators and thinkers is but a revindication of ancient doctrines.

What we are concerned with now is to show how "Psychical Research" is on the road to vindicate the teachings of modern Theosophy, which is itself but a re-presentation of ancient and almost forgotten truths; which claims to be no new doctrine, but truly and essentially the "ancient Wisdom Religion".

In 1882 a Society was organised for the purpose of a systematic and "scientific" investigation of certain abnormal phenomena, the title of the Society being "The Society for Psychical Research". Now it is well known that at an early stage of its history, in 1885, this Society came into conflict with the Theosophical Society through an adverse report which it issued respecting the phenomena which Madame Blavatsky performed in the presence of so many credible witnesses. That report was considered at the time, by the Psychical Researchers, to be so damaging that it would prove the death blow of Theosophy and the Theosophical Society. How far this has been from the actual event is now a matter of history. The Society lost very few adherents through that report, it rather seemed to gain in strength thereby, and to-day the teachings of Theosophy are widely known and accepted among all classes of the community.

Meanwhile the subject of Psychical Research has been attracting more and more attention, and many phenomena have come to be recognised as genuine, and have been invested with a certain amount of scientific value, which previously were ridiculed by our scientific investigators as belonging altogether to the region of "superstition". There is still a vast amount of prejudice to be broken down in this direction, but the outspoken words of Professor Oliver J. Lodge at the recent meeting of the British Association are significant of the direction in which our scientists are likely to travel.

In 1886 three prominent members of the Society for Psychical Research published a bulky work in two volumes entitled "Phantasms of the Living", in which are recorded a large number of authenticated instances of thought transference or "Telepathy", and of the "projection of the double", or "Astral Body". In addition to this the Proceedings of the Society contain many authenticated instances of clairvoyance, of apparitions of the dead, and of mesmeric or hypnotic and other experiments.

We have now before us another goodly record of abnormal phenomena, collected and published by Mr. W. T. Stead in the Christmas number of the *Review of Reviews*. Mr. Stead quotes somewhat largely from the works above mentioned, but in addition to this he has collected a great number of cases which have not hitherto been published, and he has arranged and

classified the phenomena under various distinct groups, and invested the whole subject with a considerable amount of literary and scientific value.

All this points to something more than a mere passing interest in "occult" phenomena. There are many people who will run after the marvellous in any shape or form, with an unhealthy and morbid appetite for the "supernatural" and sensational. But the present movement is something more than this. It points to a genuine advance of human knowledge into regions which have hitherto been supposed by the majority to be inaccessible; it points to a breaking down of the arbitrary line which a superstitious religion has drawn between the natural and the *super-natural*; it points to a vaster and nobler conception of man's nature and latent powers, and a deeper knowledge of his relation to the universe; it points to a speedy vindication of many of the teachings of Theosophy.

Now whatever may be the future history of the Theosophical Society as such, or of Theosophy as a distinct system of teaching, there can be no question as to the influence and predominance of the leading principles of Theosophy in the immediate future. On every hand we are making our influence felt. It does not matter that our doctrines are quietly appropriated without acknowledgment. Whether Theosophists do or do not obtain the credit due to them for impressing these doctrines upon the present century is a matter of little moment. The main thing is that humanity should recognise and act up to the nobler ideal, the fuller knowledge, which is presented to them.

But while Theosophists may, and should personally, be careless as to where the credit falls, so long as humanity benefits, there is a very natural desire to justify their teachings and their TEACHER in all cases where these are attacked and discredited.

We owe our knowledge of the Ancient Wisdom Religion to Madame Blavatsky. Though we are now able to recognise its teachings in exoteric records which have long been before the world, the Key was given to us by her, and those who had the privilege of studying under her personal direction, or who have entered deeply into the teachings of the *Secret Doctrine*, have found the key to be one of inestimable value; one that has unlocked for them the secrets of life and death which they had hitherto perhaps despaired of penetrating.

Shall we not justify our TEACHER? Many who will not openly associate themselves with the Theosophical Society are quietly adopting our teachings, and even putting them forward as their own inspirations. Whether it be in the province of science, of philosophy, or of religion, we find that the latest word is confirmatory of Theosophy, if not explicitly Theosophical. Our teachings, while ridiculed under their direct and proper appellation, are put forward in another guise.

It is somewhat amusing, for instance, to find the following in the pages of "Phantasms of the Living", vol. I., page 231:—"The more these little-

known paths of psychology are explored, the more difficult will it appear to round off the idea of personality, or to measure human existence by the limits of the phenomenal self. Now the very nature of this difficulty cannot but suggest a deeper solution than the mere connection of various streams of psychic life with a single organism. It suggests the hypothesis that a single individuality may have its psychological being, so to speak, on different planes; that the stray fragments of 'unconscious intelligence', and the alternating selves of 'double consciousness' belong really to a more fundamental unity, which finds in what we call life very imperfect conditions of manifestation; and that the self which ordinary men habitually regard as their proper individuality, may after all be only a partial emergence. And this hypothesis would readily embrace and explain the special telepathic fact in question, while itself drawing from that fact a fresh support. By its aid we can at once picture to ourselves how it should be that the near approach of death is a condition exceptionally favourable for telepathic action, even though vital faculties seem all withdrawn, and the familiar self has lapsed to the very threshold of consciousness. For to the hidden and completer self the imminence of the great change may be apparent in its full and unique impressiveness; nay, death itself may be recognised, for aught we can tell, not as a cessation but as a liberation of energy."

We recognise Theosophy in every line of this; it is the very essence of our concept of man as a complex being existing on several planes of consciousness; and not only does Theosophy teach this, but gives very definite instruction as to the number and relations of the various planes. As *Theosophical* teaching this would be of course rejected by the authors of "Phantasms of the Living", who regard Theosophy as "merely a *réchauffé* of ancient philosophies, decked in novel language, and supported by ingenious fraud" (II. xlvi.); yet it is now put forward by them as a newly suggested hypothesis, the result of their own limited observations. Not only is there thus a direct confirmation of the teachings of Theosophy in this work, but even much to confirm the possibility of the very phenomena which the authors have condemned as "ingenious fraud".

Let us examine a further quotation, vol. I, page li.: "I claim at least that any presumption which science had established against the possibility of spiritual communion is now rebutted; and that inasmuch as it can no longer be affirmed that our minds are closed to all influences save such as reach them through the sensory avenues, the Materialist must admit that it is no longer an unsupported dream but a serious scientific possibility, that, if any intelligences do in fact exist other than those of living men, influences from those intelligences may be conveyed to our mind, and may remain either below the threshold of consciousness, or rise into definite consciousness, according as the presence or absence of competing stimuli, or other causes as yet unknown to us, may determine".

Here we have opened out the whole field of mediumship as a "serious scientific possibility"; and if we take in conjunction with this the theory which is really the basis of the whole work, that a telepathic impulse from one person to another may result in an apparently external objective form, we have a "serious scientific possibility" in connection with many of the phenomena which were pronounced to be "frauds" in the S.P.R. report.

We shall endeavour now to show more in detail how the teachings of Theosophy are supported by the latest contribution to the subject of Psychical Research, in the collection of "Real Ghost Stories" already referred to as the Christmas number of the *Review of Reviews*. This work forms a cheap and handy book within the reach of all, and is therefore a very convenient one as illustrating the subject. It must be understood, however, that this work is taken for reference solely on this account, and that the specific instances taken from it in illustration of any point are not quoted as absolute proof of the teachings put forward, but merely as an illustration of the evidence which is now being educed. The teachings of Theosophy are definite enough; whether they are as yet sufficiently confirmed by the evidence now collected is a matter for individual judgment.

The subject divides itself naturally into two parts, first the classification of phenomena, and secondly the theory or doctrine which the phenomena tend to confirm.

W. KINGSLAND, F.T.S.

(To be continued.)



An Outline of the "Secret Doctrine".

IV.

SUMMARY.

The Mystery of the Seven. The Sevenfold Hosts of Formative Powers.

AT the dawn of Universal Day, faint lines of difference marking off the one Infinite Being into separate lives begin to appear. These lines of difference are gradually to become wider and wider, till at last, on the outermost, lowest range of life, the separate lives will appear quite isolated from each other, and quite isolated from the One.

But at first the lines of demarcation are so imperceptible that each one of these separated lives, each one of these doors to the inner majesty of the Infinite, appears almost one with the One Life, and almost possesses the fulness and power of the One Life. This pure and lofty state is shared

by every separate unit of life at the dawn of Universal Day; and to this pure and lofty state each unit will return in the evening twilight, before the Universal Night. The purity of the dawn of Universal Day is the purity of unfallen innocence; the purity of the evening twilight is the purity of full knowledge.

Each unit of life in its lofty state, in the dawn, is closely united in almost unseparated life with every other unit of life: and each unit is endowed with the twin powers of Consciousness and Will; the power to perceive, and the power to generate perceptions.

The wills of these almost divine units of life, working in harmony, give birth to the rhythmic chains of images which make up the manifested universe. These chains of images are regarded as illusory because they take birth in the apparent separation of the really united powers of Consciousness and Will; and, as the cause which gives rise to them is thus only apparent and temporary, they are also only apparent and temporary, not eternally real.

But as the chains of images exist from the dawn to the evening twilight of Universal Day, they are temporarily real; and, with this proviso, we shall treat them as real in subsequent sections, discussing their forms and successions without further allusion to their illusory nature. The almost divine units of life produce the worlds by the activity of their wills, acting in harmony, and it appears that this activity is in a mysterious sense sevenfold; that there are seven sides or modes of this activity; and that, consequently, the almost divine units of life may be said to fall into sevenfold groups. It is difficult to find any essential reason for this sevenfold division; but the following considerations may, at any rate, illustrate the idea. We have likened these units of life to the facets of a diamond; and if these facets are conceived as circular, that is, of a perfect, unmodified form, it will be seen that around each circle are grouped six other circles, making up with it a sevenfold group. If these circles expand so as to bring their circumferences into intimate contact, their mutual pressure will mould them into symmetrical six-sided figures, or regular hexagons: each of which will be surrounded by six other hexagons, making with it a sevenfold group; just as the cells in a honeycomb become regular hexagons. And each group being surrounded by six others, makes up, with it, a sevenfold larger group.

In this way we may conceive that the facets of the infinite diamond, by which we have symbolised the One Infinite Life, are forced by the necessity of their being into sevenfold, symmetrical groups; and that the almost divine units of life, formed by the first differentiation of the One, are driven by the same necessity to fall into sevenfold groups; and that, for this reason, their united wills which give birth to the chains of images and worlds are forced to act in seven modes, or to put forth seven-sided impulses of formation.

By reason of these seven modes of Will, the almost divine units of life are united with sevenfold hosts, or seven Formative Powers, the units in each of which are innumerable. The sevenfold mode of manifestation, which has its cause in the division of the One into seven Formative Powers, will be seen to reappear in every range and plane of life; and, further, will be seen to determine the division of manifested life into seven ranges or planes of perception: seven modes in which the Consciousness and Will of each unit and of all units confront each other. We shall have most to say of these seven ranges of life further on; at present we will return to the mystery of the seven. We have seen that one circle may be circumscribed by six equal circles, making with it a sevenfold group; and that pressure will resolve these circles into sevenfold groups of regular hexagons, one of the three regular figures which will fill up plane space. Whatever number of regular hexagons be drawn, in contact, we shall still always have each one surrounded by six others, thus making up a series of sevenfold groups.

This property of circles and hexagons is one reason for the repeated appearance of the circle, and the ratio of its circumference to the diameter, which is also the diameter of the inscribed hexagon, in the symbology of the fourth *Stanza of Dzyan*.

The other regular figures which will fill up plane space are the square and the equilateral triangle. The equilateral triangles when placed together fall into regular hexagons, and thus into the same sevenfold groups. If the square be represented by a cube in space of three dimensions, it will be found that cubes will similarly fill up that space in groups of seven, one cube in each of "the six directions of space, and one in the middle", in the words of the Stanzas.

It appears therefore that both plane space, or space of two dimensions, are filled up by sevenfold groups of hexagons and cubes respectively. We do not know whether this investigation has been carried out theoretically for other dimensions of space; but apparently the same law would hold true.

This is probably one reason for the use of the triangle, cube, and circle in that part of the *Stanzas* which deals with the modelling of the manifested universe in space.

Another cause of the sevenfold processes of manifestation seems to be this: let a point be taken to symbolise the beginning of manifestation; the vibration of this point will produce a finite straight line; now a finite straight line is an ellipse whose minor axis is zero; let this minor axis become a finite quantity, though still less than the major axis; we shall thus have three stages of manifestation: first, the point—an ellipse of which both axes are zero; second, the line—an ellipse of which one axis is zero; thirdly, an ellipse with unequal axes. If the axes become equal, we shall have that special form of ellipse which is called a circle, as the fourth stage;

and the circle will pass back to the point through three similar stages, thus making the cycle of manifestation in a series of seven; namely: point, verticle line, prolate ellipse, circle, oblate ellipse, horizontal line, and point. This can be demonstrated very beautifully in a well-known experiment with two tuning forks at right angles, to each of which a mirror is attached; a beam of light falling on the first mirror being reflected to the second, and thence to a screen. The point of light will go through the seven forms we have noted. It is impossible to fully explain this familiar experiment without diagrams; but it is well worth studying as an illustration of gradual permutations of form through seven types. These seven types are generated from three elements; the spot of light, the horizontal movement of one mirror and the vertical movement of the other.

In general three elements can be arranged in seven ways: the first three being each element taken separately; the second three being the elements taken in pairs; and the seventh being the three elements taken together. This is one explanation of the derivation of the Seven from the Three in the *Secret Doctrine*; as the Three were already derived from the One.

It is unnecessary to go further into the mysteries of these numbers; enough has been said to illustrate and in part to explain the division of the almost divine units of life into sevenfold groups, and Seven Hosts of Formative Powers.

C. J.

A Visit to Sholinghur.

A FEW weeks ago I had the pleasure of visiting Sholinghur, a place some sixty miles inland from Madras, and as there is much of interest there, to the student of Occultism, a short description of the locality and its traditions may perhaps be welcome to the readers of LUCIFER.

The immediate object of my visit was an official one, namely to open a new Branch of the Society, and also a Reading Room, both of which branches of activity owe their existence to the untiring exertions of our brother V. Coopposwami Iyer.

After an eight miles' drive in bullock-bandies from the railway station, over a road made doubly rugged by the recent heavy rains, and after crossing several flooded nullahs, we arrived at our destination.

The Reading Room itself is built outside Sholinghur, at a distance of one-and-a-quarter miles. The locality in which it is situated is called Ghatikachelam, which means "the place where Moksha was attained in Ghatika (a moment)". It is with a description of this place, therefore, rather than of Sholinghur itself, that I propose to deal.

There are fourteen peaks immediately surrounding Ghatikachelam, three to the east, four to the north, three to the north-east, three to the west, and one to the south. All of them are in the highest degree pictur-

esque. There is plenty of contrast here and no approach to monotony about the hills, which abound in graceful peaks on all sides, and though they present from below somewhat of a bleak appearance, a closer inspection shows the valleys to be covered with the luxuriant foliage of many trees.

It is a lovely spot. On all sides of Ghatikachelam are the hills, those close by looking majestic and grand with their rugged tops, those in the distance softened, and so to speak, idealised by the soft blue haze that surrounds them. Certainly Sholinghur and its locality are favoured by nature and ancient traditions; current local reports and other evidences tend to show that it is favoured too in other ways. It is said that Great Beings visit the hills around from time to time, if they do not actually inhabit them, which may be the case; there is in my humble opinion at all events sufficient evidence to show that Sholinghur is a place frequently visited by sages. The independent testimony of a large number of Brahmins tends to confirm me in my belief. One Brahmin brother pointed out to me a peculiar kind of shrub, which is rare and only to be found in a few localities, and wherever it is found it is said to be an indication that great Yogis live near. This is interesting, but of course no direct proof. The other evidence consists chiefly of reports of those priests and others who have more or less direct evidence on the point.

There are two principal hill-peaks close to Ghatikachelam, both having sacred temples on their summits, the higher of the two is called "Narasimhaswami's Hill". The temple here is dedicated to Narasimha (the Man-Lion God); that on the smaller one to Hanuman (the Monkey God). As time only allowed a visit to the larger temple, I can only give a description of this and its surroundings.

From the plain to the summit of the peak is a distance of about two miles. The ascent is very steep, and in former days was attended with almost insuperable difficulties owing to the ruggedness of the hill-side. Help, however, came to the devotees in the following manner. In the old days, before British rule held sway over India, a certain individual fell into great arrears in the payment of tribute to his Rajah. So behindhand did he get that when he at last made up his mind to pay he found that from seven to eight lakhs of rupees was the "demnition total" of his debts. On his way to his creditor, he had to pass by Ghatikachelam, and, like a good Hindu, determined to pay his respects to the sacred temple. He was particularly impressed by the difficulty and painfulness of the ascent, and resolved to keep back one of the lakhs of rupees and devote it to the making of steps up the hill, with a view to lightening the labours of the many pilgrims. Possibly he was foolish to controvert the saying that suggests to mankind the advisability of being just before generous; but events proved the contrary in this case. On arrival, he informed the Rajah that he had retained a lakh of rupees for the purpose above mentioned, and handed over the balance of seven lakhs. The Rajah, overjoyed at receiving so much ready money, in the fulness of his heart contributed one of the lakhs to the previously established "Fund for providing steps for Pilgrims", and two lakhs of rupees were thus placed at the disposal of the philanthropist. Thus, through the kindness of the Rajah and his debtor, pilgrims are now enabled to make the ascent to the temple with comparative ease.

As the early morning appeared most suitable for our ascent, we left the camp at about 6 a.m. The sun had not fully risen, the dew was on the grass, and the air was delightfully cool and fresh.

Seen from below the hill presents a two-peaked aspect, and only the front part or entrance gateway of the temple, which is situated on the more distant peak, can be seen. The other peak consists of an enormous mass of rock, acting as it were the part of sentinel to the sacred building behind it.

The ascent, in spite of the Rajah's steps, was laborious enough, and

several halts were called at the numerous *mantapams* (rest-houses) on the way up. But the beauty and tranquillity of the scene at the summit amply repaid our trouble—as a certain Brahmin of the party, who had manifested a strong desire to lie down and go to sleep on the way up, was ready to admit.

The temple in itself is an old and venerable pile, with a beautiful entrance-gate and steps. The actual body of the building itself, which is in a species of court-yard, is not so attractive, being low in height, and having a rather insignificant appearance. To really appreciate the temple one should regard it altogether, gateway, main hall, and outer buildings. Not being one of the "Twice-born" I was not permitted to enter the temple itself, and was fain to content myself with furtive peeps through the narrow windows.

The interior of the temple, I am informed, is extremely gloomy and is divided into various chambers or compartments.

The image within has the reputation of possessing properties for the curing of diseases. In front of the image is a large *yantra* (a receptacle for or centre of magnetic power). Large numbers of sufferers resort to the temples for alleviation, and the God is supposed to inform them in their dreams when they are cured and fit to go on their way.

Let me digress here and give a short account of the history and tradition of the building. One of the members of the Sholinghur Branch, with great kindness, sent me a copy of a Sanskrit book in Telugu characters, called *Ghatikachela Kshetra Māhātmyam*. This is a *Stahla Purāna*, i.e., one treating of the sacredness of a particular place. I am indebted to our Adyar Library Pundit for the following notes from the book in question.

The Rishi Parāshara gave out the information contained in the book to the other Rishis when they asked him for some account of King Indra Dyumna.

The *Purāna* begins with the history of this King of Madura, who is said to have attained to Brahminhood only after making *tapas* (penances) at Ghatikachelam, he having been directed there by Paramashiva himself. The God Narasimha appeared to him there and blessed him, and thereupon, with the assistance of Hanuman, the Monkey God, sent by Narasimha, the king destroyed the Rakshasas who disturbed the peace of the Rishis during their meditations. The place, unlike others, does not owe its sacredness to any particular Rishi; for its sanctity is said to have existed from time immemorial. The seven great Rishis are said to reside here.

Images and so-called idols, as every Theosophist knows, like talismans, are simply centres of force. They are often endowed with magnetic properties by Adepts, and thus become potent centres of magnetic force. The properties of the image are said to be renewed from time to time as occasion requires. The temple of Ghatikachelam has the reputation of healing disease, not only on account of its specific magnetic qualities but also by reason of its position, where the health-giving mountain air tends greatly in itself to the cure of sickness.

Whilst my companions were paying their respects in the interior of the temple I remained outside, giving my homage to the Goddess Nature. Truly she was to be seen at her best. The power of the sun was just becoming perceptible, and the morning mist was being broken up on all sides. Through the rifts I could see the waters of the sacred lake below gleaming with the half-veiled light. Not a single human creature was visible. Everywhere silence reigned, save for those numerous indescribable nature-sounds, which together make up the one great nature-note. But better pens than mine have before now described early morning on a mountain-top, and I will not run the risk of wearying my readers. It does everyone good to be alone with nature, and the Theosophist should especially value such opportunities, for he comes on these occasions nearer to learning some-

thing of the real meaning of those words in the *Voice of the Silence*: "For as the sacred river's roaring voice, whereby all nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes".

The guardian of the temple is an old man, blind and bent with the weight of years. The officiating priests live in the plains below, and ascend every morning to perform their duties. Through constant practice they are able to ascend at a run, in a very few minutes, the steps which take the ordinary pilgrim some half-an-hour's hard toiling to surmount.

The old custodian informed us that some ten years back he had often known of great Yogis visiting the temple, but that when they came near him he always became confused, and could see and remember nothing. He went on to say that of late years he thought none had been there. Whether this is so or not, it is certain, as Virgil says somewhere: "The fame still haunts the place", and the whole locality has a distinctly purifying and sanctifying influence.

Few branches of the Society have such favourable surroundings and conditions as those with which the Sholinghur Branch has started its work, and the band of workers, who, under the presidentship of our Brother Coopposwami Iyer, have formed themselves into a Branch, should have before them in the future a good and useful field of activity. On this account it is hoped that this short description of Sholinghur will prove of special interest to the readers of LUCIFER.

SYDNEY V. EDGE.

Fragments from an Indian Note Book.

THE FALL OF INDIA.

I.

IT was a little more than five thousand years ago, just before the great war of *Kuru Kshetra*, that the events I am trying to depict took place; the *Pândavas*, headed by their eldest, *Yudhishthira*, had completed their terms of exile and claimed their own share of the kingdom. The *Kauravas*, headed nominally by *Dhritarâshtra* but virtually by the eldest of his hundred sons, *Duryodhana*, were determined not to allow the *Pândavas* even the smallest quantity of land. The *Pândavas* and the *Kauravas* were cousins, and they both were the most powerful of the royal dynasties in India. *Duryodhana* then ruled the whole of India as the "Lord of Kings". The weapons they knew the use of were (1) the common arrows, swords, mace, etc., (2) the arrows which would multiply by some occult process on their way, (3) the *Agneyastras* or weapons of fire, (4) the *Mantra Astras* or weapons made powerful by the *Mantras*, and (5) the *Divya Astras* or weapons received from higher beings. In addition to the above, some unscrupulous warriors, chiefly the *Rakshasas* and *Daityas*, the remnants of the Atlanteans, used *Mâyâ* or extended hallucination.

War had not yet been declared, and the *Pândavas*, though cruelly wronged and grossly insulted, tried their best to settle amicably: they would

be content, they said, to have only five villages as their own; but *Duryodhana* would never give his consent even to this. It was at this time that our *Rishis* came to *Duryodhana* one after another, to induce *Duryodhana* to avoid the war. Their instructions, their predictions, one after another, as they failed, form the most beautiful product of human spiritual insight and knowledge of the laws of nature. They have been mostly recorded in that most instructive book in the world, the *Mahābhārata*. Five thousand years have passed and still India mourns the loss of her brave sons in that Grand War. India never could recover from the shock, the Masters retreated into holier regions, *Kali Yuga* set in with the death of *Shrī Krishna*, her sons degenerated, the *Astras* became gradually forgotten, black magic began to be practised on a large scale, and the sin had to be washed out by a process of purification, the intense agony and sufferings of which are known to India alone.

The incidents related in the *Mahābhārata* have an allegorical meaning; *Dhritarāshtra* (the holder of the kingdom) is *Manas*; *Duryodhana* (difficult to fight with) is *Kāma* influencing and paralyzing *Manas*; *Yudhisthira* (firm in fight) is our spiritual devotion; *Bhīma*, the younger born of *Vāyu*, is our strength of purpose; *Arjuna*, born of *Indra*, the God of *Ākasha*, should be recognised by a student of Occultism as—; *Kuru Kshetra* means the Plain of Action or Duty.

The "Preparation before the War", as the fifth book is named, is our probationary period *before we have completely roused our enemies*; I would therefore recommend every probationer to read that *Parvan* (joint) of the *Mahābhārata*, attentively.

II.

The great sin of the war had fallen on India, the war was over, the *Pāndavas* had won, the *Kauravas* were slain. The war was, however, ruinous to both parties; only three on the side of the *Kauravas* and seven of *Pāndavas* survived; the hundred sons of *Dhritarāshtra* were all dead, and he himself shortly after went into exile and died.

The *Pāndavas* reigned for some time, then they tried to cross the Himālayas, in attempting which all of them, except their eldest, died.

The descendants of *Shrī Krishna* in the meantime had killed each other in a drunken brawl, and *Shrī Krishna* himself was killed by a hunter who mistook him for a deer.

Kali Yuga set in, the *Rishis* were more and more rarely seen, they had all retired to a particular spot, where *Kali's* influence could not be felt.

Darkness fell over India, the White Path (*Shukla Mārga*) became gradually forgotten and was replaced by the Black. The ancient civilization was gradually forgotten, the people sank into superstitious ignorance, the rulers were engaged in incessant civil wars, till they were swept away by the ruthless Mahomedans.

I would not touch upon the reign of *Vikramāditya* or the rise and spread of Buddhism in India; my object is not to write a history, but to trace the causes which led to the Fall of India.

To me it appears that the national sin of the bloody war of *Kuru Kshetra*, and also the equally bloody war of extirpating the *Bauddhas*, have led to the present degraded condition of India; the only wonder is that she still lives.

As with a physical body, so with a nation, want of effort to sustain life, disunion among the members which all go their own way, the presence of vultures pouncing upon the body—all these are signs of approaching death.

On the other hand, India has suffered long and terribly—is still suffering; the *Rishis* have not wholly deserted her, there is still a spark of life left, and as long as there is life there is hope.

Is there any necessity why India should live? Yes; the necessity is in the fact that the wisdom and the teachings of the Great Adepts are still in the keeping of India, and the coming generations must be saved from crass materialism by such teachings, once again before the world.

Yudhisthira, the eldest of the *Pāndavas*, was born of *Dharma*, *Bhīma* of *Vāyu*, and *Arjuna* (also named *Nara* or *Ego*, the friend of *Nārāyana*, the Logos) is born of *Indra*, the God of *Ākāsha*. The remaining two were twins. While remaining concealed in the kingdom of *Virata* (meaning the manifested Cosmos), the twins served as the keepers of the cows and horses, *Arjuna* became sexless, *Bhīma* supplied food to all, and the eldest was the minister. The allegorical meaning is not now difficult to find. Their common wife was called *Krishnā*, who, says a *Purāna*, became merged in the body of *Shrī Krishna*. There remains but another, the illegitimate child of their mother *Karna*, the eternal enemy of *Arjuna*; he always sided with the *Kauravas*, who supported him.

“*Yudhisthira* is the great tree of *Dharma*,” says the *Mahābhārata*, “while *Duryodhana* is the great tree of sin.”

(The five *Pāndavas* are (1) *Yudhisthira*, (2) *Bhīma*, (3) *Arjuna*, (4) *Nakula*, and (5) *Sahadeva*.)

III.

The life and Karma of a nation are somewhat similar to the life and Karma of a family of that nation; in Bengal hundreds of families have been ruined by disunion and disputes between brothers and cousins; the result is not only poverty but immorality, death of children, a degraded combination of narrow selfishness and want of intelligence; the descendants generally become lazy, ignorant, wanting in resources to support themselves, and at last die out.

Selfishness and wickedness may not be so ruinous to other nations, but they are ruinous to us Hindus. The cause is not far to seek; the civilization of the Hindus was based on *Dharma*, while the modern civilization of

Europe is based on Intellect. The European civilization has therefore to fear three things most of all :—

(1) The undue prevalence of materialistic views, resulting in the decay of Intellect.

(2) Increase of selfishness overpowering Intellect ; the result would be an international war, in which all the nations would take part ; some barbarian tribe would then overrun the exhausted countries, sweeping every vestige of civilization before it.

(3) Practice of black magic on an extensive scale, the germs of which have been planted by spiritualism and hypnotism. This is always too much for mother earth to bear, and she shakes off the biting insects from her body.

History repeats itself ; the history of *Rāvana*, the powerful King-Magician of the Fourth Race, of the *Asuras* “ who built cities, palaces, iron roads, flying cows, impregnable forts, etc. ”, and who could only be killed when they were persuaded to follow the materialistic doctrines of *Brihaspati*, and of the war of *Kuru Kshetra*, are to this day lessons for the West to learn and profit by. The imperishable records of our Wisdom Teachers may be disbelieved, rejected and scorned ; not the less will they point out the danger, the treacherous bank where so many vessels have stranded and sunk to rise no more.

Were there no heroes on the soil of heroic *Āryavarta* when the foreigners conquered it ? History distorted by foreigners, still answers no. It was want of power to organise, to make a combined effort, to present a bold united front ; it was worse than all these, malice and treachery on India's own soil, among India's own sons, that resulted in her loss of political independence. The *Devas* show their displeasure by deranging our intellect, is the purport of a shloka once recited by a Pandit. The fall of India is not due to physical causes, as is erroneously supposed by many ; nor is it due, as some wise men of the West say, to our having an abundance of food grains and edibles on account of the fertility of the soil. The innumerable stone temples of most beautiful workmanship, studded all over the country, the Caves of Ellora, the Causeway from India to Ceylon, the massive ancient stone buildings and Ghats, are not, cannot be, the sad remnants, after five thousand years, of the works of a nation which passed its time in idle thinking, and gradually fell into decay on account of very laziness. It could only be written by one who has never read, never heard, anything of our *Shāstras*.

Here is a short story. Not many miles from the place where I am now is a metalliferous mine ; it was owned by an enterprising European ; he could discover lumps of metal but no vein, sometimes he found the promise of a vein, but it ended abruptly ; ornaments, long worn out by use, could be found on searching the huts of hill tribes in the vicinity, made of *pure gold* (the savages of course did not know that it was so valuable). The

proprietor at last brought some experts from Europe; they made a sifting enquiry and discovered that it was a rich gold mine, which must have been worked for *hundreds of years*. Was it the work of an ease-loving, slothful nation?

THE YAKSHAS.

In my boyhood, which was spent in the district of Hùgli, in Bengal, I was very fond of hearing stories, and my neighbours would often gladly oblige a sickly boy of shy retiring habits, who heard what they said "like one in Dhyâna". The following is called "*Yak Deva*" (consecrating to a *Yaksha*, a class of elementals having affinity with metals). When a rich man wished to enjoy his treasure in his next incarnation or keep the same for a future descendant of his, he would fill a large vessel, usually of copper, but sometimes earthen, with coins, and then cover it up with a close-fitting lid. On the lid would be placed, among other things, a gold coin, red sandal-wood, burning incense, iron, and the blood of a newly-sacrificed animal with its corpse. Mantras would be chanted and the vessel silently laid in a deep hole at dead of night and covered with earth. Immediately after the ceremony the person should turn his back on the vessel and never again look at it. Thenceforth the treasure would be guarded by a *Yaksha*, whose visible form would be that of a huge poisonous snake, often that of a cobra. It is said that such snakes can never be charmed by Mantras. To a person discovering the treasure, if he were the right owner, the snake would be quite harmless and would simply glide out of sight, leaving him the possessor of the treasure. To another discovering the treasure by some magical ceremonies (for it cannot be discovered by another by any other means), the snake would hiss and show fight, and if killed and the treasure possessed, the wrongful owner would lose his children one by one and would at last die without a male descendant.

To the rightful owner, the *Yaksha* would appear in dream, give him the exact information as to the locality of the treasure, after which its duty ends; the *Yaksha* would then leave the treasure for ever.

When we find a man very wealthy but very avaricious, very fond of hoarding up his treasure, we say that he has been obsessed by a *Yaksha* and that his treasure belongs to the latter.

The following are called *Yama*, the first step of *Yoga* :—

1. *Ahimsa*—Harmlessness. *Def.*—Regarding every being as one's own self, and doing good to them.
2. *Satya*—Truthfulness. *Def.*—Speaking out just as one has seen, heard, felt, and known—provided such would not injure others. No indelicate things should be given expression to, no bad things narrated of wise men or occultists, and no faults of others mentioned.

3. *Ashteya*—Honesty. *Def.*—Nothing belonging to others should be taken without proper judgment, even in danger—either mentally, by mere word (such as in jest) or by act.

4. *Brahmachārya*—Celibacy. *Def.*—*Want of desire* for sexual intercourse, mentally, by word or deed. The above is for vowed celibates only.

Definition of *Kāma*.—The pleasure which the senses, the heart and the mind (Lower Manas) derive when engaged in their own object.

The above are all taken from our *Shāstras*.

KALI PRASANNA MUKHERJI, F.T.S.

To the Old Year.

Thou'rt passing hence, O sad Old Year,
 And comes thy passing all too soon,
 And the earth is hushed like a darken'd sphere
 Whose sun is eclipsed at noon!
 And round thy couch thy children stand,
 A ring of memories, hand in hand;
 While trembling teardrops well and fall
 In silent grief from the hearts of all,
 For the earth is filled with a sense,
 Old Year,
 Of grief at thy passing hence.

What! art thou sad at the sight, Old Year,
 Of the fading forms that round thee throng?
 Or thinkest thou that every tear
 Is shed for a bygone wrong?
 Ah no! old heart, it is not so,
 But the world is sad that thou shouldst go,
 And leave its chorus half unsung;
 For the weak and strong, and the old and young,
 And the glad and the sad of heart,
 Old Year,
 Will miss thy accustomed part.

O'er earth a solemn silence reigns,
 And love is linked, with thoughts of thee,
 To all of beauty that remains,
 To garland thy sweet memory!
 And the cenotaph that the world will raise
 To enroll thy name with the things we praise,
 Will also tell how we held thee dear
 For thy sunny joys, and thy bounteous cheer,
 Ah yes! and for all the pain,
 Old Year,
 We never shall feel again!

S.

Correspondence.

THE MATTEI ELECTRO-HOMŒOPATHIC TREATMENT.

THE remedies and treatment of Count Mattei will appeal to students of Occultism by reason of their conformity with the laws of correspondence in Nature. The vegetable kingdom is the storehouse of "qualities", the physical manifestation of the universal principle of "Form". Herbal remedies heal disease by inducing their particular mode or quality into the human system and causing the Prāna to vibrate in that mode. Any increase of strength that may be produced thereby, comes from our own store of vitality, hence a purely vegetable remedy merely stimulates for a time, and adds nothing directly to the stock of vitality. Herein indeed lies the whole theory of stimulants, which serve merely to liberate a portion of our stored-up Prāna. We feel the life tingling in the organs of action and sensation, and are under the delusion that force is passing into our system from without, whereas the fact is that it is passing out from within. Hence, after the temporary excitement has subsided, we are left poorer than before, like a glass of flat seltzer water which is aroused to renewed effervescence by being stirred up. Mattei, however, adds (as he claims) the vital principle to his drugs, thus rendering them dual in their composition, for they now contain both force and form; hence they do not rob the system. How this vital energy is imparted is not made known, but his variously-coloured "electricities" suggest the experiment of vitalising water by exposing it to the sun in coloured bottles (*Fate and Fortune*, Sept., 1890). The colours of these electricities and their uses will be suggestive to students of occult correspondences. They are, chemically speaking, pure colourless water, but are called respectively white, red, yellow, green and blue. The red and blue are called positive, the green and yellow negative, the white neutral. The red and yellow are stimulating and heating, the blue and green sedative and cooling. The red and blue are applied to the right side of the body, the green and yellow to the left. Count Mattei's directions as to the application of the external remedies show a considerable acquaintance with physiological correspondences.

H. T. EDGE, F.T.S.

T. L. HARRIS.

I request permission to protest in your magazine against the Editorial attack made upon T. L. Harris and his adherents, in the November number: and against your identification of the latter with those of the late Laurence Oliphant (1); and to briefly present a more accurate statement of Mr. Harris' central teaching than the travesty you have furnished (2).

I desire to premise by observing that I have been privately given to understand you do not accuse Mr. Harris in your article of personal viciousness, but only of the use of language in certain of his writings, which tends to the degradation of the public morals (3).

It is evident from your article that you have fallen into the serious error of an unreserved belief in the identity of what you term the "school" of Laurence Oliphant with that of T. L. Harris, and from this it is equally clear that, at present, you know actually nothing at all of Mr. Harris' "school" nor of the vital spirit of his teachings (4).

Recognising the sincerity of your belief, and having for years profoundly revered the noble spirit which has inspired your public work—especially your public work for womankind, I can fully understand how your mistaken belief aroused your indignation, and frankly and freely excuse and forgive it, and the undeserved criticism of my brethren and our beloved friend, T. L. Harris.

Accept, therefore, I beg of you, what herein follows, as words addressed by one lover of his race to another, for the purpose of removing misconception; accept them

as spoken in the spirit of truth and of knowledge, arising out of intercourse with Mr. Harris and members of the B.N.L., in different parts of the world, extending over a period of nearly twenty years, a short part of the latter half of it having been spent in residence in the central home of the Brotherhood at Fountain Grove.

Fully accepting what I believe I am correct in assuming to be your position; namely, that you do not charge Mr. Harris, but his language, with being unclean; permit me to remind you that language in itself is neither clean nor unclean, but simply a vehicle to embody the quality imported into it by the reviewer. Wherefore, seeing that it is but words you censure because of the erotic character you see in them, who but yourself, and such as think with you, have imported that character into them? (5)

Coupled with this is the fact that the book whose verbiage you have publicly criticised, is a privately printed communication to private friends. It was given to and accepted by the T.S. as such a private communication, and it was unknown to the public until you made it known. If therefore, any harm should come to the public morals from the quality you have discovered and made public, the fault rests with LUCIFER (5).

Whether or not the T.S. teaching (if I have correctly apprehended it) be the higher—to attain perfection, humanity must stamp out sex and become sterilized (7); or the converse—that perfect Society is attained through sex purified and made perfect, as emphasized by T. L. Harris, I do not here desire to question; but one thing I unhesitatingly affirm, namely, that to man T. L. Harris says:—You being in the male form and possessing the (godlike) power of generating an image of man, must refrain from using that power until the Divine Man, who is your Higher Life, possesses you from His own high and inmost plane, to your own lowest and outermost, lest the image generated possess only the *form* but not the spirit of man. Again, I likewise affirm that to woman he says:—Guard watchfully your virgin state and maintain it in whole-souled integrity. . . . [A few lines are omitted]. To you it is given to embody and give form to the Divine Idea. Through you the Christ of God descends, the Divine Man is manifested, God in form and fashion as a Man. One-Twain in counterpartal outwardness, but Twain-One in inscrutable Being.

To attain this end, the Supreme Good, as revealed in the concept of the Ideal by the man and the woman, must be loved and worshipped in race-service by each with the whole heart, soul, mind and strength, with unfaltering and unswerving faithfulness, whate'er may betide. So loving and so doing, the Ideal will be seen to be the indwelling operation of the "Counterpartal" or Higher Self, and the Twain will become One in God, who is the Only Life. Thus will every Man-Truth become One with his counterpartal Woman. Good and Illusion vanish in the Reality of the God-Idea embodied, manifested and glorified in a Divine Theo-Social Humanity. (8)

This is the spirit and end of T. L. Harris' work, and there are numbers of noble men and women among the English-speaking people who are in heart-sympathy with him, and striving with undaunted courage to win the Higher Life. Men and women, husbands and wives, twain yet reaching up to the unity, who are surely, even though it may be but very slowly, ascending to their place amongst the children of the Highest. Surely, even if slowly, is the Highest descending into them, to take full possession—even into the sex-idea and sex-form; not effacing them but purifying; not degrading but exalting them, making them the holiest of holies within us, as is most fitting, seeing that through sex the Highest incarnates and becomes the Son of Man. (9)

C. W. PEARCE.

I print the above, as I attacked Mr. Harris' writings, but having thus admitted a reply, I do not propose to prolong the correspondence. I append brief answers.

(1) I spoke of Laurence Oliphant as one of the most brilliant adherents of "the school based on the teaching of Mr. Thomas Lake Harris". Everyone knows that Mr. Oliphant quarrelled with Mr. Harris, but that does not alter the fact that the former learned his ideas from Mr. Harris. As my attack, however, was on the writings of Mr. Harris, and not on those of Mr. Oliphant, there is no "identification" to Mr. Harris' detriment.

(2) The "travesty" is carefully taken from Mr. Harris' writings, and the literal quotations carry sufficient condemnation.

(3) There is no need for Mr. Pearce to be privately given to understand that I do not accuse Mr. Harris of personal vice in my article. If he has read the article, he

knows that I make no personal accusation. I do not know Mr. Harris, and certainly should not accuse him of vice on the strength of newspaper paragraphs.

(4) Again I am made to doubt if Mr. Pearce has read my article. I have not spoken of the "school of L. Oliphant", but of that of Mr. Harris to which Mr. Oliphant belonged, and I distinctly say that it is "best to judge the school by the writings of its founder" and go on to criticise Mr. Harris' writings.

(5) "Language in itself is neither clean nor unclean, but simply a vehicle to embody the quality imported into it by the reviewer"! So a man may fitly use obscene language, and anyone who protests against it is responsible for its vileness. I can only register my dissent from this theory, which would seem to imply that if a man is brought up in a police court for the use of foul language, the magistrate who condemns it as foul should be fined rather than the speaker.

(6) A book presented to a public Society for use in its reading-room can hardly be regarded as a "communication to private friends". I quite understand that Mr. Harris may object to its publication, but I published my article to warn the public against a private propaganda, which was attracting some people who most certainly would not be attracted if they knew the end of the path the beginning of which was so promising. Publicity is the best cure for insidious mischief of this kind.

(7) The Theosophical Society does not teach that sex must be stamped out and sterilized. Theosophy, in its *Occult branch*, lifts man beyond sex.

(8) Mr. Pearce is not as flowery and passionate in his language as is Mr. Harris, but the teaching is curiously identical with my "travesty".

(9) "The sex-idea and sex-form" have ever been the "holiest of holies" in phallic worship, but personally I regard this view as a blasphemy against the spiritual and intellectual nature of man, as exalting his physical nature—which is a transitory phenomenon—above his real Self, which is immortal.

Finally, I am sorry if in my criticism of Mr. Harris' writings I have hurt the feelings of any worthy people. But surely they ought to recognise that the right of free propaganda, which I should be the last to deny them, must carry with it the right of free criticism. For my own part, I am always glad when those who will not teach Theosophy criticise it, for, believing it to be true, I know that attack can only serve it, and where Truth is concerned I do not "misdoubt her strength".

ANNIE BESANT.

Reviews.

LETTERS THAT HAVE HELPED ME.*

SOME books are meant not for review and criticism, but for pondering and learning from, and such a one, emphatically, is that the name of which stands at the head of this notice. For many its words will be without meaning, or even repellent in the meaning that may be grasped. For the Letters that have helped Jasper Niemand could only have been written by one who was wise, and will only be appreciated by those who are learning wisdom. The atmosphere they breathe is that of the mountain-top, clear, serene, cold—as men count coldness—but bracing and life-giving to those whose lungs can bear the inrush of that purer air. Jasper Niemand was evidently an apt pupil, and many delicate touches shew that he has caught to some extent the spirit of his teacher. He is not of the many who will be inclined to cry:

"I thought I could not breathe in that fine air,
That pure serenity of perfect light;
I wanted warmth and colour."

These Letters, briefly, are for the Occultist rather than for the Theosophist; for those who have deliberately turned their backs on material delights and are seeking, at whatever cost of personal pain, to

*Compiled by Jasper Niemand New York: Path Office. London: Theosophical Publishing Society.

tread the Path that "winds uphill all the way". For such are the Letters written, and such will find them a quite inestimable gift.

It is not possible to give any fair idea of the book by extracts; one may say that the spirit of it throughout is love for all that lives, resignation to law, indifference to praise and blame and all things earthly, desire to serve the Great Cause in any way the Good Law brings, unselfish endeavour for the common good. One extract may, perhaps, be suggestive as shewing the way in which the writer sought "how I could enlarge my idea of brotherhood". He says: "I am not separate from anything. 'I am that which is.' That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends; and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition, or of wisdom, or of evil. . . . Shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?"

Another passage may be interesting to all Theosophists just now, when there is so much discussion on methods of propoganda, for it shews how one who is far on the Path measures our duty. Speaking of those who have stood idly aside, he says: "Had they spoken for their Cause, more earnest people would long ago have heard of the movement, instead of being kept away until now, like yourself, for want of knowledge that it existed. . . . All around you are those who do not know these things, who never heard of them, and yet many of our fellow-members are only anxious to study for their own benefit."

Very earnestly we commend this little book to all who seek the Path, for it may serve them as a sign-post to the entrance; or, if for that they be not yet ready, it will tell them of the spirit that should animate the disciple, the spirit that must be born in the heart ere the first steps can be taken.

FURTHER EVOLUTION.*

THIS work of some 131 pages, by Neil Gordon Munro, has some advanced thought along scientific lines upon Mind, Activity, Unity, Complexity, &c., and a specially interesting presentation of the "physical basis" of mind. It is difficult for a Theosophist to review a work which leads to Theosophical conclusions from wholly untheosophical premisses. "Let us not forget", says the author, "that we help to constitute the surroundings of our fellow-beings, and that we cannot confine our influence to ourselves. We are partly responsible for the progress of our brethren in humanity, and can by our aid and sympathy help them in those circumstances that are so hard to reconcile with progress in the path of truth." Yet we are told in the preceding pages that *emotion* is a passage of nerve motion from the perceptive centres towards the outer terminations of efferent nerves, particularly in the muscular system; that it is inseparable from intellect in the present state of existence, and that intellect is *par excellence* mind. This practically means that emotions are the evidence of intellect, and this latter is the highest expression of mind. Add to this the statement that *Will* is the conception by the mind of a "dominant idea", which may become suffi-

* Yokohama; R. Meiklejohn & Co., 1890.

ciently definite to guide other ideas, and through them to influence our actions, and it will be seen that, from the view of mind as "an aggregation of differences that formed part of the environment", moral responsibility must be the result of environment, and not a factitive power in relation thereto. Hence we are not surprised that the questions of evolution remain unanswered. The book is full of strong thought and works up some of the latest scientific knowledge to a conclusion from which no Theosophist could dissent, *viz.*, the ultimate unification of individual consciousness in the Universal Mind, and hence the essential unity of the whole of the Human Race.

W. R. O.

ORACLES OF NOSTRADAMUS.*

A VINDICATION of Nostradamus is by no means an easy task, or one likely to meet with due recognition in days like these, when, as Mr. Ward says in his preface, "there is a huge prejudice . . . that sets in strongly with the multitude against anything that endeavours to deal seriously, or by mystical insight, with things occultly spiritual, or future". Nevertheless, our author has undertaken the task in quite an ingenuous manner, and with much success, as it seems to us, in an elegant book of some 400 pp.

The author takes the reader into his confidence at the outset, and puts him in the way of arriving rapidly at the pith of the book and its oracular forecasts, so that, as it is said, "he may discern for himself in a few minutes whether, or whether not, the topics treated of have for him a sufficient interest to lead him on to make a thorough study of the book or to decline it altogether".

Mr. Ward has devoted some 30 pp. to the life of Nostradamus, which is exceedingly interesting reading. Then follows the preface of Nostradamus to his prophecies, in which he dedicates his writings to his son Cæsar, then only a babe some few weeks old. An epistle of Nostradamus to King Henry II., with a dedication of a thousand prophecies to him, affords some useful hints as to the methods by which the calculations were made. The author introduces a chapter on Magic, in which a description of the manner in which Nostradamus received his oracles is given; but in this matter we think the author has taken the prophet's statement too literally. The body of the work is devoted to the "Oracles" and their interpretation, and although the former are familiarized to us in the old work of Dr. Theophilus de Garencières, published in London in 1671, yet the ingenious interpretation of some of the prophet's anagrams throws a new light upon many of the most famous quatrains.

We are glad to be able to recommend Mr. Ward's book to our readers, and those who are interested in the prophetic art, or have made a study of the law of Cycles as set forth in the *Secret Doctrine*, will find in the *Oracles of Nostradamus* a most fruitful field of research, opened up by one who is evidently as completely in love with his subject as he is skilful in its treatment.

W. R. O.

THE MAHĀBHĀRATA.†

IT has been a matter of much regret that the longest and, very probably, the most ancient epic in the world, the great Indian poem, the *Mahābhārata*,

† By Chas. A. Ward; London: The Leadenhall Press, E.C.

* Translated into English prose by Protapa Chandra Roy, C.I.E. The Bhārata Press, 1, Rāja Guru Dass Street, Calcutta.

has never yet been rendered in its entirety into any European language. Portions of it have been translated, and the continued version of it by the French Orientalist, Fauche, was only cut short by his death, although indeed this version, as Weber says, "can only pass for a translation in a very qualified sense". "The Great (War of the) Bhāratas", told in no less than 220,000 lines of metrical Sanskrit, is to India what the *Iliad* and *Odyssey* were to Greece. But whereas the Greeks, who were spurred on to noble deeds by the rhapsodical recital of the Homeric hexameters which told the "Fate of Troy divine", have long passed into the Unseen World of Hades, and returned, the Hindūs still listen to the shlokas of "Vyāsa" in the rhapsodical recitation of their Paurānikass.

In 1795, F. A. Wolf startled the lights of classical scholarship in Europe with his famous *Prolegomena*: the anthropomorphism and dead-letterism of the ages were shattered by the enlightened thesis of the great German scholar, who contended that the *Iliad* and *Odyssey* were not originally two complete poems, but two collections of epic songs enshrining the dateless tradition of a hoary antiquity; of which, indeed, the theme was one, but the poets many. In brief, that Homer was not a "solar myth"—we had not discovered that "universal solvent" of a materialistic scholarship in those days—but at any rate a generic term. So with the *Mahābhārata*; its wisdom and beauty are not to be set down to an individual; and Oriental scholarship is almost unanimously in favour of viewing its authorship as Wolf viewed the Bible of Greece. Whether there was an actual individual called Krishna Dvaipāyana, who afforded the material basis round which the subsequent mythological legends crystallized, or whether there was not, is not perhaps competent to be decided in the Kali Yuga. But seeing that this Krishna Dvaipāyana was also the Vayāsa, or arranger, of the *Vedas*, Theosophists may throw his date back to at any rate a direct descendant of that "Being" of the Third Race, who was the Root of the Tree from which all Initiates have sprung.

Mr. Protapa Chandra Roy has not ventured to enlighten us as to the history of the great epic he is so industriously translating, nor has he thought fit to aid his translation with explanatory notes; his object, apparently, is to do the pioneer work of a first translation and to leave future developments to less stout-hearted scholars. The extent of the undertaking also must have precluded anything but a strict rendering of the text, to bring the work into reasonable compass. The translation was commenced in 1883, and now in 1891 we are arrived at the seventieth Part of seventy-two octavo pages, which only brings us to the Shānti Parvan or "Book of Consolation", the twelfth of the eighteen.

And now a word about the self-sacrificing editor and translator of this monumental undertaking. Babu Protapa Chandra Roy was impressed from his youth with the desire of rendering the great religious works of India more accessible to his fellow-countrymen. His first undertaking was an edition of the *Mahābhārata* in Bengālī, a work which took him seven years to accomplish, and which was sold at the very moderate cost of Rs. 42 a copy. Impelled by almost unparalleled generosity, Babu Protapa Chandra Roy distributed *gratis* 1,000 copies of this work. But he forgot that he was not living in the Golden Age, which ancient poets sing of, but he was in the midst of the nineteenth century of "enlightenment", and he soon found his *gratis* copies sold in the market at a price exceeding the moderate one his patriotism has placed on the edition. By no means discouraged, however, Mr. Roy conceived the project of establishing a national institution for printing the sacred literature of India, which took shape in the "Dātavya Bhārata Karyalya". Writing in 1883, the founder says:—

"The 'Dātavya Bhārata Karyalya' has, within the course of the last seven years printed and gratuitously distributed two editions of the *Mahābhārata*, in Bengālī translation, each edition comprising nearly 3,000 copies. One edition of the *Harivansha*, comprising

3,000 copies, has been exhausted. The *Rāmāyana* also has been taken in hand and is nearly completed, the text of *Vālmiki* being published along with the translation. Roughly estimated, the 'Bhārata Karyalya' has distributed nearly 9,000 copies of the *Mahābhārata* and the *Harivansha* taken together, and that number will swell to 18,000 when the fourth edition of the *Mahābhārata* and the first edition of the *Rāmāyana* (both diglot) are complete. A single copy of the *Mahābhārata* consists of about 1,033 forms, octavo, demy; a single copy of the *Harivansha*, of 112 forms, and a single copy of the *Rāmāyana*, of 578 forms. The arithmetical result, therefore, of the 'Bhārata Karyalya' has been that 13,783,500 separate printed forms have been already *gratuitously* distributed and in course of distribution."

This is something like good solid and self-sacrificing work; work of a nature that no "arithmetical result" can accurately gauge in importance. For the renaissance of Sanskrit literature is not to be estimated by figures, and such extensive efforts at the rescue of these world-heirlooms from a rapidly closing-in oblivion cannot be too highly eulogized.

The approbation of all lovers of disinterested generosity is also due to those who have aided Babu Protapa Chandra Roy in his undertaking, and have by their donations defrayed part of the estimated expense of Rs. 100,000. As to the translation itself, it is written in exceedingly good English for a foreigner; though of course, here and there, the reader stumbles on a phrase that is not quite orthodox; still in spite of these blemishes, from a strict literary point of view, the sense of the original is preserved, and a most useful translation placed in our hands, for which we cannot fail to be thankful. The method of transliteration is faulty and misleading for all who do not possess a knowledge of Sanskrit; but here again we can afford to be lenient in a review of such pioneer work, and be inclined to accord the translator a maximum of praise and a minimum of blame, where a later translator would meet with a more severe criticism.

Babu Protapa Chandra has given us a translation which we did not previously possess, and which, by adhering closely to the original, gives us an insight into the spirit of the great Hindū epic that is otherwise unattainable. Earnest students of Āryan religious thought and methods, especially Theosophists, will therein find an inexhaustible treasure-house of philosophical and scientific psychological knowledge in allegorical garb. Page after page of legend and myth teach the great lesson that the consistent method of antiquity forced home, by every means available, on the human mind—the history and nature of the Soul. Theosophical students, skilled in symbolism and allegory, will find therein reiterated confirmation of what H. P. Blavatsky has taught us in the *Secret Doctrine*; and the philosophical treatises which are contained in it, such as the *Bhagavadgītā*, *Anugītā* and *Sanatsujātīya*, will give endless instruction to those, who are not attracted to the more obscure allegorical narrative of the epic.

All Theosophists, however, who would learn of the great war between the Kauravas and Pāndavas that takes place daily in each child of man, should read the *Mahābhārata*. In any case, the reader cannot fail to be impressed with the spirit of gentleness and courtesy, of purity and high ideals, that pervades the narrative, and be enchanted with the gorgeous imagery of the constructive Eastern mind. Although the translation we are dealing with is only two-thirds completed we cannot refrain from giving a digest of the closing act of the great drama and the fate of the last of the heroes, the lot of the awakened human Soul. Here it is as given in the *Hindū Classical Dictionary*:

"Yudhishtira went on alone with the dog until he reached the gate of heaven. He was invited by Indra to enter, but he refused unless his brothers and Draupadi were also received. 'Not even into thy heaven would I enter if they were not there.' He is assured that they are already there, and is again told to enter, 'wearing his body of flesh'. He again refuses unless, in the words of Pope, 'admitted to that equal sky, his faithful dog should bear him company'. Indra expostulates in vain. 'Never, come weal or come woe, will I abandon yon faithful dog.' He is at length admitted, but to his dismay finds there Duryodhana and his enemies, but not his brothers or Draupadi. He refuses to remain in heaven with them, and is conducted to the jaws of hell, where he beholds terrific sights and hears wailings of grief and anguish. He recoils, but well-known voices implore him to re-

main and assuage their sufferings. He triumphs in this crowning trial, and resolves to share the fate of his friends in hell rather than abide with their foes in heaven. Having endured this supreme test, the whole scene is shown to be the effect of *māyā*, or illusion, and he and his brothers and friends dwell with Indra in full content of heart for ever."

In conclusion, we congratulate Babu Protapa Chandra Roy on his patriotic work, and can assure him that in the West also there are some "White Brâhmans" who love the sacred Books of the East, and who appreciate his self-sacrificing efforts, and hope to see the day when the *Mahâbhârata* and the *Râmâyana* will take their proper place in the world's literature, and throw their light on many problems that are obscure only because of racial prejudice and the general ignorance.

Members of the T.S. will be glad to hear that a copy of this valuable work is being procured for the Library at Headquarters; and readers who believe in the aphorism "*non refert quam multos, sed quam bonos libros legas*", will be able to obtain the whole series of the translation for £6, or, if they are scholars who are unable to pay the full rate, they may procure the work for £3 10s. *The Theosophical Publishing Society*, 7, Duke St., Adelphi, W.C., will be pleased to take orders for Mr. Protapa Chandra Roy.

Theosophical Activities.

INDIAN SECTION.

We have received a telegram from the General Secretary of the Indian Section:—"The Convention has been very successful".

The President-Founder has returned in good health from Japan, bringing with him the signatures of the majority of the Buddhist sects to the fourteen propositions which have been already signed by the Burmese and Singhalese sects. We also learn from a correspondent that the propositions have been taken to Lhasa by a Chinese priest, who was visiting Ceylon at the time of the Colonel's visit there on his way home. It is impossible to say what will be the result of the creation of this common platform of Buddhism; and it seems almost incredible that antagonistic sects should show such a spirit of amity in the latter end of the nineteenth century. Surely strange days are arising among us at the close of the cycle!

The Ranchi Branch reports that their President, Bro. Nibaranchandra Gupta, has been authorised to visit all districts and sub-divisions of Chota Nagpur and all places which are comprised in that division, with a view to delivering addresses on Theosophy and forming new Branches and Centres.

We also hear with pleasure from a correspondent that efforts are being made to start a Theosophical newspaper in the vernacular at Calcutta.

A learned Indian writes to us from Bombay, stating that he hopes soon to visit Armenia, in search of the "large number of very valuable and archaic MSS. in certain Armenian monasteries". We cordially wish our brother success in his difficult undertaking.

INDIAN LETTER.

ADYAR.—The President-Founder returns here on the 10th December from Ceylon, where he has been spending a few days *en route* from Japan. Bertram Keightley will also return about that time. The latter has visited

a large number of Branches in Bengal and N.W.P., including Calcutta, Berhampore, Bankipore, Benares, Allahabad, etc. His efforts, I am happy to say, met with success and his lectures have been favourably reported in the press. He ends his tour at Bombay, where he spends a few days and gives lectures. He proposes, all being well, to go on tour again after the Convention.

The Indian National Congress assembles at Nagpur on the 27th December. This will unfortunately keep away some of our members, who are obliged for various reasons to attend it. Next year, however, the Congress is to be held in England, so that we shall have greater facilities for a successful Convention. If Annie Besant can come out then, I think we can promise her a good reception at Adyar.

One of our local members, the Hon. S. Subramania Aiyar, has been elevated to the judicial bench. Our brother is a longstanding Theosophist, and was very active in the 1883 and 1884 days.

A new Branch has just been formed at Erode in the South, and one will probably be formed at Ernakulum. These owe their existence to the exertions of Bro. C. Kottayya, the Inspector of Branches, who is now on tour in the South.

The Madras Branch has just opened its new rooms. They have taken a large house, where there is a hall for lectures and other rooms, including a library. Meetings are held every Sunday, and on every Saturday a Sanskrit Pandit gives lectures in the vernacular on the *Bhagavad Gîtâ*. Special lectures will also be arranged from time to time.

The press notices of Theosophy still continue to be numerous, and they are on the whole favourable. Owing to the kindness of Bro. John M. Pryse of the American "Press Scheme", I am supplied with a number of printed paragraphs of Theosophical articles, news, etc., which I am sending to some of the leading papers. Indian papers are almost always glad of foreign news, so I have the pleasure of seeing some of our articles inserted in the papers. We have also been sending them some original articles, and in the *Indian Mirror* now are appearing some articles on Annie Besant's Life from the pen of Miss Anna Ballard, F.T.S., resident at the Headquarters. *The Indianapolis Letters on Theosophy* are also appearing as leaders in one of the Madras papers.

We hope next year, if possible, to enlarge the *Prasnotara*, and put it on a par with its brother, the *Vahân*, devoting a few pages of it to Theosophical news.

Your correspondent has also been making a short tour, and has visited the Branches at Kumbakonum and Mannargudi (in the South about 200 miles from here). Both the Branches show a considerable amount of activity, the latter in particular. In the former, two of the members, as is well known, employ their time largely in translating Sanskrit books into English. The President of the Mannargudi Branch, Brother A. Nilakanta Sastri, is a most energetic Theosophist; and though President of the Kumbakonum Branch, in reality lives at Mannargudi, and is the life and soul also of that Branch. At the latter place, the Branch has a reading room and a nucleus of a library.

Brother C. Kottayya, the Inspector of Branches, is also away on tour through the Branches in the South, many of which he is engaged in reorganising. Speaking of reorganisation reminds me of the great lack in this respect among most of the Branches in India. Many members work very well individually as Theosophists, but through lack of internal organisation many of the Branches do not accomplish as much practical work as they might. It is hoped, next year, if we can establish Headquarters at Bombay and Calcutta, to have the distant Branches more fully within reach, and we shall then be able to visit them two or three times a year, instead of paying them brief visits once a year, as is the case at the

present time. The difficulty of dealing with such a large country as India is well known to all; but if, as I said before, we can succeed in dividing India into Sub-Sections, we shall certainly be able to deal with this large organisation more efficiently.

There is every probability of a large and well-attended Convention; many of the members having expressed their intention of making every possible effort to be present. Already preparations are being made by Babula to provide the necessary accommodation, The Headquarters, to use a vulgar expression, are being generally "done up".

S. V. E.

CEYLON LETTER.

(From our own Correspondent.)

Early in November a party of gentlemen from the Colombo Headquarters went to Wekada, a village some miles from the metropolis, to found a boys' school there. The villagers had built a very pretty school-room, a couple of miles from the site of the old one, to meet the educational demands of that neighbourhood, and the staff of the Colombo Headquarters was asked to open the school. This school promises to be one of our very best seats of instruction among the villages.

While the education of our boys is going ahead, the education of our girls cannot be said to be altogether neglected. I have the very pleasing task of announcing to my readers the safe arrival of Mrs. Higgins from America. She has come to take the entire supervision of female education in Ceylon, filling also the post of Lady Principal of the Sangamitta School. Mrs. Higgins is the widow of the founder of the Blavatsky Lodge at Washington, D.C., a very earnest worker for the cause. It was the special wish of Mr. Higgins that his wife should devote her life to Theosophy by teaching the girls in the East, and when she read Mr. P. de Abrew's letter in the February *Path*, asking for a worker in that line in Ceylon, she felt that that would be her life's mission. On the 16th of September she left Washington for her new field of work. She came *via* Germany to bid her aged father good-bye, and to interest her German relations and friends in her work in Ceylon. The result of her work there is shown in the many pretty articles which busy little hands have been making for the intended Fancy Bazaar for the benefit of the Sangamitta School. She reached Colombo at noon on the 15th inst., by the S.S. *Preussen*. Mr. Peter de Abrew went on board the steamer as soon as it entered the harbour, to welcome Mrs. Higgins, who agreeably surprised him by greeting him with a few Singhalese words, which were well expressed and pronounced. Shortly afterwards Mr. de Abrew brought her on shore, and they drove down to the Sangamitta Girls' School, which was crowded with a large gathering of Buddhist men, women, and children, waiting to welcome the lady. The school was beautifully decorated with ferns and flowers, &c. She was conducted to her seat, and Miss Louisa Roberts, the first teacher of the school, read an address of welcome, tastefully got up by the teachers and pupils of the school, and to this Mrs. Higgins replied in very suitable terms. This was followed by an address from the W.E.S., read by Miss V. Kumarasinghe. After replying in a few words Mrs. Higgins went up to the school children and spoke to each of them kindly, and the children loaded her with pretty bouquets of flowers. Then the ladies and gentlemen present were introduced to her, and the proceedings terminated shortly after 6 p.m.

A few days after Mrs. Higgins' arrival, a group photograph of herself and the school was taken by a well-known artist in Colombo, and he has

also taken another of the school building and its grounds; this pretty picture shows the "push-push" carriage of H.P.B., which she used at Adyar. Theosophists and friends of the school are invited to kindly take copies of these pictures, the proceeds of the sale of which will go in aid of the sustenance fund of the Sangamitta Girls' School.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge publishes the following new Syllabus of its Thursday meetings:—Jan. 7th—"Leading Theosophical Conceptions", G. R. S. Mead. Jan. 14th—"Reincarnation", Annie Besant. I. *What it is that Reincarnates*. Jan. 21st—"Reincarnation", Annie Besant. II. *The Method and Results of Reincarnation*. Jan. 28th—"Reincarnation", Annie Besant. III. *History and Society in the Light of Reincarnation*. Feb. 4th—"Objections to Theosophy Considered and Answered", Herbert Burrows. I. *Scientific Objections*. Feb. 11th—"Objections to Theosophy Considered and Answered", Herbert Burrows. II. *Philosophical Objections*. Feb. 18th—"Objections to Theosophy Considered and Answered", Herbert Burrows. III. *Religious Objections*.

The Bow Club has been providing festivities for its members and friends at Christmas time. Three nights saw the hall crowded, twice with women and girls enjoying supper, followed by an entertainment; and once with children, delighted with a Christmas tree. A sale of very cheap clothing is to be held on the 25th inst., to which Mrs. Raphael and her little band of co-workers are contributing clothes made by them.

The Debating Club at 7, Duke Street, Adelphi, W.C., publishes the following subjects for discussion in January, 1892:—8th—"Should Theosophists be Propagandists?" Negative—P. W. Bullock. 15th—"Is Denunciation a Duty?" Negative—R. Machell. 22nd—"Is Divination a desirable Practice?" Affirmative—C. Hill. 29th—"Is Life worth living?" Negative—T. Green. The speaking of those who attend the above debates is optional. Members and associates of the Society are invited to take part in the programme.

The Section Library.—W. R. Old, the Librarian, desires to acknowledge with many thanks the receipt of books for the Headquarters' Library from Mrs. E. Wilkinson, H. T. Edge, and "E. S." If members will kindly look over their libraries and send to him any books for which they have no further use, they will be doing a practical good. It is of no consequence that the books are not Theosophical or that they are out of repair, for a use can be found for them. The Librarian will be glad to pay the carriage of any packages sent to him.

Annie Besant returned from America on December 16th, and has arranged the following lectures:—Jan. 10th, Bristol; 24th, Loughborough (two); 29th, Brixton; 31st, Merthyr Tydvil; Feb. 1st, Cardiff; 2nd, Pontypridd; 7th, Central Hall, Scrutton Street, London, E.C.; 8th, Carlisle; 9th, Maryport; 10th, Whitehaven; 15th, Bournemouth; 16th, Poole.

The Chiswick Lodge is increasing rapidly. On December 11th Herbert Burrows lectured to an audience of some forty members and visitors, on "Karma and Reincarnation"; and on January 8th, the anniversary of the Lodge, the General Secretary addressed the members.

The Brixton Lodge has removed to new and more commodious premises which will contain an audience of 100. The Lodge is working hard, and is increasing its membership under the presidency of our enthusiastic brother, H. A. W. Coryn.

The Battersea Lodge now holds its meeting in new premises, and its Sunday meetings are devoted alternately to set lectures and continuous study. On January 3rd H. A. W. Coryn lectured on "The Practical Import of Theosophy", and on January 10th J. M. Pryse spoke on the "Study of the *Bhagavad Gītā*".

The Halifax Centre reports that it is giving lectures and holding meetings for discussion. It organised a meeting addressed by Annie Besant on December 18th.

Stoke-on-Trent.—Our local members inform us that they are doing quiet but effective work. Letters on Theosophy have been inserted in the columns of a leading "daily".

At Workington on December 17th a large meeting was addressed by Annie Besant, who also spoke three times at Southampton on December 20th, to good audiences.

THE THEOSOPHICAL GLOSSARY.

The Theosophical Glossary, we are glad to announce, is nearing completion. The last page proofs are sent in, and the book will be on sale in the course of a few weeks. The price is fixed at 12s. 6d. It is a work of some 400 pages of the same size as the *Secret Doctrine*, and contains much valuable information, which H.P.B. alone could give, on Esoteric Philosophy. The information on the Esotericism of the Buddhist system, and in elucidation of the Glossaries of the *Voice of the Silence*, is especially valuable; and from every point of view it is a book that no student of Theosophy can allow to be absent from his shelves. It can hardly be too much regretted that the *Glossary* is a posthumous work, for H.P.B. was adding largely to it on the few proofs that came in previous to her departure. In fact she had intended to incorporate a short account of the lives of the great Adepts, which would have still more increased the size and utility of the volume. The editing has naturally been a matter of great difficulty, as it would tax the resources even of the best polyglot scholar to the utmost. The work, however, is completed, and we have one more gift from H.P.B. to us; one all the more precious as being mostly written in the greatest pain and suffering, every line being literally produced by an effort of will in the midst of extreme physical torture. An example for us to the last!

THE CORRESPONDENCE STAFF.

In consequence of the great increase of enquiries about Theosophy, a Staff of Correspondents has been organised, composed of comparatively advanced students, who will put themselves at the service of beginners. Letters of enquiry addressed to the European Headquarters will be handed to some member of this Correspondence Staff, and it is hoped that much assistance may thus be given to those who are taking the first difficult steps in study.

It must not be supposed from the notice in the last issue of *LUCIFER* that the new edition of the *Secret Doctrine* will shortly be on sale. Many months must elapse ere it makes its appearance in the book market.

FRANCE.

The French Centre at Paris has its reading room open every day from nine to six. Several classes for study have been organised. One for the elementary study of Theosophy, one for the more advanced study of the *Secret Doctrine*, another for Sanskrit, etc. In addition a large monthly gathering has been arranged for.

SPAIN.

The past month has been marked by a recrudescence of work, principally at Barcelona, where the activity of our propaganda is daily increasing, and our lecture room is each time more and more filled with people desiring to find out about Theosophy. Our Brother Montoliu, whom so many people seek to know after reading his printed articles, is well qualified, by his eloquence and earnest conviction of the truth of Theosophy, to awaken an interest in the auditors. Our relations with the Spiritualists are increasing in cordiality, as also with members of various philosophical societies; we cannot too much congratulate ourselves on this sympathetic current. We have also hopes of having our meetings attended by ladies. Our Headquarters are being made daily more comfortable and ornamental, owing to the generosity of the members, especially of Bros. Montoliu, Roviralta and Bosch. We have also established a Theosophico-Oriental library, with a reading-room open daily, from ten to twelve, to all who come furnished with a card of introduction. The translation of the *Secret Doctrine* is being brought out in parts. *Isis Unveiled* will shortly appear in the same manner; we have already received fifty subscriptions, and are going to send out a prospectus containing an index of both volumes, which will doubtless extend our plans considerably. The *Voice of the Silence*, also translated by Montoliu, is nearly off the press.

The Barcelona group is hard at work, and the Madrid group holds regular meetings and endeavours to spread Theosophy in every possible way; and though the surroundings are unfavourable, the group itself is so earnest and harmonious that it cannot fail to make its influence felt before long. On the whole we do not doubt but that the year 1892 has great successes in store for Theosophy in Spain.

VINA.

AMERICAN SECTION.

The two Branches at Fort Wayne, India, have consolidated into one Branch under the name hitherto borne by the Women's Branch, that of "The Annie Besant T.S." The energy of our Fort Wayne Theosophists, under the presidency of Judge E. O'Rourke, has been so great that among other things they have created a demand for no less than 1,000 copies of *Esoteric Buddhism*.

The work on the Pacific Coast goes on apace, and has received a great impetus by the visit of the General Secretary of the Section, William Q. Judge. "The Golden Gate T.S." of San Francisco and "The Aurora T.S." of Oakland publish interesting lists of lectures. One energetic member, Mr. Sydney Thomas, keeps open house, so to say, for Theosophy, and—a thing only possible in California at this time of the year, as far as the present Branch list is concerned—holds open-air meetings at his house for want of space.

"The Narada T.S." of Tacoma and the Branch at Seattle, Wash., have inaugurated a Lecture Bureau, and will extend their operations to the new Branch at Olympia (the 60th on the roll) which has just been formed.

"The Aryan T.S." of New York City, has also started a Lecture Bureau; among the lecturers specially mentioned are Miss Kate Hillard and Alexander Fullerton.

The Toledo Theosophists have begun a scheme for circulating Theosophical literature; and the Branch at Baltimore has acquired new and pleasant rooms, with a marked increase in attendance and inquiries. Our Portland (Oreg.) members have also acquired new rooms in the centre of the city, and have opened a free library.

Two pages and a half of *The Path* are devoted to the report of the

remainder of the General Secretary's lecturing tour. Lectures were delivered at Sacramento, Salt Lake City, Omaha, Lincoln, Sioux City, St. Paul, Minneapolis, Chicago, Fort Wayne, Toledo and Jamestown. The size of the audiences in the Central States reached the highest figures at Fort Wayne, where as many as 1,400 people assembled to hear Mr. Judge.

Our Boston brothers are working hard. A correspondent tells us they are holding classes for the study of the *Secret Doctrine* and of the *Key to Theosophy* on alternate Sundays. On Thursdays open lectures are given. On Saturdays a *Secret Doctrine* class. The League of Theosophical workers meets on Sunday afternoons. A "question class", and a class for the esoteric study of the Bible are also projected. If this programme be steadily carried out, the "Hub of the Universe" will become a credit to Theosophy.

Annie Besant, during her few days' stay in America, lectured twice in New York, once in Fort Wayne, and once in Philadelphia. There is some talk of arranging for her a tour through the Central and Western States in the autumn of 1892.

As we go to press we hear from New York that the indefatigable General Secretary is to lecture at Chicago on January 13th and 14th, and before the Secular Liberal Club at New York on January 22nd. We are delighted to say that his health is much better than it was.



Theosophical AND Mystic Publications.

THE THEOSOPHIST for December introduces its pages to the reader with a short article from the pen of our brother S. V. Edge, who deals with the correspondence in the *Daily Chronicle*, and treats of the bearing of "phenomena" on the theosophical movement. Doubtless it was necessary in the early days of the Society, in order to plough furrows in the field of materialistic science and religion, for the reception of the seeds of Theosophy which were to be sown; but when the seed is sprouting the wise husbandman does not stand gazing at the plough with his hands in his pockets. The translation of Sādhu Nischaladas' exhaustive treatise on the Vedānta philosophy, from Hindustani into Tamil, gives A. Siva Row the opportunity of presenting the reader with a very useful digest of "The Vichāra Sāgara, or Ocean of Enquiry". It is divided into seven "waves" or chapters. The first deals with the eight means of internal knowledge, leading up to the great formula, the *Mahāvākyam* "*Tatvamasi*"—"That art Thou"—and the rest of the chapters take up the main points of the transcendental metaphysics

and psychological practices of the greatest of the Hindu philosophies, ending with an explanation of the meaning of the various forms of religion by the light of the Universal Principle. Purenḍu Narayan Sinha contributes a paper, "Some Mythologies in Relation to the Vedas", bringing out strongly one very probable interpretation of the Purānic quarrels of the Rishis, Prajāpatis and Gods, *viz.*, that they allegorise the differences of opinion between the various Brāhmanical sects. This is followed by the first instalment of our contributor "C. J.'s" excellent series of articles on the *Secret Doctrine*. The correspondence on the Mānushya-gandharvas and the "fawn" symbol has produced another paper from our brother A. Nilakanta Sastri, in the course of which he gives the seven planes of experience to be passed through before the attainment of the Nirmānakāya vesture, allegorised in Vedic terms as: Man, Mānushya-gandharva, Karma-deva, Deva, Indra, Brihaspati, and Brahma. Our brother also suggests the following correspondences between the aspects of the Quaternary and the Purānic "creations";

Shūla Sharīra—elemental creation; *Linga Sharīra*—the “Body of Smoke”; *Prānakāma*—creation with base in air; Lower *Manas*—with base in *Soma*, the downward aspect of *Ākāsha*. This will prove interesting to Theosophical students of the Paurānic systems, and also his attempt to show the connection between the fawn symbol and the Moon (*Soma*). The question, we are afraid, however, is somewhat beyond any but the very few Western readers; such bye-ways of esotericism are difficult, especially when the writer hints and says nothing. A Brahmin under the initials T.S.G. writes on “The Brahmins and our Cosmopolitan platform”, and deplores the tendency of a “certain class of Theosophists to cry down everything as exotericism and ritualism”, maintaining that ritualism, even if not understood, is useful in preserving the tradition of the birthright which the Twice-born alone possess. Perhaps the writer is not so familiar with the Western as with the Eastern Śāstras, and has not heard the parable of the man who hid his talent in a napkin. There have been and are “Twice-born” who have never set foot in India, though it is true that the ancestral wealth of *Aryavarta* in adjuncts to devotion is the greatest extant. Miss Emily Kislingbury concludes her interesting paper on “Modes of Meditation” as practised in the Roman Catholic Church, giving a sketch of the method of the “Retreats”, according to the system of Ignatius Loyala, the founder of the Order of Jesus. The paper will be interesting to students of Mysticism, and to general students as showing one of the reasons why the Roman Catholic Church has within it a potentiality of development which no sect of Protestantism, except the extreme High Church party, possesses. The conclusion of the translation of the Vth Skanda of the *Mahā-Bhāgavata Purāna*, under the title “The Episode of Jadabhārata”, follows. In the XIth *Adhyāya* or “Lecture”, we read :

“Thus the higher mind which has the lower mind as its vehicle body, sees its (the lower mind's) seemingly real actions in the waking and dreaming states. It also sees the modifications of the lower mind in the dreamless sleeping state. If the lower mind is unaffected, then there is the cognition of the pure reality of *Paramātmā* (the Higher Self). Then, *Paramātmā* (the Higher Self) is cognised by the higher mind — that Higher Self which is the cause of the Universe, the All-full, the Self-shining, the One void of birth, and the rest, and that has the higher mind as its body.”

The conclusion of the translation of “The Sākhya-tattwa-kaumudi of Vāchस्पति Mishra” concludes an interesting but difficult number for Western readers.

THE PATH for December concludes the article of Pilgrim on “The Ideal and the Practical”, who says :

“Words are of course mere counters which bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of the ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that the active emotional nature of one lit with the fire of Passion (*Rajas*) is greatly superior to the apathy of one sunk in the ignorance of Sloth (*Tamas*), but far above the passionate nature stands the one who has transferred his nature from the outer to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of ‘quietism’ is reached, which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime height of Serenity (*Sattva*) for the depth of ignorant sloth?”

Every Theosophist should endeavour to understand the philosophy of the three *Gunas* or Qualities above mentioned. Spirit, Mind and Matter are in equilibrium in the Great Mind, and conscious union with That will manifest itself on all planes and in all departments of life, and so restore the harmony which at present is not among men. Eusebio Urban next administers a prudent rebuke to those who imagine that intellectual assent to an ideal constitutes its practical realisation; and points out the impossibility of cutting out of the human heart its natural feelings, as some foolishly imagine may be done, characterising such short-sightedness in the title “Hypocrisy or Ignorance”. “The Vision of Horil”, in the usual orthodox diction of visions, prefaces an excellent paper by Miss Katharine Hillard, on “The First Object of the T.S.” K.V. follows with a bright and amusing paper on “Cranks” “The Plagues of our Public Meetings”. We sympathize with the writer and can fully endorse his experience on this side of the “Pond”. But we also remember a slashing article on Cranks in some American paper, which ended with the words “Galileo was a Crank, Plato was a Crank, Jesus was a Crank! God bless Cranks!” A Hindu, under the *nom de plume* of “François Flamel” contributes a very valuable

article on the *Upanishads*, speaking in no measured terms of the responsibility assumed by those who translate the practical Yoga portions of them. Of the 108 existing *Upanishads* in the Telugu edition, only ten are quoted from by Shri Shankarāchārya, and these are all free from the defects the writer takes objection to, following in this the repeated warnings of H.P.B. We say again, it is an important article. Julius, in "Tea Table Talk", shows how readily children take to the simple truths of Theosophy. William Brehon concludes the number with a well merited rebuke to Mr. Herbert Spencer's self-sufficiency in neglecting to study the philosophy of even so near a predecessor as Kant. Mr. Spencer's "discoveries" are often found to have been anticipated by generations of thinkers.

THE BUDDHIST should be more careful of the selection of its papers. There is an article which endeavours to trace a Buddhist origin in such words as Eloha, Adoni, &c., and which displays a remarkable ignorance of Hebrew, and we should also think of Pāli and Sanskrit. Eloha is given as a copy of Arhan; Adoni of Pradhāna, &c.! We should also like to see more Buddhism and less reprints from Western writers in the pages of our contemporary. The *Jātakas*, or "Birth Stories", are very interesting, but like the *Purānas* are not of much value to the ordinary reader without a key, except of course in so far as the moral teaching contained therein is concerned. Annotations to certain texts also should be added, unless it is desired to confirm the public mind in the belief that Buddhism is pessimistic and agnostic in the last degree. For instance, what can be said in defence of such a doubt-creating text as the following?

"O monks, you should think of the four elements - earth, air, water and fire, for of these is the body made up. To-day they are temporarily united as a manifestation of life; and to-morrow they are disunited, as a manifestation of death. O monks, where is the element 'Self', which is eternal? *After all, is there any 'Self'?* Truly, life is only a bubble on the sea of time!"

If the Self is eternal, why the query: "is there any Self?"

LE LOTUS BLEU for December is without doubt the best number so far produced. Our French magazine is really showing signs of study and enthusiasm, which put us in mind of the best days of the old *Lotus*. This number is noteworthy for several remarkable diagrams and tables. In the "Introduction to the Study of the *Secret Doctrine*" a page is

devoted to two diagrams, the first showing six concentric circles in lines of graduated thickness, giving the correspondences between the macrocosmic and microcosmic principles, planets, elements, &c., and much else; the second giving a figure of the Planetary Chain with series of concentric circles to mark the degrees of matter, by way of a mnemonic. These diagrams should be seen by all students of the *Secret Doctrine*. Another excellent article is "L'évolution d'après l'Advaita", which contains a figurative representation of the Tatwas, a table exemplifying the principle of Panchikāranam or the quintuplication of the elements, and a reprint of the synthetic table of the Vedāntic evolutionary system taken from M. N. Dvivedi's excellent book, *Monism or Advaitism?* Another matter on which to congratulate the editor is the enthusiasm with which the *Vāhan* columns, so to say, or "Tribune Théosophique", are conducted: pages of valuable information are thus given to the reader. We heartily congratulate "la redaction" with a Virgilian "*Macte virtute esto!*"

THE VAHAN is a very interesting number this month, especially the answers to the question on the antiquity of the Sabbath and of the seven days of the week. The mystical meaning of the Sabbath is given as expounded by H. P. B. The question as to the resistance or non-resistance to evil, and whether or not a Theosophist may engage in a libel suit, is fully treated, and the number is headed by a strong protest by W. Q. Judge against the ignorant practice of Hatha Yoga.

THE PRASNOTTARA has an interesting answer on Mukti (Freedom or Release) or Nirvāna.

"No Vedāntic writers, the great Shankarāchārya included, are able to give an idea of what Mukti is and how a Mukta feels and acts. The reader is puzzled to realise that he is himself the knower, himself the knowledge, and himself the known. . . . But because we finite mortals are not able to realize what is called Mukti, it is no reason that it does not exist, and so let us call it the state of Nārāyana as it is by the Hindú Paurānikas, or Paranirvāna, as it is called by the trans-Himālayan religious philosophers. It is called Mukti by the true Vedāntists, and the Supreme Abode of Vishnu in the *Vedas* and *Purānas*. Let us imagine a Supreme Light, or the First Space, that serves as the body of Nārāyana, and also acts as a universal screen which keeps the Supreme Mystery from the cognizance of all entities, from the highest Yogis downwards. This Light, or Space, is the Lakshmi of our *Purānas*, who

ever forms the Body for her Soul—the Over-Soul of the Universe.”

TEOSOFISK TIDSKRIFT, our Swedish magazine, commences with the translation of the President-Founder's public lecture in Stockholm, during his recent visit, entitled “Theosophy from all Points of View”. “A Good Old Precept”, by F. Kellberg, follows. The old maxim is, “We must learn to direct our thoughts”. A translation of an article in the *T.P.S.* on Reincarnation, and an extract from the “Indianapolis Letters on Theosophy”, by our brother Alexander Fullerton, whose sensible letters are being extensively translated and reprinted, brings us to a short “Conversation with Myself”, from the pen of Dr. G. Zander, the indefatigable President of the Swedish Branch, which, together with a judicious *précis* of Activities, brings a very useful number to a close.

PAUSES, the monthly organ of our Bombay Theosophists, after some verses, introduces us to a short paper, in which Jehangir Sorabji attempts twenty-two answers to the question “Why Theosophy?” and in which he has managed to condense many Theosophical ideas. W. Beale follows with a short article on “What is Life?” which he naturally divides into two aspects, the inner and outer, or the higher and lower, justly asserting that the object of life for us is “to conquer our passional nature, and gradually so subdue the animal-man that the God may become ascendant in us, and our light shine before men”. Well selected reprints, especially “Some Words on Daily Life”, by a “Master of Wisdom”, which appeared in our own pages, make a useful number, which concludes with the following beautiful Suffec fable:

“The Soul knocked at the door, and a voice from within cried, ‘Who is there?’ Then the Soul answered, ‘It is I’. And the voice of God said, ‘This house will not hold me and you’. So the door remained shut. Then the Soul went away into the wilderness, and after long fasting and prayer it returned, and knocked once again at the door. And again the voice demanded, ‘Who is there?’ Then the Soul said, ‘It is thou’, and at once the door opened to the Soul.”

ESTUDIOS TEOSOFICOS, our Spanish periodical, continues its fortnightly publications, with well-selected translations and sensible original contributions. There is a good sprinkling of articles on Eastern Philosophy, and we notice with pleasure a scheme for supplying readers with mimeographed translations from

portions of the *Secret Doctrine*. In spite of the extraordinary activity of our Spanish brethren, it is not difficult to see that they possess a reserved force of strength which is continually displaying itself. *O si sic omnes!* We have received a bound volume of the “*Série Primera*” of the *Estudios*, from February to October, which forms a most useful collection of Theosophical instruction. We have also received bound copies of W. Q. Judge's *Ecos del Oriente (Echoes from the Orient)*, which we have already noticed. It is excellently translated by D. Senor F. Montoliu, and adds one more leaf to his literary laurels.

BRANCH PAPERS. Among the most recent we notice with pleasure the paper read before the Golden Gate Lodge, San Francisco, by Mr. Geo. P. Keeney. The amount of matter he has managed to condense into the space at his disposal is extraordinary. For the Indian Section, Dr. D. J. Edal Behran, of the Surat T.S., writes at length on “The Right Knowledge of the Real and Unreal”. This is a useful paper, seeing that it condenses the fundamental postulates of Esoteric Philosophy from the *Secret Doctrine*. The analysis of the Pranava *Om (Aum)*, however, is by no means sufficient. If the Agni, Varuna and the Maruts of the *Veda* and the Atmâ, Buddhi and Manas of Theosophy are identical, and the factors of the Aum, then the correspondence of the first letter A to the waking state (Jagrat), of the second U to the dreaming state (Svapna), and of the third M to the deep sleeping (Sushupti), would be hardly reconcilable.

THE TRANSACTIONS OF THE SCOTTISH LODGE. We are exceedingly glad to welcome these Transactions, as a sign of the ever-growing activity of our Lodge “over the border”. Passing by the Introduction, we come to an excellent paper by the Vice-President on “Alchemy and the Alchemists”. The writer runs over the historical side of the Art, giving most space to Nicolas Flamel and Paracelsus, and concludes with the opinion that the Alchemical receipts “are to be taken literally, though the processes and materials themselves may receive a mystic interpretation”. But should we not reverse the order of the above sentence, and rather conclude that the Hermetic Art was originally a knowledge of the spiritual or subtle elements in man and the universe, which can be translated by correspondence into the grosser or material elements, on any of the lower

planes, including our own? The President's paper on "Occult Science in its Relation to Physical Science" concludes this first number, and is an exceedingly clear exposition of the subject. Very wisely does he say:—

"The laws governing the whole universe are the same as those which govern a grain of sand, which is a universe in miniature, and *vice versa*; therefore we have always at hand, if we know the correspondences, microscopes and telescopes wherewith we can investigate physical laws. An anthill or beehive may be a highly magnified crystal."

NEW PAMPHLETS. *Theosophy made Easy* is a useful little pamphlet of twenty-eight pages, by Major W. Hudson Hand, and is written to catch the attention of those who are too busy or too lazy to study for themselves. Therefore the subjects are treated of in a series of paragraphs, each with a distinct head-line,

which will catch the roving eye of the "busy person". We believe that the substance of the matter originally appeared in the columns of one of our largest provincial dailies.

THE NEW CALIFORNIAN, of San Francisco, edited by our brother Dr. Jerome A. Anderson, contains the continuation of the editor's interesting paper on Hypnotism, in which he quotes largely from H.P.B.'s article in Vol vii., No. 40, of LUCIFER. This is followed by an abstract of one of William Q. Judge's lectures on "The Inner Constitution of Man". Among other papers to notice is Brother Wolleb's article on "Theosophy and Socialism", which concludes with the words: "It will require almost superhuman wisdom and self-abnegation to unite its many streamlets into one mighty, irresistible current. To Theosophy must it look for these elements."

Our Budget.

UP-KEEP OF HEADQUARTERS.

	£	s.	d.
Half surplus, Liverpool lecture, per Liverpool Lodge - - - -	16	12	0
Half surplus, Halifax lecture, per Halifax Lodge - - - -	2	6	2
Surplus, Workington Lecture - - - - -	0	16	1
	<hr/>		
	£19	14	3

BOW CLUB.

	£	s.	d.
A. Kislingbury - - - - -	1	0	0
Friends on Board "City of Paris" - - - - -	5	5	0
Jumble Sale - - - - -	15	3	2½
Lady Meux - - - - -	50	0	0
B. W. - - - - -	1	0	0
H. V. A. - - - - -	30	0	0
E. W. - - - - -	0	10	0
	<hr/>		
	£102	18	2½

ANNIE BESANT, *Treasurer.*

There has also been sent for the aid of the approaching sale:—

	£	s.	d.
H. S. Green - - - - -	1	0	0
F. C. H. - - - - -	1	0	0
Nemo - - - - -	0	2	6
A. E. B. - - - - -	0	10	0
	<hr/>		
	£2	12	6

K. LLOYD, *Matron.*