

LUCIFER.

ON THE WATCH-TOWER.

“NOTHING TOO MUCH.”

THERE is an old Greek adage, *μηδὲν ἄγαν*, “nothing too much.” Therein is much wisdom, for it lays down the injunction to tread that middle way which lies between extremes. In perhaps no book of modern times has that injunction been so flagrantly set at defiance as in the two volumes of biography and autobiography which have just issued from the pen of Mr. Edward Maitland, in recording the experiences of himself and the late Dr. Anna Kingsford, the writers of *The Perfect Way* and other works. (*Anna Kingsford, Her Life, Letters, Diary, and Work*, by Edward Maitland. London, Redway, 1896. Price 31s. 6d. net.)

We are quite willing to believe in the sincerity of the biographer and recorder of the experiences of Mrs. Kingsford, but we cannot have confidence in the accuracy of the author with regard to the controversial incidents which form no inconsiderable part of the narrative. We do not intend, however, to revive ancient history, and quote the views of the “other side,” for no one is any longer interested in the matter. It is sufficient to remark with regard to the presidency of the London Lodge, that the majority of the members of that Lodge preferred their studies conducted on the lines of the possibility of help from living men who were trained seers, rather than those of the “illuminations of the gods” which were entirely out of the control of the recipient. Mr. Sinnett's point-blank denial of the allegation that he denied the truth of reincarnation also gives us pause, and so with other things personal.

Not only is the recital of all these old controversies to be regretted, but also the record of many private incidents that should never have seen the light. What, above all things, we imagine, Mr. Maitland has at heart, is that the teaching he venerates so highly should be judged on its own merits; what good, then, to discount it so heavily by these private incidents? However, perhaps after all it is best so, for now all can form their own judgment and compare good and bad together.

It is just the personal factor that is so important in all things psychic; so that when we remember the collaborators' detestation of Mr. Gladstone and their opinion of Madame Blavatsky, we are not surprised to read the record of two prophetic visions, in the first of which Mr. Gladstone is in hell, a Laocoon in the grip of deadly pythons, and at the same time illuminated within by the fires of remorse, while H.P.B. is in the Brâhmanical heaven smoking cigarettes. Mrs. Kingsford introduces her to God Mercury; at which the "old lady" is much surprised and is converted to the belief in a personal God, asking whether his godship objected to smoking! All of which is very mixed. The Brâhmanical heaven is called in Theosophical parlance Kâma Loka, and by some spiritualists the "Summer Land"; the same remarks applying to Mrs. Kingsford's own Greek heaven, where are the gods and guinea pigs.

This brings out another trait in Mrs. Kingsford's character, one for which all honour is due to her. Her extraordinary love for animals led her to prosecute an unremitting crusade against the barbarous cruelties of the vivisectionists; with pen and voice she urged the cause of the poor defenceless dumb creatures, and never relaxed her energies as long as she could stand or hold a pen. In this she did most admirable and praiseworthy work, but here again she forgot the wise old saw, "nothing too much," for not only did she love the animals, but she loved them more than her own kind. Her chief pets were guinea pigs, and one especially she loved beyond all others. When her little friend "Rufus" died she was frantic with grief, and ever afterwards, on the anniversary of its exodus, she kept up a kind of Shrâddha ceremony, offering up prayers for its "soul." This tendency in her symbolized itself to her dreaming consciousness in a very graceful vision. She was at the feet of the

Pope, praying the Holy Father to establish an order for the suppression of vivisection and give it a symbol. Taking a sheet of paper from the table the successor of St. Peter rolled it into the shape of a fool's cap and placed it on her head, saying, "There is your symbol, daughter. You shall be called the 'Fools of Christ.'"

But, indeed, her unbalanced love for the animals led her to such extremes that it is difficult to write on the matter without strong speech. She deliberately tried to "will" Claude Bernard, Paul Bert, and Pasteur, the leading vivisectionists, to death. She believed that she had succeeded in the first two cases, and determined to do her utmost to compass the end of the rest of their *confrères*. To put it plainly, this was calm, deliberate and cold-blooded murder; and one so unbalanced, under sufficient provocation, would be likely to stick at nothing to accomplish her ends. It was in reference to this subject that Madame Blavatsky wrote to her:

"I feel sure and know that the Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course, it is Karma in the case of Paul Bert. But so it is in the case of *every murdered man*. Nevertheless, the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle*, then; not against personalities."

It is, however, with Mrs. Kingsford in her capacity as seeress that we are most interested. Taking all data into consideration, she must be placed, generally, in that category which, while transcending ordinary mediumship, falls short of really trained seership—that desirable attainment which is the goal of the truly philosophical and scientific mystic. At the same time she seems occasionally to have touched the higher level, and sometimes to have fallen to the lower, being, as she was, a kaleidoscope of moods.

One of the "illuminations" which seems to have given especial pleasure, for it is quoted no less than three times, tells us that an occultist is a "religious scientist" but not a "saint." We have neither any quarrel with names nor yet any reverence for them, our business is rather to try and understand human life and character; and here again we get the personal factor in the communication at the expense of truth. We had always thought that ethics had been

inculcated almost *ad nauseam* by the "occultists," in the theosophical sense, their ideals being the Christ and Buddha, whom they have hitherto regarded as saints, *pace* the Genius of Mrs. Kingsford.

With the general programme, however, of Mrs. Kingsford we are in entire sympathy; her effort was to unify and interpret all the religions of the world known to us, especially directing her attention to the Grecian, Egyptian, Jewish and Christian. The essentially oriental religions entered but slightly into the scheme; of the Veda and Pitaka and Zend Avesta little is said. The leading idea of Mrs. Kingsford was that the Christian religion must trace its true origin to the Mysteries—preëminently the Mysteries of Bacchus; and though we are strongly inclined to believe the main postulate, we can by no means endorse the details. This much is certain, that no subject is of greater interest for the western world than the one proposed by the authors of *The Perfect Way*. But for the satisfactory accomplishment of the task two things are absolutely necessary; firstly, the faculty to read the old records of the world-memory *at will*, the result of stern discipline and the exercise of that supreme common sense which so few mortals ever possess; and secondly, a faculty of scholarly research, whereby the results arrived at may be fitly recommended to the minds of the students of religion and history. It is the rarest thing on earth to come across the mystic who will submit to such training, or check his impressions by the stern discipline of research; and though no one would deny that Mrs. Kingsford had the ability, we look in vain for the results of that accurate research in her works.

It is exceedingly probable that Mrs. Kingsford, in a past birth, was a priestess in one of the Egyptian temples, and recovered some glimpses of that birth. Both she and Mr. Maitland claim to have been "initiated" in the past. That again is highly probable; but what does "initiated" mean? There were thousands and thousands of the "initiated" in antiquity. Having passed through the preliminary *teletai*, the candidates proceeded to the *muesis*, where the facts of the kâmalokic state were dramatically represented for their edification, and explanations given to induce them to lead a noble life and escape from the attractions of sense. The candidate was then said to be "initiated." If judged worthy, he could then pass on to the *epopteia*, where the state of blessedness or the facts of the deva-

chanic plane were revealed, and in the higher stages of this degree psychic visions were induced. As Apuleius writes in *The Golden Ass* (xi.): "I have seen the sun shining with brilliant light at midnight, and the lower and higher gods." But real "initiation," in the theosophical and platonic sense, was beyond all that.

The vestal virgins, pythonesses and seeresses of the temples were not the directors of the Mysteries, but were used by the initiated priests as *lucides*. Of course we are only speaking of the genuine side of the Mysteries, and not of the time of their degradation, when the priests were mere charlatans and money-grubbers, of whom Porphyry writes: "The sacrifices of fools are mere food for fire, and the offerings they bring help the robbers of temples to lead their evil life." The results obtained through such a *lucide* depended entirely on the moral character and knowledge of the directing priest; and seeing that the characteristics of Mrs. Kingsford place her in this category, an important factor to take into account is the said "directing priest." The numerous admissions of want of knowledge on such points, and of lack of information on historical details that are thoroughly well known to students of such subjects, is sufficient indication that the necessary directing force was absent.

Nevertheless, it is precisely the presence or absence of such factors that make the whole record so interesting to the careful student of psychology. Granting that Mrs. Kingsford, for instance, had a correct impression of a past experience when finding herself in a chorus singing a Bacchic chant, nevertheless the version of that chant which she gives is patently only a blurred reminiscence, distorted by her own scientific studies. We fortunately have some of these old Hymns still remaining, and one who has tasted their genuine flavour is quick to detect even a single new ingredient, much more than to discover additions entirely unknown to ancient thought and feeling. The form, too, is disappointing; the swing with which the verse starts is suddenly checked at the end of the line, especially of the second of the couplet, and it falls straightway into mediocrity. Mr. Maitland calls this the "recovered gnosis." No one would welcome more warmly the recovery of that gnosis than the present writer, as every reader of LUCIFER is well aware; but when we come across so many demonstrable errors, we should have pre-

ferred the claims to have been less and the industry of research greater.

The chief feature of Mrs. Kingsford's system is the glorification of woman. Here again the personal factor is largely to the fore, for Mr. Maitland several times records the exaggerated opinions of Mrs. Kingsford on this point, and the keenness with which she resented any imagined slight on her sex.

Therefore, the woman is made the type of the intuition, and we are finally confronted with the hermaphrodite conception of a deity designated by that horribly inelegant compound "bi-une." Personally we prefer the view of Porphyry, who wrote to his wife, Marcella: "Neither trouble thyself much whether thou be male or female in body, nor look on thyself as a woman"—all the more so as this perpetual harping on sex symbology has created great prejudice against many beautiful ideas in *The Perfect Way*. But why, above all things, has the mystic no idea of humour? It is an enormous help to common sense, and might have saved the world much absurdity. There is another symbol of the intuition, which Mr. Maitland portentously reveals as a very great mystery; the reader who has been carefully indoctrinated with the idea of woman's transcendent superiority, and of her being the only worthy symbol of the highest of all human faculties, is suddenly confronted with the astounding revelation that the symbol of the intuition in the Mysteries was—an ass!

Again, we can understand the meaning of a writer when calling Tertullian, for instance, a Calvinist. We should not accuse such a phrase as obnoxious to the charge of anachronism, for even the slenderest education is aware of the respective dates of the famous Montanist and of Calvin; but when we are gravely informed that Paul was a Manichæan, and that the sect of Manichæans arose "many years before Paul wrote," we feel inclined to take the two thick quarto volumes of old Beausobre's *Histoire Critique de Maniché* from our shelves and hurl them mentally at the head of such an "illumination."

But it is impossible to go through the whole of the present two volumes and the rest of the collaborators' writings, and point out the errors of this kind with which they are filled; nor is it our desire to do so; for we should have to fill a number of LUCIFER at least.

We are perfectly aware, at the same time, that every work of this kind, in which there is an attempt to combine mysticism and history, could be treated in the same way; and all we desire to accomplish is, if possible, to bring home to the minds of indiscriminate admirers of the works of Mrs. Kingsford that it would be as well for them to study the subjects for themselves and not pin their faith to a single individual. What above all things we require is the getting at the facts. "Verify quotations, and again verify quotations, and yet again verify quotations," was the wise injunction once given by a famous Oxford tutor to his favourite pupil when embarking on a literary career, and we may add to this triple-headed Cerberus of an injunction which guards the way to the secret halls of history, "Check and counter-check and re-check your reminiscences," if you have any.

Let us take warning by past experience and avoid falling into the errors of our ancient selves. There is no more delusive path to travel on than the indiscriminate "interpretation" of ancient allegories and myths. In the early centuries of Christianity men were busily engaged at compiling "syntheses" of every system in existence; the more opposed were any two systems, the more anxious were they to reconcile them. They were to have a universal key of interpretation which should unlock the world allegories and myths; they interpreted everything in heaven and on earth, and saw myth and fable of the soul in the most straightforward narratives of human imbecility. "Nothing too much" was forgotten, and "all or nothing" took its place.

It is always a lighter strain on the intellect to take up an extreme position; it eliminates the disquieting factor of discrimination and induces the pleasing delusion of being for ever quite certain of one's own ground. The more incongruous the revelation, the more virtue is there in the faith of the extremist. Such a frame of mind leads to that acme of absurdity—belief in the infallibility of some particular revelation; or even to that most imbecile of all follies—belief in the infallibility of some particular person. In all the above we criticize ourselves as well as others. The members of the Theosophical Society—a considerable number of them at any rate—have ever had a tendency in this direction. They must have a particular hero or heroine whom they do their best to injure by clothing them in a

Nessus shirt of fancied impeccability. Or if they be not hero-worshippers of this type, then they will have a set of infallible dogmas; and taking hints and amateur expositions, based, for the most part, on misunderstanding, as absolute verities, do their best to for ever destroy the credit of that Sacred Science for which they protest themselves ready to sacrifice their lives.

Let us finally conclude these notes with a few remarks on the reminiscences of past births put forward by Mrs. Kingsford. Among other personalities she was persuaded that she had occupied the bodies of Anne Boleyn, Joan of Arc, Faustina the younger, wife of Marcus Aurelius, Mary Magdalene, an Egyptian priestess or Bacchic votary, and Queen Esther. It will be a shock to Christian readers to learn that Mary Magdalene should have degenerated into Annia Faustina, whose profligacy was so open and infamous, and so notoriously known to all except to her wilfully blind husband. What, again, had Anne Boleyn to specially recommend her? We expected better things of the disciples of Jesus, and cannot but think that Mrs. Kingsford too readily identified herself with her imaginations. Mr. Maitland, too, does not seem to have made much of an advance when disincarnating from the body of "John the Beloved"—who lay on the breast of the Lord, and at the ripe old age of ninety was seer of the Apocalyptic Vision of Patmos—into the body of Marcus Aurelius, the Stoic; for Mr. Maitland is persuaded of these things. Marcus Aurelius was born in 121 A.D.; and John must have died about 90 or so. Surely he should not have forgotten all his Christianity and his great Master in thirty short years? We are willing to entertain the idea of some similarity between the characters of Titus Aurelius Fulvus Boionius Arrius Antoninus and Mr. Maitland, for they are both sententious enough, but we decline emphatically to connect the writer of the autobiography under review with John, the brother of the Lord. Reserving all opinion as to the historical accuracy of the Gospels, we have too high a respect for the great Teacher whom the Christians worship, to do aught but indignantly hurl back the aspersion which such overwhelming vanity has cast upon his brother. It is because of such things that we are convinced that Mr. Maitland has done his best to destroy the reputation of *The Perfect Way*—an all the more regrettable state of affairs seeing that there are so many good ideas scattered throughout the volume.

G. R. S. M.

MAN AND HIS BODIES.

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II.—THE ASTRAL BODY.

(Continued from Vol. XVII. p. 507.)

LET us study this astral body under these impacts from within and without. We see it permeating the physical body and extending around it in every direction like a coloured cloud. The colours vary with the nature of the man, with his lower, animal, passionate nature, and the part outside the physical body is called the kâmic aura, as belonging to the kâma or desire body, commonly called the astral body of man.* For the astral body is the vehicle of man's kâmic consciousness, the seat of all animal passions and desires, the centre of the senses, as already said, where all sensations arise. It changes its colours continually as it vibrates under thought-impacts; if a man loses his temper, flashes of scarlet appear; if he feels love, rose-red thrills through it. If the man's thoughts are high and noble they demand finer astral matter to answer to them, and we trace this action on the astral body in its loss of the grosser and denser particles from each sub-plane, and its gain of the finer and rarer kinds. The astral body of a man whose thoughts are low and animal is gross, thick, dense, and dark in colour—often so dense that the outline of the physical body is almost lost in it; whereas that of an advanced man is fine, clear, luminous and bright in colour, a really beautiful object. In such a case the lower passions have been dominated, and the selective action of the mind has refined the astral matter. By thinking nobly, then, we purify the astral body, even without having consciously worked towards that end. And be it remembered that this inner working exercises a

* This separation of the "aura" from the man, as though it were something different from himself, is misleading, although very natural from the point of view of observation. The "aura" is the cloud round the body, in ordinary parlance; really, the man lives on the various planes in such garments as befit each, and all these garments or bodies interpenetrate each other; the lowest and smallest of these is called "the body," and the mixed substances of the other garments are called the aura when they extend beyond that body. The kâmic aura, then, is merely such part of the kâmic body as extends beyond the physical.

potent influence on the thoughts that are attracted from without to the astral body; a body which is made by its owner to respond habitually to evil thoughts acts as a magnet to similar thought-forms in its vicinity, whereas a pure astral body acts on such thoughts with a repulsive energy, and attracts to itself thought-forms composed of matter congruous with its own.

As said above, the astral body hinges on one side to the physical, and it is affected by the purity or impurity of the physical body. We have seen that the solids, liquids, gases and ethers of which the physical body is composed may be coarse or refined, gross or delicate. Their nature will in turn affect the nature of their corresponding astral envelopes. If, unwisely careless about the physical, we build into our dense bodies solid particles of an impure kind, we attract to ourselves the correspondingly impure kind of what we will call the solid astral. As we, on the other hand, build into our dense bodies solid particles of purer type, we attract the correspondingly purer type of solid astral matter. As we carry on the purification of the physical body by feeding it on clean food and drink, by excluding from our diet the polluting kinds of aliment—the blood of animals, alcohol, and other things that are foul and degrading—we not only improve our physical vehicle of consciousness, but we also begin to purify the astral vehicle and take from the astral world more delicate and finer materials for its construction. The effect of this is not only important as regards the present earth-life, but it has a distinct bearing also—as we shall see later—on the next post-mortem state, on the stay in the astral world, and also on the kind of body we shall have in the next life upon earth.

Nor is this all: the worse kinds of food attract to the astral body entities of a mischievous kind belonging to the astral world, for we have to do not only with astral matter, but also with what are called the elementals of that region. These are entities of higher and lower types existing on that plane, given birth to by the thoughts of men, and there are also in the astral world depraved men imprisoned in their astral bodies, known as elementaries. The elementals are attracted towards people whose astral bodies contain matter congenial to their nature, while the elementaries naturally seek those who indulge in vices such as they themselves encouraged

while in physical bodies. Any person endowed with astral vision sees, as he walks along our London streets, hordes of loathsome elementals crowding round our butchers' shops, and in beer-houses and gin-palaces elementaries specially gather, feasting on the foul emanations of the liquors, and thrusting themselves, when possible, into the very bodies of the drinkers. These beings are attracted by those who build their bodies out of these materials, and such people have these surroundings as part of their astral life. So it goes on through each stage of the astral plane; as we purify the physical we draw to ourselves correspondingly pure stages of the astral matter.

Now of course the possibilities of the astral body largely depend on the nature of the materials we build into it; as by the process of purification we make these bodies finer and finer, they cease to vibrate in answer to the lower impulses, and begin to answer to the higher influences of the astral world. We are thus making an instrument which, though by its very nature sensitive to influences coming to it from without, is gradually losing the power of responding to the lower vibrations, and is taking on the power of answering to the higher—an instrument which is tuned to vibrate only to the higher notes. As we can take a wire to produce a sympathetic vibration, choosing to that end its diameter, its length and its tension, so we can attune our astral bodies to give out sympathetic vibrations when noble harmonies are sounded in the world around us. This is not a mere matter of speculation or of theory; it is a matter of scientific fact. As here we tune the wire or the string, so there we can tune the strings of the astral body; the law of cause and effect holds good there as well as here; we appeal to the law, we take refuge in the law, and on that we rely. All we need is knowledge, and the will to put the knowledge into practice. This knowledge you may take and experiment on first, if you will, as a mere hypothesis, congruous with facts known to you in the lower world; later on, as you purify the astral body, the hypothesis will change into knowledge; it will be a matter of your own first-hand observation, so that you will be able to verify the theories you originally accepted only as working hypotheses.

Our possibilities then of mastering the astral world, and of becoming of real service there, depend first of all on this process of

purification. There are definite methods of Yoga by which development of the astral senses may be helped forward in a rational and healthy way, but it is not of the least use to try to teach these to anyone who has not been using these simple preparatory means of purification. It is a common experience that people are very anxious to try some new and unusual method of progress, but it is idle to instruct people in Yoga when they will not even practise these preparatory stages in their ordinary life. Suppose one began to teach some very simple form of Yoga to an ordinary unprepared person; he would take it up eagerly and enthusiastically because it was new, because it was strange, because he hoped for very quick results, and before he had been working at it for even a year he would get tired of the regular strain of it in his daily life and disheartened by the absence of immediate effect; unused to persistent effort, steadily maintained day after day, he would break down and give up his practice; the novelty outworn, weariness would soon assert itself. If a person cannot or will not accomplish the simple and comparatively easy duty of purifying the physical and astral bodies by using a temporary self-denial to break the bonds of evil habits in eating and drinking, it is idle for him to hanker after more difficult processes which attract by reason of their novelty and would soon be dropped as an intolerable burden. All talk even of special methods is idle until these ordinary humble means have been practised for some time; but with the purification new possibilities will begin to show themselves. The pupil will find knowledge gradually flow into him, keener vision will awaken, vibrations will reach him from every side, arousing in him response which could not have been made by him in the days of blindness and obtuseness. Sooner or later, according to the Karma of his past, this experience becomes his, and just as a child mastering the difficulties of the alphabet has the pleasure of the book it can read, so the student will find coming to his knowledge and under his control possibilities of which he had not dreamed in his careless days, new vistas of knowledge opening out before him, a wider universe unfolding on every side.

If now, for a few moments, we study the astral body as regards its functions in the sleeping and waking states, we shall be able easily and rapidly to appreciate its functions when it becomes a

vehicle of consciousness apart from the body. If we study a person when he is awake and when he is asleep we shall become aware of one very marked change as regards the astral body; when he is awake, the astral activities—the changing colours and so on—all manifest themselves in and immediately around the physical body; but when he is asleep a separation has occurred, and we see the physical body—the dense body and the etheric double—lying by themselves on the bed, while the astral body is floating in the air above them.* If the person we are studying is one of mediocre development, the astral body when separated from the physical is the somewhat shapeless mass before described; it cannot go far away from its physical body, it is useless as a vehicle of consciousness, and the man within it is in a very vague and dreamy condition, unaccustomed to act away from his physical vehicle; in fact, he may be said to be almost asleep, failing the medium through which he has been accustomed to work, and he is not able to receive definite impressions from the astral world or express himself clearly through the poorly-organized astral body. The centres of sensation in it may be affected by passing thought-forms, and he may answer in it to stimuli that rouse the lower nature; but the whole effect given to the observer is one of sleepiness and vagueness, the astral body lacking all definite activity and floating idly, inchoate, above the sleeping physical form. If anything should occur tending to lead or drive it away from its physical partner, the latter will awaken and the astral will quickly re-enter it. But if a person be observed who is much more developed, say one who is accustomed to function in the astral world and to use the astral body for that purpose, it will be seen that when the physical body goes to sleep and the astral body slips out of it, we have the man himself before us in full consciousness; the astral body is clearly outlined and definitely organized, bearing the likeness of the man, and the man is able to use it as a vehicle—a vehicle far more convenient than the physical. He is wide awake, and is working far more actively, more accurately, with greater power of comprehension, than when he was confined in the denser physical vehicle, and he can move about freely and with

* See for a fuller description the articles on "Dreams" in LUCIFER for November and December, 1895, by C. W. Leadbeater.

immense rapidity at any distance, without causing the least disturbance to the sleeping body on the bed.

If such a person has not yet learned to link together his astral and physical vehicles, if there be a break in consciousness when the astral body slips out as he falls asleep, then, while he himself will be wide awake and fully conscious on the astral plane, he will not be able to impress on the physical brain on his return to his denser vehicle the knowledge of what he has been doing during his absence; under these circumstances his "waking" consciousness—as it is the habit to term the most limited form of our consciousness—will not share the man's experiences in the astral world, not because *he* does not know them, but because the physical organism is too dense to receive these impressions from him. Sometimes, when the physical body awakes, there is a feeling that something has been experienced of which no memory remains; yet this very feeling shews that there has been some functioning of consciousness in the astral world away from the physical body, though its brain is not sufficiently receptive to have even an evanescent memory of what has occurred. At other times when the astral body returns to the physical, the man succeeds in making a momentary impression on the etheric double and dense body, and when the latter awakes there is a vivid memory of an experience gained in the astral world; but the memory quickly vanishes and refuses to be recalled, every effort rendering success more impossible, as each effort sets up strong vibrations in the physical brain, and still further overpowers the subtler vibrations of the astral. Or yet again, the man may succeed in impressing new knowledge on the physical brain without being able to convey the memory of where or how that knowledge was gained; in such cases ideas will arise in the waking consciousness as though spontaneously generated, solutions will come of problems before uncomprehended, light will be thrown on questions before obscure. When this occurs, it is an encouraging sign of progress, showing that the astral body is well organized and is functioning actively in the astral world, although the physical body is still but very partially receptive. Sometimes, however, the man succeeds in making the physical brain respond, and then we have what is regarded as a very vivid, reasonable and coherent dream, the kind of dream which most thoughtful people have occasionally enjoyed,

in which they feel more alive, not less, than when "awake," and in which they may ever receive knowledge which is helpful to them in their physical life. All these are stages of progress, marking the evolution and improving organization of the astral body.

But on the other hand it is well to understand that persons who are making real and even rapid progress in spirituality may be functioning most actively and usefully in the astral world without impressing on the brain when they return the slightest memory of the work in which they have been engaged, although they may be aware in their lower consciousness of an ever-increasing illumination and widening knowledge of spiritual truth. There is one fact which all students may take as matter of encouragement, and on which they may rely with confidence, however blank their physical memory may be as regards super-physical experiences: as we learn to work more and more for others, as we endeavour to become more and more useful to the world, as we grow stronger and steadier in our devotion to the Elder Brothers of humanity, and seek ever more earnestly to perform perfectly our little share in their great work, we are inevitably developing that astral body and that power of functioning in it which render us more efficient servants; whether with or without physical memory, we leave our physical prisons in deep sleep and work along useful lines of activity in the astral world, helping people we should otherwise be unable to reach, aiding and comforting in ways we could not otherwise employ. This evolution is going on with those who are pure in mind, elevated in thought, with their hearts set on the desire to serve. They may be working for many a year in the astral world without bringing back the memory to their lower consciousness, and exercising powers for good to the world far beyond anything of which they suppose themselves to be capable: to them, when Karma permits, shall come the full unbroken consciousness which passes at will between the physical and astral worlds; the bridge shall be made which lets the memory cross from the one to the other without effort, so that the man returning from his activities in the astral world will don again his physical vesture without a moment's loss of consciousness. This is the certainty that lies before all those who choose the life of service. They will one day acquire this unbroken consciousness; and then

to them life shall no longer be composed of days of memoried work and nights of oblivion, but it will be a continuous whole, the body put aside to take the rest necessary for it, while the man himself uses the astral body for his work in the astral world; then they will keep the links of thought unbroken, knowing when they leave the physical body, knowing while they are passing out of it, knowing their life away from it, knowing when they return and again put it on: thus they will carry on week after week, year after year, the unbroken, unwearied consciousness which gives the absolute certainty of the existence of the individual self, of the fact that the body is only a garment that they wear, put on and off at pleasure, and not a necessary instrument of thought and life. They will know that so far from its being necessary to either, life is far more active, thought far more untrammelled without it.

When this stage is reached a man begins to understand the world and his own life in it far better than he did before, begins to realize more of what lies in front of him, more of the possibilities of the higher humanity. Slowly he sees that just as man acquires first physical and then astral consciousness, so there stretch above him other and far higher ranges of consciousness that he may acquire one after the other, becoming active on loftier planes, ranging through wider worlds, exercising vaster powers, and all as the servant of the Holy Ones for the assistance and benefit of humanity. Then physical life begins to assume its true proportion, and nothing that happens in the physical world can affect him as it did ere he knew the fuller, richer life, and nothing that death can do can touch him either in himself or in those he desires to assist. The earth-life takes its true place as the smallest part of human activity, and it can never again be as dark as it used to be, for the light of the higher regions shines down into its obscurest recesses.

Turning from the study of the functions and possibilities of the astral body, let us consider now certain phenomena connected with it. It may show itself to other people apart from the physical body, either during or after earth-life. A person who has complete mastery over the astral body can of course leave the physical at any time and go to a friend at a distance. If the person thus visited be clair-

voyant, *i.e.*, has developed astral sight, he will see his friend's astral body; if not, such a visitor might slightly densify his vehicle by drawing into it from the surrounding atmosphere particles of physical matter, and thus "materialize" sufficiently to make himself visible to physical sight. This is the explanation of many of the appearances of friends at a distance, phenomena which are far more common than most people imagine, owing to the reticence of timid folk who are afraid of being laughed at as superstitious. Fortunately that fear is lessening, and if people would only have the courage and common sense to say what they know to be true, we should soon have a large mass of evidence on the appearances of people whose physical bodies are far away from the places where their astral bodies show themselves. These bodies may, under certain circumstances, be seen by those who do not normally exercise astral vision, without materialization being resorted to. If a person's nervous system be overstrained and the physical body be in weak health so that the pulses of vitality throb less strongly than usual, the nervous activity so largely dependent on the etheric double may be unduly stimulated, and under these conditions the man may become temporarily clairvoyant. A mother, for instance, who knows her son to be dangerously ill in a foreign land, and who is racked by anxiety about him, may thus become susceptible to astral vibrations, especially in the hours of the night at which vitality is at its lowest; under these conditions, if her son be thinking of her and his physical body be unconscious, so as to permit him to visit her astrally, she will be likely to see him. More often such a visit is made when the person has just shaken off the physical body at death. These appearances are by no means uncommon, especially where the dying person has a strong wish to reach someone to whom he is closely bound by affection, or where he desires to communicate some particular piece of information, and has passed away without fulfilling his wish.

If we follow the astral body after death, when the etheric double has been shaken off as well as the dense body, we shall observe a change in its appearance. During its connection with the physical body the sub-states of astral matter are intermixed with each other, the denser and the rarer kinds interpenetrating and intermingling. But after death a re-arrangement takes place, and the particles of

the different sub-states separate from each other, and, as it were, sort themselves out in the order of their respective densities, the astral body thus assuming a stratified condition, or becoming a series of concentric shells of which the densest is outside. And here we are again met with the importance of purifying the astral body during our life on earth; for we find that it cannot, after death, range the astral world at will; that world has its seven sub-planes, and the man is confined to the sub-plane to which the matter of his external shell belongs; as this outermost covering disintegrates he rises to the next sub-plane, and so on from one to another. A man of very low and animal tendencies would have in his astral body much of the grossest and densest kind of astral matter, and this would hold him down on the lowest level of Kâmaloka; until this shell is disintegrated to a great extent the man must remain imprisoned in that section of the astral world, and suffer the annoyances of that most undesirable locality. When this outermost shell is sufficiently disintegrated to allow escape, the man passes to the next level of the astral world, or perhaps it is more accurate to say that he is able to come into contact with the vibrations of the next sub-plane of astral matter, thus seeming to himself to be in a different region; there he remains till the shell of the sixth sub-plane is worn away and permits his passage to the fifth, his stay on each sub-plane corresponding to the strength of those parts of his nature represented in the astral body by the amount of the matter belonging to that sub-plane. The greater the quantity then of the grosser sub-states of matter, the longer the stay on the lower kânalokic levels, and the more we can get rid of those elements here the briefer will be the delay on the other side of death. Even where the grosser materials are not eliminated completely—a process long and difficult being necessary for this entire eradication—the consciousness may during earth-life be so persistently withdrawn from the lower passions that the matter by which they can find expression will cease to function actively as a vehicle of consciousness—will become atrophied, to borrow a physical analogy. In such case, though the man will be held for a short time on the lower levels, he will sleep peacefully through them, feeling none of the disagreeables accompanying them; his consciousness, having ceased to seek expression through such kinds of

matter, will not pass outwards through them to contact them in the astral world.

The passage through Kâmaloka of one who has so purified the astral body that he has only retained in it the purest and finest elements of each sub-plane—such as would at once pass into the matter of the sub-plane next above if raised another degree—is swift indeed. There is a point known as the critical point between every pair of sub-states of matter ; ice may be raised to a point at which the least increment of heat will change it into liquid ; water may be raised to a point at which the next increment will change it into vapour. So each sub-state of astral matter may be carried to a point of fineness at which any additional refinement would transform it into the next sub-state. If this have been done for every sub-state of matter in the astral body, if it have been purified to the last possible degree of delicacy, then its passage through Kâmaloka will be of inconceivable rapidity, and the man will flash through it untrammelled in his flight to loftier regions.

One other matter remains in connection with the purification of the astral body, both by physical and mental processes, and that is the effect of such purification on the new astral body that will in due course of time be formed for use in the next succeeding incarnation. When the man passes out of Kâmaloka into Devachan, he cannot carry thither with him thought-forms of an evil type ; astral matter cannot exist on the devachanic level, and devachanic matter cannot answer to the coarse vibrations of evil passions and desires. Consequently all that the man can carry with him when he finally shakes off the remnants of his astral body will be the latent germs or tendencies which, when they can find fit nutriment or outlet, manifest as evil thoughts and passions in the astral world. But these he does take with him, and they lie latent throughout his devachanic life. When he returns for rebirth he brings these back with him and throws them outwards ; they draw to themselves from the astral world by a kind of magnetic affinity the appropriate materials for their manifestation, and clothe themselves in astral matter congruous with their own nature, thus forming part of the man's astral body for the impending incarnation. Thus we are not only living in an astral body now, but are fashioning the type of the astral body which will be ours in another birth—one reason the more for purifying the

present astral body to the utmost, using our present knowledge to insure our future progress.

For all our lives are linked together, and none of them can be broken away from those that lie behind it or from those that stretch in front. In truth, we have but one life in which what we call lives are really only days. We never begin a new life with a clean sheet on which to write an entirely new story; we do but begin a new chapter which must develop the old plot. We can no more get rid of the karmic liabilities of a preceding life by passing through death, than we can get rid of the pecuniary liabilities incurred on one day by sleeping through a night; if we incur a debt to-day we are not free of it to-morrow, but the claim is presented until it is discharged. The life of man is continuous, unbroken; the earth-lives are linked together, and not isolated. The processes of purification and development are also continuous, and must be carried on through many successive earth-lives. Some time or other each of us must begin the work; some time or other each will grow weary of the sensations of the lower nature, weary of being in subjection to the animal, weary of the tyranny of the senses. Then the man will no longer consent to submit, he will decide that the bonds of his captivity shall be broken. Why indeed should we prolong our bondage, when it is in our own power to break it at any moment? No hand can bind us save our own, and no hand save our own can set us free. We have our right of choice, our freedom of will, and inasmuch as one day we shall all stand together in the higher world, why should we not begin at once to break our bondage, and to claim our divine birthright? The beginning of the shattering of the fetters, of the winning of liberty, is when a man determines that he will make the lower nature the servant of the higher, that here on the plane of physical consciousness he will begin the building of the higher bodies, and will seek to realize those loftier possibilities which are his by right divine, and are only obscured by the animal in which he lives.

ANNIE BESANT.

(To be continued.)

ORPHEUS.

(Continued from Vol. xvii. p. 460.)

THE THYRSUS.

THE candidates also carried in their hands thyrsi or wands, headed with pine-cones, which were generally covered with ivy. This explains the phrase "many thyrsus-bearers there are, but few Bacchi." The symbology of the thyrsus must be taken together with that of the Caduceus, the "Rod of Hermes."

Clemens Alexandrinus (*Cohort.*, I. ii. 12) quotes the mystic sentence, "bull is father of dragon, and dragon of bull; on the height the hidden goad, that gathers the herd together" (*ταῦρος δράκοντος καὶ δράκων ταύρου πατήρ, ἐν ὄρει τὸ κρύφιον βουκόλος τὸ κέντρον.*) The hidden or mystic goad is this same thyrsus, the staff of which was made out of the light, pithy stalk of an umbelliferous plant, which was fabled to have contained the "fire" that Prometheus brought down from heaven (*Hes., op. 52, Theog., 567*; and also in *Æsch., Prom. Vincit., ἐν νάρθηκι κεκρυμμένον.*) Many writers assume that the narthex (fennel stalk) or ferule, and the thyrsus or wand, were two different things, but it seems more probable that the one was part of the other. Moser in his notes on Nonnus (p. 241) tells us that the narthex or ferule was a hollow rod, in which fire could be carried.

Bacchus is said to have used this narthex for the taming of lions, for combat, and for splitting in two the rocks (Nonnus, 1086, 884, 1118).

Now these thyrsi were covered with ivy or vine tendrils. Bacchus, "god of wine," is covered with vine tendrils and grape bunches, and so are his worshippers. All these symbols have considerably puzzled the commentators, who have wandered off after their vintage festivals and got drunk on the wine of gross materiality. The Sûfis at least could have told them what wine meant, and the Christ, too, in his wonder-working at Cana,

The thyrsus in which the sacred fire is hidden is in every man, the Sushumnâ Nâdi of the Indian mystic. The narthex is physically the spinal-cord, and the pine-cone at its head is the pineal gland. The ivy and vine leaves and fruits are the Nâdis and Chakras, the nerve ganglia and ramifications. Prometheus has indeed hidden the sacred fire in "a fennel stalk." Why do certain Sannyâsis in India carry a seven knotted bamboo cane? But this subject has been sufficiently dealt with elsewhere in modern theosophical literature.

MYSTICA VANNUS IACCHI.

Another of the symbolical instruments was the so-called winnowing-fan, which Virgil (*Georg.*, i. 166) names the "mystic fan of Iacchus." Servius, in his notes on this passage, and also on *Æn.*, vi. 741, tells us that there were three symbolical purifications, *viz.*, by (a) fire, (b) water, and (c) air. These purifications of the soul (*Liberi Patris sacra ad purgationem animæ pertinebant et sic homines ejus mysteriis purgabantur*) were physically symbolized by (a) the burning of resinous gums and sulphur, (b) by ablutions or baptisms, and (c) by fanning (*ventilatio*).

It is curious to notice that in the earlier days of the Church two fans or flabella were used at the celebration of the Eucharist—a custom which is still in vogue in the Greek and Armenian Churches. This flabellum is called by Cyril of Scythopolis in his *Life of St. Euthymius* (§ 70; c. A.D. 550) the "mystic fan" (*μετὰ τῆς μυστικῆς ῥηπίδος*); while the *Euchologion*, the most comprehensive Service Book of the Eastern Church, based on the liturgies of Chrysostom and Basil, calls it the "holy fan" (*ἅγιον ῥηπίδιον*).

The flabellum in ordinary use in the Greek Church represents the head of a Cherub or Seraph surrounded with six wings, and is explained mystically by references to *Isaiah* vi. 2, and *Revelation* iv. 6, 8. Flabella were also made of a single disc of silver and brass surrounded with little bells, recalling somewhat the sistrum of Egypt. So much for the Mystica Vannus Iacchi, the physical symbol of the spiritual (*spiritus=ventus divinus*) purification.

THE PLAYTHINGS OF BACCHUS.

The Bacchic legend tells us that the young god was seized upon by the Titans while intent on his playthings, and torn in

pieces as narrated above. The symbols of this particular mystery are given by Clemens (*Admon.*, p. 11) as a die (*ἀσπράγαλος*), a spinning top (*σπρόβιλος*), a ball (*σφαῖρα*), apples (*μῆλα*), a magic wheel (*ῥόμβος*), a mirror (*ἰσσοπρον*) and a fleece (*πόκος*). Arnobius (V. xix) gives them from Orpheus as dice (*talos*), a mirror (*speculum*), tops (*turbines*), winged or flying wheels (*volatiles rotulas*), and the apples taken from the Hesperides (*sumta ab Hesperidibus mala*).

The sport (*lila*) of Vishnu is the building of the universe; the sport of young Bacchus, as a cosmic force, is also the building of the universe; and, as the young soul, is the evolution of vehicles, forms or bodies in which to reside. Such bodies are built according to the types and designs in the Great Mind, upon which the Builder contemplates.

Proclus (*Tim.*, iii. 163) tells us that the theologians understood the mirror as signifying the means whereby all things were fitly arranged here below according to the noëtic types. They say that it was Vulcan who fabricated this mirror for Bacchus, and that Bacchus seeing his own image in its surface, went forth after it. And so he sought his image in matter and went forth with desire, and was confined in matter, and became a partible soul, or many personalities, and thus was torn in pieces by the Titans.

Plotinus (*Enn.*, IV. iii.), referring to this mirror of Dionysus, says that the souls of men, when they have once seen the image of their true selves, hasten above. That is to say that the soul having become partible must retrace its path to return to its pristine state. And just as it saw its reflection in the sensible world, and went forth after it, so must it now contemplate its type or idea in the supersensible, noëtic or spiritual world, and be joined thereto.

Bastius (ad Gregor., p. 241) explains that the spinning-top has the same symbology as the pine-cone, and that the flying-wheel is the same as the discus or thunder-bolt. Both words mean also a vortex or spiral whorl. Mystics say that the forces playing round the pineal gland are of this nature, and are reflections of the great creative forces which fashion "wheels" or globes in space.

Bastius further tells us (Lobeck, *op. cit.*, p. 700), that in the Mysteries the "cone" was a small piece of wood of that shape, round which a cord was wound, so that it might be made to spin and give out a "humming noise." As the Upanishad has it "The sun as he

moves chants Ôm." This "cone" was also called the "Heart of Bacchus."

With regard to dice it is interesting to bear in mind the "city set four-square" and the "sacred four" in all its variations, and also to recall the fact that the four great cycles or Yugas of the Hindus are named from the faces of a die (see also concerning the square and cube under "The Orphic Lyre," *infra*).

Lydus (*De Mensibus*, p. 82) says that the mirror symbolized the sky, and the ball the earth, but the mirror is rather that part of the world-envelope which is sometimes called the "astral light."

The golden apples of the Hesperides may very well represent the heart-shaped atom described by seers, and the golden fleece probably symbolized the higher robe of initiation, just as the fawn-skin typified the lower.

Many other symbols could be described, but for the present it will be sufficient to conclude with some remarks on

THE ORPHIC LYRE.

The Orphic Lyre was the seven-stringed lute of Apollo. Among the Greeks the favourite instruments of music were the tetrachord and heptachord, or the four and seven-stringed lyres. Of their making there are many legends and myths. The greater antiquity is given to the tetrachord, and Gesner (*Orph.*, 226, n.) refers to a picture found in the ruins of Herculaneum which represents the original shape of the lyre as a triangle.

The seven-stringed lyre is said to have been invented by Orpheus or Pythagoras.

The tetrachord was said by the Pythagoreans to have been built on the type of the four elements, and the heptachord on that of the seven planetary spheres.

Nicomachus the Pythagorean (*Theol. Arith.*, vii. 51) says: "There are four elements, and three intervals between them, wherefore Linus the theologer says mystically 'four sources hold all with triple bonds.' For fire and earth are to one another in a geometrical proportion: as earth is to air, so is water to fire, and as fire to air so water to earth."

These are admirably arranged by Proclus as follows :

<i>Fire.</i>	<i>Air.</i>
Subtle, Acute, Movable.	Subtle, Blunt, Movable.
<i>Water.</i>	<i>Earth.</i>
Dense, Blunt, Movable.	Dense, Blunt, Immovable.

The tetrachord then reproduced the harmonical proportions of the elements, and was used for certain so-called magical purposes.

The heptachord represented the harmony of the planetary spheres. Pythagoras is said to have had actual knowledge of this harmony while out of the body. As Simplicius writes (on Aristotle, *De Caelo*, ii.): "If any one, like Pythagoras, who is reported to have heard this harmony, should have his terrestrial body exempt from him, and his luminous and celestial vehicle, and the senses which it contains, purified, either through a good allotment [favourable karma, *i.e.*, training in a previous life], or through a perfection arising from sacred operations [theurgy or yoga], such a one will perceive things invisible to others, and will hear things inaudible to others."

Taylor (*Theor. Arith.*, p. 244, n.; see also *Myst. Hymns*, p. 82, n.) tells us that according to this psychology "the soul has three vehicles, one ethereal, another ærial, and the third this terrestrial body. The first, which is luminous and celestial, is conuate with the essence of the soul, and in which alone it resides in a state of bliss in the stars [the Kârana Sharîra]. In the second it suffers the punishment of its sins after death [Sûkshma Sharîra]. And from the third it becomes an inhabitant of earth [Sthûla Sharîra]."

Further in his Introduction to the "Timæus" (*Plat. Works*, ii. 452), he writes: "The soul is conjoined with this gross body through two vehicles as mediums, one of which is ethereal and the other ærial, and of these the ethereal vehicle is simple and immaterial, but the ærial simple and material; and this dense earthly body is composite and material."

The "soul" here is the monadic sphere of individuality.

As then the tetrachord was attuned to the elemental or sub-lunary sphere and awoke the corresponding forces and brought them into relation with the gross body, so the heptachord was attuned to the harmony of the planetary spheres and brought the subtle or ærial body into sensible contact with their powers. Now

Pythagoras, in his doctrine of the harmony of the spheres, called the interval between the Moon and Earth a tone, between the Moon and Mercury half a tone, between Mercury and Venus also half a tone, from Venus to the Sun a tone and a half, from the Sun to Mars a tone, from Mars to Jupiter half a tone; from Jupiter to Saturn half a tone, from Saturn to the Zodiac or Inerratic Sphere a tone.

Plato, in the *Timæus*, following Pythagoras, divides the Soul of the World according to numbers, binds it by analogies and harmonic ratios, inserts in it the primary principles of geometrical figures, the right and circular line, which in motion generate the spirals and "intellectually moves the circles which it contains" (Taylor, *Theor. Arith.*, xiv.). The motion of the planetary spheres is spiral and appropriately so, says Taylor (Introd. "Timæus," *Plat. Works*, ii. 446), "as it is a medium between the right-lined motion of the elements and the circular motion of the inerratic sphere; for a spiral is mixed from the right line and circle."

Further the seven "boundaries" of all numbers pre-exist in this Soul, and these are 1, 2, 3, 4, 8, 9, 27, or 1, 2, 3, 2², 2³, 3², 3³.

Of these numbers, 1, 2, 3, are apportioned to the World-Soul itself in its intellectual or spiritual aspect, and signify its abiding in, proceeding from and returning to itself; this with regard to primary natures. But in addition, intermediate or subtle natures are providentially directed in their evolution and involution by the World-Soul, they proceed according to the power of the fourth term (4), "which possesses generative powers" and return according to that of the fifth (9), "which reduces them to one." Finally also solid or gross natures are also providentially directed in their procession according to 8, and in their conversion by 27 (see Taylor, *loc. cit.*, p. 442).

Hence we get the following table :

	\downarrow		\uparrow		
Ethereal	2 ¹	1	3 ¹	Spiritual	
Planetary	2 ²		3 ²	Psychic	
Sublunary	2 ³		3 ³	Physical	

The central point of stability and abiding is 1; 2 is the number

of division and differentiation, of proceeding or evolution; 3 the number of unification, integration, of returning or converting and involution. The above arrangement throws light on what has been pitch darkness to every commentator, and will at once be grasped by any student of the Esoteric Philosophy. The powers or indices of the numbers represent planes, and the numbers themselves the direction of forces. The key to the mysterious Pythagorean numbers lies this way. We should further recollect that as $x^0 = 1$, therefore $2^0 = 1$ and $3^0 = 1$. The 1 therefore represents the plane of non-differentiation. The 2-column represents the evolution of vehicle, and the 3-column the development of consciousness.

Further, "as the first numbers, 1, 2, 3, 4, 9, 8, 27, represented those powers of the soul by which she abides in, proceeds from, and returns to, herself, and causes the progression and conversion of the parts of the universe—so, in the second numbers, the sesquitercian, sesquialter, and other ratios constitute the more particular ornament of the world; and, while they subsist as wholes themselves, adorn the parts of its parts" (Taylor, *ibid.*, p. 443).

These secondary numbers are given (p. 440) as:

	6	
8		9
9		12
12		18
16		27
18		36
24		54
32		81
36		108
48		162

Resolving these numbers into their prime factors, and placing 6 at the head of each column, we get the following interesting result:

$2^1 \times 3^1$ $2^2 \times 3^2$ $2^3 \times 3^3$ $2^4 \times 3^4$ $2^5 \times 3^5$ $2^6 \times 3^6$ $2^7 \times 3^7$ $2^8 \times 3^8$	$3^1 \times 2^1$ $3^2 \times 2^2$ $3^3 \times 2^3$ $3^4 \times 2^4$ $3^5 \times 2^5$ $3^6 \times 2^6$ $3^7 \times 2^7$ $3^8 \times 2^8$
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These series can of course be continued indefinitely; but Taylor gives only two sets of five terms each. In music these embrace what were called the five symphonies, *viz.*, (1) the diatessaron, or sesquitercian proportion, composed of two tones and a semi-tone; (2) the diapente or sesquialter proportion, composed from three tones and a semi-tone; (3) the diapason or duple proportion, consisting of six tones; (4) the diapason diapente, consisting of nine tones and a semi-tone; and (5) the disdiapason or quadruple proportion, which contains twelve tones. This, in music, pertained to what was called the "greater system," containing two octaves, the range of the human voice.

Sesquialter proportion, or ratio, is when one number contains another and the half of it besides, or 3 : 2; sesquitercian proportion when a number contains another and a third of it besides, as 4 : 3; sesquioctave proportion when a number contains another and an eighth of it besides, as 9 : 8.

From an inspection of the above table we find that all the ratios are formed in a perfectly orderly manner, being generated from the seven "boundaries," as shown in the numeration of the World-Soul given above. These numbers, 1, 2, 3, 4, 8, 9 and 27, contain two tetractydes, as follows :

{	1.	2.	4.	8.	}
{	1.	3.	9.	27.	}

These are the even and the odd tetractydes, for the monad is considered as both odd and even. Now Theon of Smyrna (*Math.*, p. 147, quoted by Taylor, *Theor. Arith.*, p. 186) tells us that : "The tetractys was not only principally honoured by the Pythagoreans, because all symphonies are found to exist within it, but also because it appears to contain the nature of all things." And thus the famous oath of the Pythagoreans was "By him who delivered to our soul the tetractys, which contains the fountain and root of everlasting nature."

In these numbers the more perfect ratios of symphonies are found, and in them a "tone is comprehended." The "tones" of difference between the "planets" and "spheres" mentioned above have here their place.

Taylor further tells us (*ibid.*, p. 187) with regard to the tetractys : "The monad (1) contains the productive principle of a

point, but the second numbers 2 and 3 the principle of a side, since they are incomposite, and first are measured by the monad, and naturally measure a right line. The third terms are 4 and 9, which are in power a square superficies, since they are equally equal. And the fourth terms 8 and 27 being equally equal, are in power a cube. Hence from these numbers, and this tetractys, the increase takes place from a point to a solid. For a side follows after a point, a superficies after a side, and a solid after a superficies. In these numbers also, Plato in the *Timæus* constitutes the soul. But the last of these seven numbers, *i.e.*, 27, is equal to all the numbers that precede it; for $1 + 2 + 3 + 4 + 8 + 9 = 27$. There are, therefore, two tetractydes of numbers, one of which subsists by addition, but the other by multiplication, and they comprehend musical, geometrical, and arithmetical ratios, from which also the harmony of the universe consists."

From all of which it is plainly evident that the Lyre of Apollo is something vastly different from a mere musical instrument, although indeed the tetrachord and heptachord of the Pythagoreans and Orphics were based on a really scientific knowledge of the harmonies of nature; and that the myths connected with it had nothing to do with an imaginary "primitive man" producing barbarous music from a few strings and a tortoise-shell.

On the contrary the Lyre of Apollo is the balanced harmony of the spheres of evolving nature, and pertains to the mysteries of divine creation. Further, that as man is the mirror of the universe, he can tune his own nature to that of divine nature, and by such means can become a creator in his turn and a master of the cosmic powers, that mysterious "Army of the Voice" which in the Stanzas of Dzyan, are called the "Spheres, Triangles, Cubes, Lines and Modellers." But in order to do so, he must follow the Path of Purification and live that Orphic Life of which some details will now be given in the following Chapter.

IX.—ORPHIC DISCIPLINE AND PSYCHOLOGY.

MORALS.

IN order to have some slight idea of Orphic morals, we may with advantage set down here one or two details of the Pythagorean

discipline, which was of the same nature as that of the Orphic communities. The information is taken to some extent from Maury's *Histoire des Religions de la Grèce* (iii. 367 *et sq.*).

We must first give ourselves up entirely to God. When a man prays he should never ask for any particular benefit, fully convinced that that will be given which is right and proper, and according to the wisdom of God and not the subject of our own selfish desires (Diod. Sic., ix. 41). By virtue alone does man arrive at blessedness, and this is the exclusive privilege of a rational being (Hippodamus, *De Felicitate*, ii., Orelli, *Opusc. Græcor. Sent. et Moral.*, ii. 284). In himself, of his own nature, man is neither good nor happy, but he may become so by the teaching of the true doctrine (*μαθήσιος καὶ προνοίας ποτιδίεται*—Hippo., *ibid.*). The most sacred duty is filial piety. "God showers his blessings on him who honours and reveres the author of his days"—says Pampelus (*De Parentibus*, Orelli, *op. cit.*, ii. 345). Ingratitude towards one's parents is the blackest of all crimes, writes Perictione (*ibid.*, p. 350), who is supposed to have been the mother of Plato.

The cleanliness and delicacy of all Pythagorean writings were remarkable (*Ælian, Hist. Var.*, xiv. 19). In all that concerns chastity and marriage their principles are of the utmost purity. Everywhere the great teacher recommends chastity and temperance; but at the same time he directs that the married should first become parents before living a life of absolute celibacy, in order that children might be born under favourable conditions for continuing the holy life and succession of the Sacred Science (Jamblichus, *Vit. Pythag.*, and Hierocl., *ap. Stob. Serm.*, xlv. 14). This is exceedingly interesting, for it is precisely the same regulation that is laid down in the *Mânava Dharma Shâstra*, the great Indian Code. Before a man or woman could give up family duties and devote themselves entirely to the religious life (*Vânaprastha Âshrama*), they had to become parents and fulfil the duties of the family life (*Grihastha Âshrama*). Perhaps after all the legend that Pythagoras journeyed to India is not without foundation, for the memory of the great Yavanâchârya still lingers in the land.

Adultery was most sternly condemned (Jamb., *ibid.*). Moreover the most gentle treatment of the wife by the husband was enjoined, for had he not taken her as his companion "before the Gods"?

(See Lascaulx, *Zur Geschichte der Ehe bei den Griechen*, in the *Mém. de l'Acad. de Bavière*, vii. 107, sq.)

Marriage was not an animal union, but a spiritual tie. Therefore, in her turn, the wife should love her husband even more than herself, and in all things be devoted and obedient. It is further interesting to remark that the finest characters among women with which ancient Greece presents us were formed in the school of Pythagoras, and the same is true of the men. The authors of antiquity are agreed that this discipline had succeeded in producing the highest examples not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy, and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers (see Justin, xx. 4).

The ladies on entering the school cast aside their finery and dedicated their jewels to Hera, just as the postulant, on taking the veil in the Roman Catholic Church, offers her adornments to the Virgin.

Among the members of the school the idea of justice directed all their acts, while they observed the strictest tolerance and compassion in their mutual relationships. For justice is the principle of all virtue, as Polus (ap. Stob., *Serm.*, viii., ed. Schow, p. 232) teaches; 'tis justice which maintains peace and balance in the soul; she is the mother of good order in all communities, makes concord between husband and wife, love between master and servant.

The word of a Pythagorean was also his bond. And finally a man should live so as to be ever ready for death (Hippolytus, *Philos.*, vi.).

This was the outer discipline, but for pledged disciples stricter rules were laid down, some of which have been preserved, though mixed with fantastic glosses of writers who were ignorant of what the secret discipline really was.

THE INNER DISCIPLINE.

The disciples were forbidden to frequent crowded places or to bathe in public. They were to drink no wine. In the morning their food consisted of bread and honey; in the evening the meal consisted of vegetables, and some say occasionally of a portion of the flesh of certain specified animals. Before and after each meal

there were certain purificatory ceremonies, accompanied by the burning of incense and pouring out of libations. At certain hours there were readings in common. The youngest present read aloud, the oldest presided over the meeting, and in the evening he reminded all of the principal rules of the order. Before retiring to rest, each subjected himself to a searching self-examination. There were also certain physical exercises to be performed.

On entering the school, every neophyte added his property to the common fund, but if he withdrew for any reason, he had it returned to him. The disciples wore a simple white linen robe confined by a flaxen cord, and never wore leather. To obtain entrance to the inner discipline it was necessary to be of an unblemished reputation and of a contented disposition. There was therefore a period of probation, during which certain purifications and expiations had to be undergone.

Before a complete knowledge of the innermost rules was obtained, three degrees had to be passed through. For two years the probationer had to listen without opening his mouth, endeavouring his utmost to commit to memory the teachings he received. He was thus called a Hearer (*ἀκουστικός*—compare this with the Buddhist first degree *Shrāvaka*). Thence he passed to the second degree and into the ranks of the Mathematici (*μαθηματικοί*), where the disciple learned the meaning of real geometry and music, and the nature of number, form, colour and sound.

Now what were mathematics originally? To this important question Proclus gives the following admirable answer: "The Pythagoreans perceived that the whole of what is called *mathesis* is reminiscence,* not externally inserted in souls, in the same manner as phantasms from sensible objects are impressed in the imagination, nor adventitious like the knowledge resulting from opinion, *but excited indeed from things apparent, and inwardly exerted from the reasoning power converted to itself.* *Mathesis, therefore, is the reminiscence of the eternal productive principles inherent in the soul; and the mathematical science is on this account the knowledge which contributes to our recollection of these principles*" (Taylor, *Theor. Arith.*, pp. xxvi. xxvii.).

*"That is, the recovery of lost knowledge, on the hypothesis that the soul is truly immortal, and therefore had an existence prior to that of the present life."

Finally the student passed into the third degree, and was admitted among the Physici (φυσικοί), who were taught the inner nature of things, and the mysteries of cosmogony and true metaphysics. In this degree the condition of silence was no longer imposed, and the student could ask questions. It was only to those who had dedicated themselves to the ascetic life that Pythagoras communicated the practical details of the inner teaching; the rest were taught only such general outlines of the system as they were fitted to understand (Proclus, *Tim.*, ii. § 92, Schneider, p. 217; *Parmen.*, v. p. 310). The esoteric instruction was not written but committed to memory, and consisted of symbols, and enigmatical axioms, which were afterwards explained. The scraps of these teachings which have come down to us are said to have been written at a later date.

The full time of probation lasted five years, and women were admitted as well as men.

The life in common developed a strong feeling of real "brotherhood," and if one of the order lost his property, the others shared with him. If a dispute arose, the disputants had to find the means of reconciliation before sunset, practically carrying out the injunction, "Let not the sun go down upon your wrath." This strongly reminds us of the Sangha or Order of the Buddha, and leads us all the more to credit the legend that Pythagoras actually met Gautama Shâkya Muni in India. (Compare *Pythagoras und die Inder*, by Dr. L. v. Shroeder, Leipzig, 1884.) A word from the teacher was sufficient to settle disputed points, and hence arose the phrase *ipse dixit* (αὐτος εἶπα), "the Master has said it." (See also for the Orphic Life, Fraguier, "Sur la vie Orphique," in *Mém. Acad. Paris*, v. 117.)

THE MACROCOSM AND MICROCOSM.

The whole of Orphic psychology was based on the axiom that man has in him potentially the sum and substance of the universe. Everything was ensouled, there was no spot in the universe without life of some kind (πάν εἶναι σῶμα ἐμψυχον—Philoponus, *De An.*, i.). And again, "the race of men and gods is one" (Pindar, who was a Pythagorean, quoted by Clemens, *Strom.*, v. 709). Thus the universe was an "animal" or thing "ensouled." The sun is its heart the moon its liver, and so on (Plutarch, *De Fac. Lun.*, xv.).

Thus man was called the microcosm or little world, to distinguish him from the universe or great world. Hence we find man referred to as the "little animal" (ζῶον μικρόν—Galen, *De Usu Part.*, iii. 10); the "little world" (ἄνθρωπος βραχὺς κόσμος—Philo, *De Vit. Mos.*, iii. 673. D), or "little heaven" (Philo, *De Mund. Opif.*, p. 18. E); the "little diacosm" (μικρὸν διάκοσμον—Porphyry, *Stob., Serm.*, xxi. 185); the "lesser world" (*minorem mundum*—Solin., c. v.); and so on. And as man was the Little Universe, so the universe was the Great Man (Philo, *Quis Rer. Div. Hær.*, p. 502. C).

Thus we find Proclus (*Tim.*, i. 348) telling us that we must view man as the little universe, "for he has both a mind and a reason (*logos*), a divine body and a perishable body, like the universe; in fact his whole constitution bears an analogy with the universe. Thus it is that some assert that his noëric principle corresponds with the inerratic sphere, the contemplative aspect of his reason with Saturn, and the social aspect with Jupiter, while of his irrational principle, the passionate nature corresponds with Mars, the expressive with Mercury, the appetitive with the Sun, and the vegetative with the Moon; while his radiant vehicle corresponds with heaven and this mortal body with the elemental (or sublunary) sphere."

We thus have correspondences given with the inerratic and planetary spheres, though the Sun is a mistake for Venus, and its own characteristics are omitted; hence we get the following table:

Inerratic Sphere.	}	νοερὸν, the noëric principle, νοῦς or real mind.	
Planetary Spheres.	{	Saturn θεωρητικὸν (contemplative)	} λόγος (rational part).
		Jupiter πολιτικὸν (social)	
		Mars θυμοειδὲς (passional)	} ἄλογος (irrational part).
		Mercury φωνητικὸν (expressive)	
		Venus ἐπιθυμητικὸν (appetitive)	
		Moon φυτικὸν (vegetative)	

The three higher characteristics separate man from the animal; the passional is that part of the soul in which resides courage, spirit, anger and the like, and is superior to the appetitive, the seat of the desires and affections; the expressive is connected with the power of speech and sound, and reminds one of the *vâch* or "voice" of the Upanishads; the vegetative is that connected with

the great principle of the universe called "nature" (*φύσις*) which has been described above and shown to be identical with the "astral" or subtle formative forces or envelope of the world.

The various "vehicles" (*ὄχηματα*) will be referred to later on, meantime the following from Macrobius (*Somnium*, I. xii. 63) will throw further light on Proclus: "The soul (says he) having fallen from the sphere of 'fixed stars' and the 'Milky Way' into the planetary spheres, develops, during its passage through them, a peculiar phase of motion [or consciousness] in each, which it will acquire as a permanent possession by due exercise: [thus it develops] in the sphere of Saturn reason and intellect (*ratiocinationem et intelligentiam*); in that of Jupiter the power of organization (*vim agendi*); in that of Mars passion (*animositatem*), in that of the Sun the power of feeling and believing (*sentiendi opinandique naturam*); in that of Venus the principle of desire (*desiderii motum*); in the sphere of Mercury, the power of expressing and interpreting sensation (*pronunciandi et interpretandi que sentiat*); finally it is exercised in the power of sowing and developing bodies [the powers of generation and conception] on entering the lunar globe."

Macrobius, moreover, adds the original Greek technical terms, which give us the following table of the characteristics of planetary correspondences:

- Saturn: rational (*λογικόν*) and contemplative (*θεωρητικόν*).
- Jupiter: energetic or practical (*πρακτικόν*).
- Mars: passionate or courageous (*θυμικόν*).
- Sun: sensational and imaginative (*αισθητικόν, φανταστικόν*).
- Venus: desiderative (*ἐπιθυμητικόν*).
- Mercury: interpretive (*ἐρμηνευτικόν*).
- Moon: conceptive and generative (*φυτικόν*).

(See also Taylor's "Restoration of the Platonic Theology," appended to *Proclus on Euclid*, ii. 288 n.) Macrobius is supposed to have flourished at the beginning of the fifth century A.D., and therefore belongs to the generation prior to Proclus.

This passage of the soul through the planets is sometimes called the Ladder of Mithras (*Scala Mithraica*), or the Seven-gated Stairs (*κλίμαξ ἑπτάπυλος*).

Many other analogies are given as for instance between the

planets and the members of the body, the constitution of the body, and the elements, etc. But the most important teaching of the ancient psychology is that relating to the Subtle Body.

G. R. S. MEAD.

(*To be concluded.*)

CONCERNING THE TRANSMIGRATION OF SOULS.—But the transmigration of souls, if they take place into such as are rational, then they become the souls of particular bodies; if into such as are irrational, they follow externally, in the same manner as our presiding dæmons attend us in their beneficent operations; for the rational part never becomes the soul of the irrational nature. But the truth of transmigration is evinced by the circumstances which take place from the birth of individuals; for why are some born blind, others imbecile, and others with a vicious soul? And besides, since souls are naturally adapted to perform their peculiar employments in bodies, it is not proper that when they have once deserted them they should remain indolent for ever; for if souls did not return again into bodies, it is necessary that either they should be infinite in number, or that others should be continually produced by the divinity. But there can be nothing actually infinite in the world; for that which is infinite can never exist in that which is finite. But neither is it possible that others can be produced; for everything in which something new may be generated is necessarily imperfect; but it is requisite that the world should be perfect, because it is produced from a perfect nature. (Sallust, *De Diis et Mundo*, xx., translated by THOMAS TAYLOR.)

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from Vol. XVII., p. 294.)

VI. THE CHRIST.

ALL the teachings of Christianity turn upon the central conception of the Christ. This is the great figure that stands out through the mass of dogma and of creed and that gives character to the faith. Upon the view held with respect to this central idea depends the character of the Christian belief, and it is thus natural that a large portion of the disputes that so often divided the Church should have referred to the existence and qualities of Christ, and that so much time was spent in settling the dogmas of his incarnation, his relation to the Father and other points.

Ordinary orthodox Christianity is built upon a supposed historical fact, that of the birth, life, and death by crucifixion of Jesus, at some time in the reign of Augustus. Thus if the events related in the New Testament did not occur, then the whole fabric is a delusion and the religion a mockery.

But in the earlier times, at least among the more cultured and philosophical, faith was not built upon such uncertain ground. That a great religion should base itself upon an event which happened, if it happened at all, at some one period in human history now far removed, seems scarcely reasonable; and as by every fresh investigation more and more doubt is thrown upon the accuracy of the accounts we have received, the historical foundation crumbles gradually away. If a religion is to last it must base itself on an eternal fact, and not on an incident which has come and gone before its nature has been clearly realized.

How much will there be left of Christianity if we remove the questionable history? An orthodox believer would probably answer, None; for the historical foundation collapsing, he has no other on which to build. But this is a poor foundation at the best, and now,

as piece by piece the evidence for at least the more marvellous events in the life of Jesus is weakened by continued research, unless some other ground can be discovered there will be little remaining of Christianity in a few centuries.

While the historical aspect of the religion is one that has always been prominent in the Church, as already pointed out, it is not the only one, and were all the history of the Bible to be proved a myth, there would still be left the main doctrines of the more mystical and spiritual of the early Christian writers. This applies not only to the history of the Old Testament, but even to the story of the birth, the life, and the death of Jesus.

Taking up first the orthodox doctrine relating to Christ, according to the Councils of the Church, we find the following forming part of the original Nicene Creed, the first creed settled by a general assembly of the bishops.

"We believe in God, maker of all things, one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, begotten, not made, by whom all things were made, both things in heaven and things on earth, who for us men came down and was made flesh, made man, suffered death and rose again on the third day, went up into the heavens and is to come to judge the quick and the dead."

We see here a very careful and precise exposition of dogma. Each point has been most carefully thought out and every word weighed so that its exact meaning may be clear. And there was much need of this, for the Council, among other things, met to settle a heresy which, though hardly intelligible to the ordinary reader of the present day, bore very strongly on the fundamental ideas of the faith, and it was necessary that a heresy which touched on the nature of their Saviour should be rigorously put down. The heretical view especially condemned by the Council made a vital distinction between the Father and the Son. It was argued that if the relation between the Supreme God and Christ was that of father and son, there must have been a time when God became a father, and therefore the Son had not existed from eternity. A difference in nature was thus made between the persons of the Godhead, and this was held to be the vilest of heresy. Both sides of course had

their authorities ; both quoted at interminable length from the Bible and expounded the scripture so as to obtain the desired meaning. Considering that the subject was so vast and so far beyond experience that there could be no positive ideas which were not false, no matter how carefully expressed, it seems very strange that such excitement was raised and so much blood spilt on metaphysical distinctions. But having once laid down dogmas, it was necessary to strengthen them and render them precise, and so for centuries council after council met to argue out the faith afresh as each new heresy arose.

The most vital doctrines of the Christian belief relate to the dual nature of Christ, the God-man. How they were to regard the man-Christ and how the God—that was the problem the early makers of doctrine had to solve. Christ incarnated as man was the same as Christ the God, and yet the man was not the divine being who had existed from eternity, one in substance with the supreme Father. To solve this mystery was impossible, but unless the Church had clear teaching upon the point all its dogmas would be of no effect. The teaching was that the Christ was both perfect God and perfect man ; that the divinity in all its fulness was present, and at the same time humanity in all its fulness was contained in him, sin alone excepted.

The main point of interest for us is that underneath all this confusion there are concealed some great ideas, doctrines that, viewed apart from the meaningless discussions of crowds of bishops, often ignorant men of the people, are seen to be the great underlying truths of all the world-faiths. That this fact was recognized by some of the greater writers of the Church will be seen in the passages quoted, and if we bear in mind the evidence already given of the existence of a secret teaching, and of the mystical interpretation of the sacred writings, we may see some reason for disputes as to the meanings of terms and of dogmas.

With regard to the nature of the doctrines relating to Christ, we have a very surprising statement made by Origen which throws much light upon the ideas held by more advanced Christian thinkers.

“To the literal-minded (or carnal), we teach the Gospel in the historic (or literal) way, preaching Jesus Christ and Him crucified, but to the proficients, fired with the love of Divine wisdom we,

impart the Logos." (From the "Commentary on the Gospel of St. John," quoted by Dr. G. Wyld in *Theosophy and the Higher Life*.)

The doctrine of the Logos is evidently the inner teaching which lies beneath the story of "Jesus Christ and Him crucified."

The tale, which appeals to the higher emotions of the people, and leads them to reverence a great ideal, is fitted for their comprehension, but the reality which is beyond is fitted only for those who have set themselves on the right path, and make their religion not a mere creed, but a guide to their own inner growth.

The low place assigned to the story or tradition, so far as it formed part of the religious belief is, if possible, still more clearly shown in a passage from *Contra Celsum*, book i. chap. xiii.

"Moreover, that it is in agreement with the spirit of Christianity, of much more importance to give our assent to doctrines upon grounds of reason and wisdom than on that of faith merely and that it was only in certain circumstances that the latter course was desired by Christianity, in order not to leave men altogether without help, is shown by that genuine disciple of Jesus, Paul, when he says: 'For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' Now by these words it is clearly shown that it is by the wisdom of God that God ought to be known. But as this result did not follow, it pleased God a second time to save them that believe, not by 'folly' universally, but by such foolishness as depended on preaching. For the preaching of Jesus Christ as crucified is the 'foolishness' of preaching, as Paul also perceived, when he said, 'But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.'"

The older Christian writers laid great stress on the doctrine of the Logos, the divine intermediate, and the universal spiritual intelligence, through whom the world was created. As Justin Martyr says in his first *Apology*:

"We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers, and those who lived reasonably were Christians,

even though they have been thought atheists ; as, among the Greeks, Socrates and Heraclitus, and men like them."

The distinction between the Father and the Son or Logos, was that the former was immovable, ever remaining the same and never manifest to man, while the Logos God was that God which could appear in various places. He it was who appeared in the Garden of Eden, and not the Father. In his *Dialogue with Trypho*, ch. lxi. and cxxvii., Justin still further expounds the nature of the Logos.

"God begat before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos ; and on another occasion he calls himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For he can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will ; just as we see happening amongst ourselves ; for when we give out some word, we beget the word ; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out ; and just as we see also happening in the case of a fire, which is not lessened when it has kindled [another], but remains the same. . . .

"You must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but of indescribable might. . . . How, then, could he talk with any one, or be seen by any one, or appear on the smallest portion of the earth ? . . . Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will ; whom also it pleased Him to be born man by the Virgin ; who also was fire when He conversed with Moses from the bush."

A more metaphysical dissertation on the nature of the Logos is to be found in Hippolytus, in his *Contra Hæreses*, ch. xxviii. and xxix., entitled "The Doctrine of Truth."

“ [The] one God, the first and only [Deity], both Creator and Lord of all, had nothing coeval [with Himself], not infinite chaos, nor measureless water, nor solid earth, nor dense air, nor warm fire, nor refined spirit, nor the azure canopy of the stupendous firmament. But He was One, alone in Himself. . . . Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the Logos first, [that is,] not the word in the sense [of being articulated by] voice, but as a ratiocination of the universe, conceived and residing [in the divine mind], Him alone He produced from existing things; for the Father Himself constituted existence, and the being born from Him was the cause of all things that are produced. The Logos was in [the Father] Himself, bearing the will of His Progenitor, and not being unacquainted with the mind of the Father. For simultaneously with His procession from His Progenitor, inasmuch as He is this [Progenitor's] first-born, He has, as a voice in Himself, the ideas conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Logos one by one completed [each object of creation, thus] pleasing God.”

The Christian doctrine as thus presented is a highly metaphysical and mystical teaching, and not a mere mass of superficial dogma to be swallowed without discrimination, as an inspired production that is too far beyond human speculation to be reasoned upon. It must not be supposed, however, that the passages quoted, or those to be found in any published writings, contain the doctrine of the Logos spoken of by Origen. It is clear from other passages in his works that he refers to specific teachings regarding the action of the Logos or spiritual power in the human being, and not to mere metaphysical speculation.

The Logos or Word is the Christ universal, regarded not as the Saviour, which is a later phase of his manifestation, but as the first emanation from the Father or supreme God. These are the two main conceptions of the Son, one, that of the Logos or creative power of God, the force which goes outward, so to speak, and builds the world, and the other, that of the same power in its returning phase, descending in order that it may draw the souls previously created to their real and lasting abode. We thus find in the Christian dogma the remnants of the archaic ideas of the emanation-

tion of the universe from one great and eternal cause, acting not directly but through an intermediary, the Logos or creative Word. There is much confusion on this point in Christian literature, God the Father being taken as synonymous with the Creator in the sense of the direct maker of the world, but in the New Testament and in the early writings the more metaphysical conception is clearly shown. Take for example the beginning of the *Gospel of St. John*, in which in most poetic language the idea is set forth.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

An exposition of the nature of the Logos which has some interest is given by Tatian in his *Address to the Greeks*. Tatian, as mentioned in an earlier paper, became in later life tinged with Gnostic ideas, but his works are included in the writings of the Christian Fathers.

“God was in the beginning; but the beginning, we have been taught, is the power of the Logos. For the Lord of the universe, who is Himself the necessary ground of all being, inasmuch as no creature was yet in existence, was alone; but inasmuch as He was all power, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Logos-power, the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first begotten work of the Father. . . . For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has

not divested of the Logos-power Him who begat Him. . . . The Logos, begotten in the beginning, begat in turn our world, having first created for Himself the necessary matter."

Having given some of the ideas of the early Christians on the nature of Christ regarded as God or the Logos, it remains to discover their views on Jesus Christ the man, and his relation to the divine Power or Word. These have much more bearing on the ordinary Christian faith than the metaphysical and generally incomprehensible conceptions embodied in the passages quoted above. We shall find views that to some extent explain the common dogma of the Churches, and lessen its crudeness by introducing more spiritual meanings.

A. M. GLASS.

(To be concluded.)

FOLK-LORE.

FOLK-LORE is a general term embracing the customs, beliefs, habits and traditions of the people, in so far as they have not been civilized out of all originality. Consequently, the term has a very wide significance, and trenches on a great variety of subjects, and in the present paper I propose to glance at it in some of its relations to Theosophy, with which most folk-lorists are quite unacquainted.

Folk-tales and traditions are perhaps the most important branches of folk-lore to Theosophists. Though they are necessarily modified in accordance with the present state of the world, many of them are of immemorial antiquity, and are found with comparatively little variation in all parts of the world. Dating, as they do, from ages of the world when men may have possessed other powers than at present, and having been transmitted orally among the classes least affected by the materialism of the Kali Yug, they can hardly fail to contain symbolical references to lost knowledge, hints of much significance, and information relative to elementals, shells, and other entities not belonging to the physical earth-plane.

There are two modes of studying folk-tales. That usually adopted is to regard them from the outside, as an interesting account of the ideas of the people, and as throwing light on their habits, language, history, migrations, etc. Nothing is at present more keenly debated than how far tales resembling each other in different countries may have had an independent origin, and how far they may have been transmitted from one nation to another. The latter theory I believe to be true of many tales of wide distribution; but I must confess that it is a matter in which I feel but little interest.

But the other point of view, which I have already briefly indicated, is that from which Theosophists will be more inclined to regard folk-tales. They will treat them with respect and reverence, and will endeavour to search out their inner meanings. We want more

books written by sympathetic folk-lorists, like our friend Mr. W. B. Yeats. In his little book, *The Celtic Twilight*, he has faithfully and reverently recorded the stories which he has heard from the people in Ireland. Theosophists well know that ordinarily sceptical and even scientific men will often relate stories of strange things which have happened either to themselves or to near relatives and friends, which they cannot explain (and which they sometimes pretend not to believe in), provided they are certain that their hearers will take them seriously, and not treat them as fools or impostors. Such considerations doubtless operate much more strongly among primitive peoples, who sincerely believe in occult or astral phenomena. Thus, the ordinary literary folk-lorist or archæologist cannot always expect to meet with great results when questioning the people on such matters as an outsider, whereas a sympathetic Theosophist might reap in the same district a rich harvest of information which might be of great interest even to literary inquirers.

A West Indian gentleman, a graduate of London University, told me the following story. His father had once arranged to accompany a party from one West Indian island to another. But he had befriended an old negro Obi man, who did his utmost to persuade him not to go. At last, just as the boat was about to start, the old man sent a most pressing message to the gentleman that he must see him at once on a matter of the greatest importance. He went reluctantly, and the old man delayed him as long as he could on one pretext or another, and when he returned to the shore he found to his great annoyance that the boat had left without him. That boat was cast away, and everyone on board was drowned. Yet my friend protests, of course, that he does not believe in Obi witchcraft.

Witch-persecutions, involving the destruction of all supersensitive persons, and the materialism of modern scientific civilization, combined with the habit of living in new houses, which prevents astral influences from accumulating, have almost wholly blunted our perceptions of the elementals, and even of the grossest creatures of the astral planes. Therefore it is of all the more importance for us to obtain as much information as we can from those whose spiritual perceptions are less blunted than our own. Yet we must, of course, make every allowance for hallucinations, errors of obser-

vation or statement, and embellishments, even when we get an apparently authentic narrative at first hand, and we must beware of mistaking literary tales or allegories for folk-tales pure and simple. If a man believes in ghosts and fairies, it is only a materialist who would jump to the conclusion that he must needs believe all the ghost and fairy tales that he may happen to read or hear. We can easily imagine a materialist laughing at a friend and saying, "Why, what a fool So-and-so is! I told him a grand ghost-story only the other day, and would you believe it, he took it all in; but I made up every word of it out of my own head!" But where is the fun of it? If you believe that a fox-hunter can jump his horse over a hedge, why should you disbelieve your friend if he tells you that he has seen Mr. Brown or Mr. Jones do so; even though, in point of fact, these two men never did so, and perhaps could not. And if you believe in ghosts, why should you not believe a man who tells you apparently in good faith that he has seen one? Of course if you do not believe in the possibility of ghosts, that is another affair, and you would hardly believe your own eyes if you were to see one, and therefore could not be expected to believe the evidence of anybody else.

In studying the folk-tales of different countries, we may perhaps indicate some directions in which enquiries may be profitable. Thus we find haunted houses exhibiting precisely similar phenomena in England and Egypt; but in England they are supposed to be due to ghosts, and in Egypt to jinn. Here we have at once an illustration of the necessity for distinguishing between facts and deductions. The similarity of the phenomena in such widely separated countries goes far to prove the reality of the phenomena themselves; but it does not necessarily prove the existence of either ghosts or jinn, or even granting their existence, it does not follow that they have any connection with the disturbances. On the other hand, jinn are sometimes confounded with ghosts in Egypt; but we want more information before we can decide whether such phenomena as haunted houses are due to elementals, shells, or other agencies. The probability is that they are due to a variety of causes, and we cannot yet pretend to be perfectly acquainted with any of them.

The modern ignorance of all occultism has led to such philosophical confusion in many minds that if an occurrence was publicly

witnessed which could not possibly be explained by so-called natural causes, numbers would believe that it must be the direct handiwork of either God or the devil, while if it was wrought by a human agent, or in obedience to his command, he would either be regarded as a prophet, if not as the incarnate Deity Himself, or else persecuted as a sorcerer.

I believe I do not exaggerate when I say that any man who was capable of exerting even very moderate occult powers in public, might almost lead whole nations at will, and impose almost any commands or beliefs upon them.

We are exposed to great dangers in Europe from our total ignorance of occult phenomena, which would render us helpless to control or understand them if they should ever reappear among us in a mischievous form. At present we are protected by the general ignorance of and disbelief in such subjects on one side, and by the lessened susceptibility of modern civilized Europeans to such influences on the other. This has been partly caused by the stamping out of the grosser forms of witchcraft, obsession, vampirism, etc., during the Middle Ages. But we cannot any longer safely permit ignorance and insusceptibility to do duty for knowledge and foresight. Much can be learned by studying folk-literature; not so much in the form of folk-tales, as in that of occult phenomena, related as actual occurrences. But, as I said before, we must be on our guard both against allegorizing and against using literary tales as evidence. An instance of the latter error may be found in Gubernatis' *Zoological Mythology*, a book in which what used to be called the Solar Theory is ridden to death, and in which everything is interpreted as referring to the sun and moon. Writing of the "White Cat," which is, I think, in its present form a modern literary story, though embodying various incidents really drawn from popular tales, Gubernatis speaks of "the White Cat-Moon!"

After denouncing mesmerism for many years, the doctors have at last been compelled to admit its reality, but in order to disguise its identity with their former bugbear they have fixed on a more recent term, properly applied only to one of its phases, and have called it hypnotism. It has hitherto received most attention in France, and the French doctors have been experimenting in a very foolish and reckless manner, in total ignorance of what they were

doing; and it is surprising that they have not yet killed any of their patients. Had they studied the records of psychical phenomena, or known anything of the constitution of man, they would hardly have ventured on so absurd and dangerous an experiment as attempting to concentrate the astral double in a glass of water and then drinking it, the effect of which was to throw the patient into a deep sleep for many hours. This actually reminds us of the story of the two demon brothers in the Râmâyana, one of whom used to transform himself into a sheep to be killed and eaten by their enemies, and when his brother called him he used to come to life again, and destroy the unfortunate victims who had eaten him.

The witchcraft of Abyssinia, as described by Mansfield Parkyus, much resembles the grossest forms of mediæval witchcraft, combined with lycanthropy, the hyæna in Abyssinia playing the part of the wolf in Europe. The Obi witchcraft of Western Africa and among the negroes of America and the West Indies is of a different stamp; it is less foul, and perhaps less dangerous, for though it deals with noxious drugs and other evil influences, and is sternly suppressed by law in the British West Indies, where laws against witchcraft are still necessary, it deals less with obsession, and may be used, as we have already seen, for harmless, or even for beneficial purposes. The Maghrabees or Moors have always been famous as magicians, and it is this phase of witchcraft (probably identical with Obi) and not that of Abyssinia, which is practised in Egypt and is described in the *Thousand and One Nights*. An exhaustive treatise on the witchcraft of different ages and nations is a book which has yet to be written,—for which, probably, we have not yet accumulated sufficient materials.

It is curious to note how different nations have the idea that their neighbours are greater magicians than themselves. The Lapps have always been famous as magicians, and the Finns, their next neighbours to the south, though laying claim to be great magicians too, continue to regard the Lapps as their equals, if not their superiors, in witchcraft. In the same way the Finns themselves are famous as magicians among the Esthonians, who live to the south of the Gulf of Finland. On the other hand, although some of the Finnish ballads represent the sun and moon to have once been stolen away and hidden by the witch-queen of Lapland, one ballad (which,

however, appears to be of later date than the others) represents them to have been stolen by German and Esthonian sorcerers.

Another subject on which we can probably obtain great light from popular tales is the nature, character, and distribution of the various classes of elementals which come most frequently into contact with mankind. I expect that different species will be found to inhabit countries inhabited by different races of men, though we can hardly expect them to correspond exactly. I think, too, that some of them at least are intermediate between animals and men, and that they are liable to be dispossessed and driven away, even if not destroyed, by the draining of marshes, the felling of forests, and the other changes in the face of nature which attend the progress of civilization, and tend to exterminate the wild beasts. Much, too, depends on the character of the country. The horrible monsters which infested the English fens a thousand years ago, in the days of Beowulf, and of the founding of Crowland Abbey, appear to have remained in the neighbourhood, according to local tradition, almost down to the present day. Not that all or any of these stories, ancient or modern, are to be accepted as true without examination and comparison, but they indicate the direction in which such investigations are likely to be instructive and profitable.

Again, the gnomes or Dvergar, as they used to be called, were well known to the Norsemen a thousand years ago, and are met with throughout the whole of northern Europe, whether Celtic, Teutonic, Scandinavian or Finnish, with very similar attributes, and under very similar conditions. They will probably be found to inhabit all the mining countries of the northern hemisphere at least; I am told that they are known in Asia Minor; and the Yakshas, the attendants of Kuvera, the Indian God of Wealth, are probably gnomes. They appear to come into contact with men more frequently than any of the other elementals, perhaps because their nature is more nearly allied to our own.

I have little doubt, too, that the same, or nearly the same, elementals, will be found to inhabit the Sahara, the Gobi, and the other great deserts of Asia and Africa. Among these are the elementals of the sandstorms. The account of one of these in the story of the Merchant in the *Thousand and One Nights* may be compared

with that of the Spirit of the Whirlwind in an Esthonian story.* Apollonius of Tyana is said to have encountered an Empusa in the desert on his way to India. I presume that this was the well-known Ghooleh of Arabian story; or as they would say in India, a Rakshasi. There seems to be but little difference between the Indian Rakshasas and the ghouls; but it would be a great mistake to apply the same term to creatures which might not, after all, be identical. For instance, it is much better to use the native names for ghouls and Rakshasas, than to translate them both indiscriminately by ogres. Again, we have two very distinct meanings in English for the word fairy. The first meaning applies to the small elves, of whom George Macdonald, in *Phantastes* says, perhaps truly, "Those whom you call fairies in your country, are mostly the young children of the flower-fairies." The other class of fairies are those who play the part of the Fates, or the Norns in the destinies of kingdoms and individuals, as in "Cinderella," "The Sleeping Beauty" and other tales, which in their English form, are literary rather than folk-tales, and derived from French sources, though very old forms of many of them are found in other languages. But when Jinn, Peris, Vilas, Rusalkis, and all sorts of other creatures are indiscriminately called fairies, as is often the case, what confusion of ideas must be the result! On the other hand, most European languages have a term which is the exact equivalent of our word mermaid, both in sense and meaning, and which may be thus literally translated without confusion or inconvenience.

One of the last, and not the least important points to which I wish to call attention, is that the folk-lore of no nation, so far as I am aware, lends countenance to the absurd modern notion that all intelligent beings, other than man, are necessarily "immortal" in a sense in which men are not. This notion may either have originated in the Christian idea that all such beings must be either angels or devils;† or it may be due to the difficulty of beings on one plane contending with, or injuring those on another by ordinary means.

Yet it is easy to understand why an apparition may vanish on a shot being fired, for the concussion of the air alone, without any-

* See my *Hero of Esthonia*, ii. 110.

† Compare the diabolical character often attributed to the Scotch fairies.

thing more occult, may well be sufficient to disturb the delicate conditions which enable an apparition to become visible at all. Iron, too, in various forms, is said to drive away elementals. I presume this is due to its magnetic properties; and thus the greater use of iron in modern houses, for fireplaces, beds, etc., may be another reason for the comparative rarity of occult phenomena in modern civilized Europe.

The assumption of the immortality of the elementals may be paralleled by another notion, equally modern, and equally unphilosophical and absurd; the idea that when a man dies, he finds himself at once in the presence of a personal God. I once heard it said of a suicide, "that he had rushed unbidden into the presence of his Maker;" much as if he had dodged the guards and intruded on the privacy of an earthly monarch. It is also a popular notion that a man becomes practically omniscient when he dies. This, however, is less absurd; for it has perhaps originated in the life-vision, which there is reason to believe always precedes death, commencing even before the link between the physical and the astral bodies is actually and irrevocably broken. It is such notions as those discussed in the present paragraph which will go down to posterity as the "folk-lore" of the present age.

I do not pretend to have exhausted the extensive subject of folk-lore in the present paper, but have merely touched on a few points in which it appears to me that the methods of Theosophy and folk-lore may be advantageously combined. Specialism is the great bane of our age; and we should try to counteract it by investigating every subject from as many distinct points of view as possible. Many of my remarks are tentative, and remain to be proved or disproved by further enquiry.

W. F. KIRBY.

THE DESIRE-BODY.

RECENT investigations have thrown some further light upon the nature of the desire-body in man, and although the results are still fragmentary and somewhat incomplete, they have been thought of sufficient interest to be briefly laid before the readers of LUCIFER. A great deal more experiment and observation will, however, be needed before a complete theory of the lower vehicles of man's consciousness can be formulated, and especially before the various lines of evolution which come together therein can be disentangled and assigned to their proper places in relation to that general system of evolution on the planetary chain to which the human race belongs.

The writer is merely a scribe who has been requested to put upon paper the results arrived at as clearly as can at present be done, and with these few words of introduction we may turn to the subject in hand.

In the recent articles upon "Dreams" and "Man and his Bodies" which have appeared in these pages, the statement is made that the physical body and the etheric double possess each a sort of consciousness of its own, apart from and independent of the Ego, which uses these bodies as vehicles for its manifestation on the physical plane. These statements will become more intelligible when it is added that this dim, blind, and exceedingly restricted consciousness is due to the fact that both the gross body and the etheric double are each "informed" by a portion or ray of elemental essence which *is* this consciousness. This specialization of monadic essence—as in all similar cases in the animal, vegetable, and mineral kingdoms—is only temporary, lasting as long as the organized life of the body in question endures, and being reabsorbed into the particular class of elemental essence from which it was specialized as soon as the body which it informs disintegrates.

This monadic essence, it must also be remembered, which is

specialized as the informing consciousness, say of the gross body of an animal, is quite different and distinct from that other type of monadic essence which is specialized as the consciousness of the animal as such. For the latter belongs to one or other of the segregated classes of the monadic essence which have reached the animal stage on the *upward* arc of their evolution; while the former, the essence which informs the gross body only, belongs to a quite different class of monadic essence which is evolving through the elemental kingdoms on the opposite or descending arc of evolution. This distinction will perhaps become clearer in the light of the following remark: the gross body of the animal is informed by one type of elemental essence, its etheric double by a second, and its astral body by a third, these three seeming to occupy adjacent positions in the downward series of stages; but there is only *one* class of animal monadic essence on the upward arc out of which is specialized that ray which constitutes the "soul" of the animal, which uses all these three vehicles (with their respective informing essences) as *its* vehicles during the life of the animal in question.

In the preceding paragraph I have anticipated a statement which is the foundation of what is to follow, by speaking of the "astral body" of an animal as being informed by a ray of elemental essence, just as are the gross and etheric bodies. This is in fact the case, and all that has been said of the latter applies equally to the astral body—whether of animal or man. And it is about the astral or desire-body of man thus informed that we have now to speak.

First, however, a remark or two must be made upon the meaning of the word "desire." Sometimes, both in ordinary and in Theosophical usage, we find it employed in a narrow, restricted sense, and then again in its widest and most extended signification. It is most convenient now to take it in the latter. Used thus it comprises every form and phase of reaching out towards, longing for, seeking after, or craving for anything, whether actually present or only dimly felt after. It thus includes at one end of the scale such selective attraction as we see in the mineral kingdom in the form of chemical affinity, and on the other the highest forms of spiritual aspiration, with all that lies between the two. Each stage, whether of upward or downward evolution, will display a different form of

this activity of "desire," and some day special terms will be needed to denote each. Thus the essence informing the gross body exhibits its own phases of desire in the form of hunger, thirst, desire for rest or activity and the like, some of which are induced therein by the condition of the tissues of the body, while others may arise spontaneously in the essence itself.

Now "desire" is much more active and varied in the astral body than in either the etheric or the physical, and this appears to be mainly due to the peculiar nature of the essence which informs it. This informing essence is extremely active, ceaselessly groping and reaching out in all directions, producing the ever-changing flashes of colour which are so characteristic of the kâmic aura, or aura of the astral body. This elemental essence, specialized in the astral body, seems to be inspired with the one dominant craving to *feel*, to get the sense of existence through *sensation*. Its chief characteristic is thus an unceasing reaching out after sensation in every form; preferably pleasurable, but rather the most painful than none at all. For, in some curiously blind and inchoate way, this essence gets a sense of life and existence when suffused with sensation; and this is what it is ceaselessly groping and reaching out after, in the strange, blind, dimly intelligent, instinctual way already mentioned.

This groping after sensation is the life of the essence which informs the astral body, and is the means by which its own evolution proceeds. Quite naturally, therefore, it is ever striving after its own ends, irrespective of all else, being totally indifferent to, and probably unconscious of, any results or consequences which may ensue either to the body on the one hand or the Ego on the other. And equally, of course, no such conceptions as those of right and wrong are in any way applicable to it. In seeking sensation it is only following out the law of its own nature; and the keener, the more vivid, the more intense the sensation it obtains, the more its evolution is furthered. Hence we must not in any way associate the idea of evil or good with the activity of this order of monadic essence in itself; though these activities acquire the aspects of good and evil when considered, as we shall do presently, in relation to the Ego and its evolution as affected by them. But considered apart from the Ego they have no

colouring of good or evil, and indeed it may be questioned whether what we know as pain and pleasure are distinguishable in its sensations apart from the presence of the Ego.

Now, as has just been remarked, the more keen and vivid the sensation, and the more there is of it, the more the evolution of this elemental essence is furthered. And this essence feels in a dim kind of way—though whether by inherent instinct or as the result of past experience is as yet undetermined—the essence feels that when it can bring *mind*, that is the power and life of Manas, into association with itself, its capacity of sensation is greatly enhanced, and it obtains keener, fuller, more vivid and intense sensations, as well as kinds and orders of sensation which, apart from Manas, would lie beyond its reach.

Hence, taking now the complete man, this elemental essence which informs the astral body is ever striving to draw the Manas into closer and closer association with itself, and to make the Manas work for its ends by leading it to believe that it (Manas) wants these sensations which the essence is reaching out after. Hence arises a conflict of interests. The line of evolution of Manas leads it away from those regions where those sensations are obtainable which this essence craves for, up into the higher regions of pure mânasic life; while the evolution of this essence, tending as it does downwards towards the mineral kingdom, leads in the exactly opposite direction. Thus the true interest of Manas is opposed—for the time being—to that of the elemental essence, and hence there arises in man that inner conflict which St. Paul described as the law of the flesh, which warreth against the law of the spirit.

Here we seem to have a solution of the difficult problem of the desire-nature in man. For that higher order of monadic essence which has completed its downward sweep through the mineral kingdom and has developed upwards through the vegetable and animal stages to the verge of individualization as man, finds itself using as a vehicle the astral body of a highly developed animal type informed by this sensation-seeking order of monadic essence on its *downward* course. And when complete individualization ensues and the mânasic consciousness develops, it is largely entangled in the meshes of this astral or desire body.

If the above be taken in connection with what has been said elsewhere in Theosophical literature about the desire-body and its purification, it will, I think, become more intelligible how the Ego, as it gradually gains control over the elemental essence which informs the desire-body, and learns through suffering that its own goal is not the same as that of this informing essence, gradually disentangles itself from the meshes of this kâmic sheath, until at last it trains this essence to energize only along the lines and in the ways which the Ego, now grown wise through accumulated experience, selects for its activity upon the astral plane.

One point more remains to be mentioned, and then these fragmentary notes may be closed for the present. After the death of the physical body it is known that the matter of the astral body, instead of being all mixed up together as is the case in life, arranges itself in a sort of stratified series of shells, with the matter of the lowest (and therefore coarsest and grossest) astral sub-plane on the outside, and that of the more refined and higher sub-planes in order as one passes inwards or upwards.

This rearrangement of the matter of the astral body is brought about by the action of the informing essence about which we have been speaking. This essence during its temporary specialization in a given astral body acquires a kind of quasi-individualization, analogous to what happens in the case of an artificial elemental. In this condition it exhibits a sort of instinct of self-preservation. And as, after the death of the physical body, the disintegrating forces of the astral plane begin to play upon the astral body, this specialized essence, feeling its separated existence in danger, seeks to maintain itself, as separate, by rearranging the matter in which it is specialized in such a manner as to resist disintegration as long as possible. This it does by putting the grossest matter outside, as it were, since the lower the order of matter the greater its resistance to disintegration.

And now in conclusion let me again remind the reader that the foregoing is not an infallible revelation, not even as yet a thoroughly worked-out theory; but merely a brief statement of the result of some recent investigations. Though there is strong reason for believing these to be accurate, yet further experiment and more critical comparison will be necessary before they can

be finally fitted into their proper place in the great scheme of verified and tested Theosophical knowledge.

For it must always be remembered that however accurate an observer's vision may be from his present standpoint, that standpoint itself is constantly changing as he gradually grows in knowledge; as we rise in the scale of evolution our horizon must inevitably widen, and though, if we have been careful in the building up of our structure, we shall not need to pull down any part of what we have erected, we shall certainly have to add to it in many directions, to learn to contemplate it from many new points of view, and to be ever ready to modify our deductions from it in the light of fuller information. And indeed this must always be so, for Theosophy is no dogmatic religion with narrow and inflexible creed, but the ever-progressive science of the divine.

BERTRAM KEIGHTLEY.

DEVACHAN.

(Continued from Vol. xvii., page 470.)

INHABITANTS.

IN our endeavour to describe the inhabitants of Devachan it will perhaps be well for us to divide them into the same three great classes chosen in the paper on the astral plane—the human, the non-human, and the artificial—though the subdivisions will naturally be less numerous in this case than in that, since the products of man's evil passions, which bulked so largely in Kâmaloka, can find no place here.

I. HUMAN.

Exactly as was the case when dealing with the lower world, it will be desirable to subdivide the human inhabitants of the devachanic plane into two classes—those who are still attached to a physical body, and those who are not—the living and the dead, as they are commonly but most erroneously called. Very little experience of these higher planes is needed to alter fundamentally the student's conception of the change which men call death; he realizes immediately on the opening of his consciousness even in the astral, and still more in the devachanic world, that the fulness of true life is something which can never be known down here, and that when we leave this physical earth we are passing *into* that true life, not out of it. We have not at present in the English language any convenient and at the same time accurate words to express these conditions; perhaps to call them respectively embodied and disembodied will be, on the whole, the least misleading of the various possible phrases. Let us therefore proceed to consider those inhabitants of Devachan who come under the head of

THE EMBODIED.

Those human beings who, while still attached to a physical body, are found moving in full consciousness and activity upon this plane

are invariably either initiates or Adepts, for until a pupil has been taught by his Master how to form the Mâyâvirûpa he will be unable to move with freedom upon even the rûpa levels of Devachan. To function consciously during physical life upon the arûpa levels denotes still greater advancement, for it means the unification of the Manas, so that the man down here is no longer a mere personality, more or less influenced by the individuality above, but is himself that individuality, trammelled and confined by a body, certainly, but nevertheless having within him the power and knowledge of a highly developed Ego. Very magnificent objects are these Adepts and initiates to the vision which has learnt to see them—splendid globes of light and colour, driving away all evil influence wherever they go, and shedding around them a feeling of restfulness and happiness of which even those who do not see them are often conscious. It is in this celestial world that much of their most important work is done—more especially upon its higher levels, where the individuality can be acted upon directly. It is from this plane that they shower the grandest spiritual influences upon the world of thought; from it also they impel great and beneficent movements of all kinds. Here much of the spiritual force poured out by the glorious self-sacrifice of the Nirnânakayas is distributed; here also direct teaching is given to those pupils who are sufficiently advanced to receive it in this way, since it can be imparted far more readily and completely than on the astral plane. In addition to all these activities they have a great field of work in connection with devachanees, but this will be more fitly explained under a later heading.

It is a pleasure to find that a class of inhabitants which obtruded itself painfully on our notice on the astral plane is entirely absent here. In a world whose characteristics are unselfishness and spirituality the black magician and his pupils can obviously find no place, since selfishness is of the essence of all the proceedings of the darker school. Not but that in many of them the intellect is very highly developed, and consequently the matter of the mind-body extremely active and sensitive along certain lines; but in every case those lines are connected with personal desire of some sort, and they can therefore find expression only through Kâma-Manas—that is, the part of the mind-body which has become almost inextricably entangled with Kâma. As a necessary consequence of this limita-

tion it follows that their activities are confined to the astral and physical planes, and thus is justified the grand old description of the heaven-world as the place "where the wicked cease from troubling, and the weary are at rest."

In thinking of the living inhabitants of Devachan, the question naturally suggests itself whether either ordinary people during sleep, or psychically developed persons in a trance condition, can ever penetrate to this plane. In both cases the answer must be that the occurrence is possible, though extremely rare. Purity of life and purpose would be an absolute pre-requisite, and even when the plane was reached there would be nothing that could be called real consciousness, but simply a capacity for receiving certain impressions. As exemplifying the possibility of entering the devachanic state during sleep, an incident may be mentioned which occurred in connection with the experiments made by the London Lodge on dream consciousness, an account of some of which was given in the December number of *LUCIFER*. It may be remembered by those who read that article that a thought-picture of a lovely tropical landscape was presented to the minds of various classes of sleepers, with a view of testing the extent to which it was afterwards recollected on awaking. One case, however, which as it did not illustrate the phenomena of dreams was not referred to in the article, was that of a person of pure mind and considerable though untrained psychic capacity; and the effect of the presentation of the thought-picture to her mind was of a somewhat startling character. So intense was the feeling of reverent joy, so lofty and so spiritual were the thoughts evoked by the contemplation of this glorious scene, that the consciousness of the sleeper passed entirely into the mind-body, or, to put the same idea into other words, rose on to the devachanic plane. It must not, however, be supposed from this that she became cognizant of her surroundings upon that plane, or of its real conditions; she was simply in the state of the ordinary devachanee after death, floating in the sea of light and colour indeed, but entirely absorbed in her own thought, and conscious of nothing beyond it—resting in ecstatic contemplation of the landscape and of all that it had suggested to her—yet contemplating it, be it understood, with the keener insight, the more perfect appreciation, and the enhanced vigour of thought peculiar to the devachanic plane,

and enjoying all the while the intensity of bliss which has so often been spoken of before. The sleeper remained in that condition for several hours, though apparently entirely unconscious of the passage of time, and at last awoke with a sense of deep peace and inward joy, for which, since she had brought back no recollection of what had happened, she was quite unable to account. There is no doubt, however, that such an experience as this, whether remembered in the physical body or not, would act as a distinct impulse to the spiritual evolution of the Ego concerned.

Though in the absence of a sufficient number of experiments one hesitates to speak too positively, it seems almost certain that such a result as this just described would be possible only in the case of a person having already some amount of psychic development; and the same condition is even more definitely necessary in order that a mesmerized subject should touch the devachanic plane in trance. So decidedly is this the case, that probably not one in a thousand among ordinary clairvoyants ever reaches it at all; but on the rare occasions when it is so attained the clairvoyant, as before remarked, must be not only of exceptional development, but of perfect purity of life and purpose: and even when all these unusual characteristics are present there still remains the difficulty which an untrained psychic always finds in translating a vision accurately from the higher plane to the lower. All these considerations, of course, only emphasize what has been so often insisted upon before—the necessity of the careful training of all psychics under a qualified instructor before it is possible to attach much weight to their reports of what they see.

THE DISEMBODIED.

Before considering in detail the condition of the disembodied entities on the various sub-planes of Devachan, we must have very clearly in our minds the broad distinction between the rūpa and arūpa levels, of which mention has already been made. On the former the man lives entirely in the world of his own thoughts, still fully identifying himself with his personality in the life which he has recently quitted; on the latter he is simply the reincarnating Ego, who (if he has developed sufficient consciousness on that level to know anything clearly at all) understands, at least to some extent,

the evolution upon which he is engaged, and the work that he has to do. And it should be remembered that every man passes through both these stages between death and birth, though the undeveloped majority have so little consciousness in either of them as yet that they might more truly be said to dream through them. Nevertheless, whether consciously or unconsciously, every human being must touch his own Ego on the arûpa level of Devachan before reincarnation can take place: and as his evolution proceeds this touch becomes more and more definite and real to him. Not only is he more conscious here as he progresses, but the period he passes in this world of reality becomes longer: for the fact is that his consciousness is slowly but steadily rising through the different planes of the system. Primitive man, for example, would have comparatively little consciousness on any plane but the physical during life and the lower astral after death, and indeed the same may be said of the quite undeveloped man even in our own day; a person a little more advanced would perhaps begin to have a short devachanic period (on the rûpa levels, of course), but would still spend by far the greater part of his time, between incarnations, on the astral plane. As he progressed the astral life would grow shorter and the devachanic life longer, until when he became an intellectual and spiritually-minded person, he would pass through Kâmaloka with hardly any delay at all, and would enjoy a long and happy sojourn on the higher of the rûpa levels. By this time, however, the consciousness in the true Ego on the arûpa levels would have been awakened to a very considerable extent, and thus his conscious life in Devachan would divide itself into two parts—the later and shorter portion being spent on the higher sub-planes in the causal body. The process previously described would then repeat itself, the life on the rûpa levels gradually shortening, while the higher life became steadily longer and fuller, till at last the time came when the consciousness was unified—when the higher and lower Manas were indissolubly united, and the man was no longer capable of wrapping himself up in his own cloud of thought, and mistaking that for the great heaven-world around him—when he realized the true possibilities of his life, and so for the first time truly began to live. But by the time that he attains these heights he will already be an initiate, and will have taken his future progress definitely into his own hands.

It has frequently been urged as an objection to the Theosophical teaching on the subject of the hereafter, that the life of the ordinary person in Devachan is nothing but a dream and an illusion—that when he imagines himself happy amidst his family and friends, or carrying out his plans with such fulness of joy and success, he is really only the victim of a cruel delusion: and this is sometimes unfavourably contrasted with what is called the solid objectivity of the heaven promised by Christianity. The reply to such an objection is twofold: first of all, that when we are studying the problems of the future life we are not concerned to know which of two hypotheses put before us would be the pleasanter (that being, after all, a matter of opinion), but rather which of them is the true one; and secondly, that when we enquire more fully into the facts of the case, we shall see that those who maintain the illusion theory are looking at the matter from quite a wrong point of view. As to the first point, the actual state of the facts is quite easily discoverable by those who have developed the power to pass consciously on to the devachanic plane during life; and when so investigated it is found to agree perfectly with the teaching given to us by the Masters of Wisdom through our great founder and teacher Madame Blavatsky. This, of course, disposes of the “solid objectivity” theory mentioned above. As to the second point, if the contention be that on the lower levels of Devachan truth in its fulness is not yet known to man, and that consequently illusion still exists there, we must frankly admit that that is so. But that is not what is usually meant by those who bring forward this objection; they are generally oppressed by a feeling that the devachanic life will be more illusory and useless than the physical—an idea which further consideration will, I think, show to be inaccurate.

Let it be clearly grasped first of all that such illusion as there is inheres in the personality, and that when that is for the time dissipated no illusion remains. (Of course I am using the word illusion in its ordinary everyday meaning—not in that metaphysical sense in which all is illusion until the absolute is attained.) It will be seen, as our account of the plane progresses, that this illusion differs very much on different levels, and that it steadily diminishes as the soul advances. Indeed, we may say that just as it is only the child down here who constantly “makes believe,” so it is only

the child-soul who surrounds himself again and again with an illusory world created by his own thought. In point of fact, the Devachan of each person is exactly suited to him; as *he* becomes more real, *it* becomes more real also. And we ought in fairness to bear in mind, before inveighing against the unreality of Devachan, that we are, after all, at the present moment living a life which is still more unreal. Is it contended that on that plane we make our own surroundings, and that they have therefore no objective existence? But surely that argument cuts both ways; for even down here the world of which a person is sensible is never the *whole* of the outer world, but only so much of it as his senses, his intellect, his education, enable him to take in. It is obvious that during life the average person's conception of everything around him is really quite a wrong one—empty, imperfect, inaccurate in a dozen ways; for what does he know of the great forces—etheric, astral, devachanic—which lie behind everything he sees, and in fact form by far the most important part of it? What does he know, as a rule, even of the more recondite physical facts which surround him and meet him at every step he takes? The truth is that here, as in Devachan, he lives in a world which is very largely of his own creation. He does not realize it, of course, either there or here, but that is only because of his ignorance—because he knows no better. It may be thought that there is a difference in the case of our friends—that here we have them really with us, whereas in Devachan what we have is only an image of them which we ourselves make. This latter statement is true only of the lowest planes, and if the friend is an entirely undeveloped person; but, once more, is not the case exactly the same down here? Here also we see our friend only partly—we know only the part of him which is congenial to us, and the other sides of his character are practically non-existent for us. If we were for the first time, and with the direct and perfect vision of the devachanic plane, to see the *whole* of our friend, the probability is that he would be quite unrecognizable: certainly he would not be at all the dear one we had known.

Not only is it true, as above stated, that as a man becomes more real himself his Devachan becomes more real; but it is also a fact that, as the man evolves, the image of him in his friend's Devachan becomes more real, too. This was very well illustrated by a simple

case which recently came under the notice of our investigators. It was that of a mother who had died, perhaps twenty years ago, leaving behind her two boys, to whom she was deeply attached. Naturally they were the most prominent figures in her Devachan, and quite naturally, too, she thought of them as she had left them, as boys of fifteen or sixteen years of age. The love which she thus ceaselessly poured out upon these images in Devachan was really acting as a beneficent force showered down upon the grown-up men in this physical world, but it affected them to a very different extent—not that her love was stronger for one than the other, but because there was a great difference between the images themselves. Not a difference, be it understood, that the mother could see; to her both appeared equally with her and equally all that she could possibly desire: yet to the eyes of the investigators it was very evident that one of these images was a mere thought-form of the mother's, without anything that could be called a reality at the back of it, while the other was distinctly much more than a mere image, for it was instinct with living force. On tracing this very interesting phenomenon to its source, it was found that in the first case the son had grown up into an ordinary man of business—not specially evil in any way, but by no means spiritually-minded, while the second had become a man of high unselfish aspiration, and of considerable refinement and culture. His life had been such as to develop a much greater amount of consciousness in the Ego than his brother's, and consequently his higher self was able to energize the image of himself as a boy which his mother had formed in her Devachan—to put something of himself into it, as it were. A large number of similar instances were revealed by further research, and it was eventually clearly established that the more highly a man is developed along spiritual lines, the more truly is his image in his friend's Devachan informed by a ray from his higher Ego, even though the personality down here in incarnation might often be entirely ignorant of its action. Thus as the man rises his image becomes really himself, until in the case of an Adept that image is fully and consciously entered and used as a means of raising and instructing the pupil who has formed it. Of this more will be said later; but meantime it is abundantly evident that, as man evolves, the illusions which clung round his spiritual childhood drop away,

and he draws ever nearer and nearer to the reality which lies behind them.

In this manner, and in this manner only, is communication possible between those who still live on earth and those who have passed into this celestial realm. A man's higher self may be informing his image in a friend's Devachan, and yet the living man here on earth may know nothing of it, and therefore remain quite unable to communicate with his departed friend; but if the living man has evolved his consciousness to the point of unification, and can therefore use the powers of the ego while still in the physical body, he can enter at will and in full consciousness into that image of his, and can speak once more face to face with his friend, as of yore: so that in such a case the "devachanic dream" is no longer an illusion, but a living reality.

Is it said that on the devachanic plane a man takes his thoughts for real things? He is quite right; they *are* real things, and on this, the thought-plane, nothing but thought *can* be real. There we recognize that great fact—here we do not; on which plane, then, is the delusion greater? Those thoughts of the devachanee are indeed realities, and are capable of producing the most striking results upon living men—results which can never be otherwise than beneficial, because upon that high plane there can be none but loving thought.

Another point worth bearing in mind is that this system upon which nature has arranged the life after death is the only imaginable one which could fulfil its object of making every one happy to the fullest extent of his capacity for happiness. If the joy of heaven were of one particular type only, as it is according to the orthodox Christian theory, there must always be some who would weary of it, some who would be incapable of participating in it, either from want of taste in that particular direction, or from lack of the necessary education—to say nothing of that other obvious fact, that if this condition of affairs were eternal the grossest injustice must be perpetrated by giving practically the same reward to all who enter, no matter what their respective deserts might be. Again, what other arrangement with regard to relatives and friends could possibly be equally satisfactory? If the departed were able to follow the fluctuating fortunes of their friends on earth, happiness

would be impossible for them ; if, without knowing what was happening to them, they had to wait until the death of those friends before meeting them, there would be a painful*period of suspense, often extending over many years, while the friend would often arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature every one of these difficulties is avoided ; a man decides for himself both the length and the character of his Devachan by the causes which he himself generates during his earth-life ; therefore he cannot but have exactly the amount which he has deserved, and exactly that quality of joy which is best suited to his idiosyncrasies. Those whom he loves most he has ever with him, and always at their noblest and best ; while no shadow of discord or change can ever come between them, since he receives from them all the time exactly what he wishes. In point of fact, as we might have expected, the arrangement really made by nature is infinitely superior to anything which the imagination of man has been able to offer us in its place.

C. W. LEADBEATER.

(To be continued.)

MADAME DE GUYON AND THE QUIETISTS.

DR. WELLS contributes to the January issue of *LUCIFER* a most interesting criticism of Madame de Guyon and her school of Quietism, founded on an article by myself, on the same subject, in the November and December issues.

That the criticism is an extremely interesting one we shall all readily admit, whether we agree with or differ from Dr. Wells in the view he takes. More especially is it of interest when we consider that the views so ably set forth by him are precisely those most vigorously urged by the orthodox opponents of Madame de Guyon during her life, and that his arguments are identical with theirs.

Dr. Wells gives us great assistance towards the proper comprehension of the views of those who opposed the movement, and allows us a glimpse of it through orthodox spectacles.

Dr. Wells assumes that all occultists will be at one with him in condemning that which he describes as "Semi-Quietism," the movement associated with the names of Madame de Guyon and of Fénelon—and, indeed, if the views they sought to promulgate are correctly estimated by him and the result of their practices accurately described, not only would Dr. Wells have, I trust, every occultist at his back, but every healthy-minded, commonplace individual into the bargain, for surely the insight of an occultist is not necessary in order to apprehend the undesirability of practices which lead to such a goal.

The whole crux of the position lies in the question whether Dr. Wells is correct in his diagnosis, and therefore we turn to his article to see what evidence he offers to support his view. What we find is a quotation of opinions ascribed to Molinos which were condemned by Innocent XI., but I venture to think this can hardly be accorded much weight as evidence against Madame de Guyon. We are told that Madame de Guyon's Quietism was not Quietism at all, but "Semi-Quietism." This name may serve as well as another to

mark one phase of the whole Quietist movement, but the name does not seem a matter of very great moment. Then we have a picture of St. Theresa in Samâdhi contrasted with one of a mediumistic, and I conclude, obsessed, Quietist. Madame de Guyon is then declared to have been a "woman and no saint," and is mildly re-proved for being so obstinate and wrong-headed as to adhere to her views even after the evil of her ways had been so kindly and considerately explained to her by the gentle representations of the Church; and finally Madame de Guyon's life is thus in a few words summed up for us: "What, after all, is it to us of this later world, that two hundred years ago Madame de Guyon fluttered about the fashionable world of Paris and made a party for herself amongst the devout Court ladies?" That these words convey a ludicrously untrue picture of Madame de Guyon's life and career will be patent to anyone who has followed it. She was a woman whose life had been one of almost unceasing storm, who had passed her days in being driven from pillar to post, who had been a mark for every kind of persecution, and who, during this storm-tossed career, only enjoyed for a short space anything approaching peace as regards her outward circumstances—a brief interval of sunshine to be rapidly followed by renewed strife and stress; and to speak of the "fluttering about the fashionable world of Paris" as characteristic of such a career is nothing short of grotesque.

What we are chiefly concerned with, however, is the question whether the inward life, on the lines advocated by those described by Dr. Wells as Semi-Quietists, leads to mediumship. Does the indifference which is sought and which is described as the "holy indifference" mean, as Dr. Wells suggests, indifference to everything, even to the distinction between good and evil?

Is there no other possible interpretation of this "killing out of the will"?

If there is another possible reading, then what we wish to learn is which meaning Madame de Guyon and Fénelon attached to these terms when they made use of them. For answer we must turn to their writings, and in them we find it repeatedly stated, and the greatest possible stress laid on the fact, that the right interpretation of this indifference is indifference to anything out of God's will. This is nothing else than the cessation of desire, so often spoken of

in literature dealing with the Path of Occultism, which seems in reality to consist in the attainment of such a condition of balance that no outward attraction or repulsion can move the individual from the right course, the course decided in Christian mystic phraseology as being in accordance with "God's will."

Next, as to the killing out of the will, on which both Bossuet and Dr. Wells lay much stress. It seems clearly enough shown by the writings of Madame de Guyon and Fénelon that what they referred to was what we should perhaps now describe as the destruction of the lower personal will, or rather the unifying of the will, the making of the lower to act in harmony and unison with the higher—this higher will being called by them God's will, in contra-distinction to the lower or man's will.

Now success in this control of the lower personality, it is evident, must depend on the exercise of concentrated effort and inflexible determination to achieve success. If such training can be said to be training calculated to develop mediumship, then it seems clear that the term medium is being used in a sense precisely opposite to that in which it is usually employed.

Whether the above correctly represents, as I conceive it to do, the ideas of Madame de Guyon on these points, can only be decided by each individual after a study of her writings; as giving support to this view, instead of making any fresh quotations, I would merely refer to the quotations cited in the original article dealing especially with the points raised by Dr. Wells.

OTWAY CUFFE.

THEOSOPHICAL ACTIVITIES.

AMERICAN SECTION.

A new branch of activity has been started in Chicago in the form of an "extension centre." A circular has been issued to the members asking for their assistance and for suggestions as to fresh work. The correspondence committee consists of the following members: Mrs. Darling, Dr. Mary Weekes Burnett, Mrs. Tisdale, Mrs. Brainard and Mrs. Trumbull. Mr. Fullerton acts as councillor.

The Lodges carry on their usual activities, lectures being regularly delivered, but little detailed information has been received.

AUSTRALASIAN SECTION.

It is finally settled that the Second Convention is to be held in Melbourne at Easter, and the decision is regarded with general favour. It is felt that the claims of Melbourne were undeniably the first to be considered, and the other Branches have been content to wait. The idea of holding the convention at each of the larger centres of Theosophic activity in rotation is welcomed by all. Where distances are so great, it is only fair that each Branch should have its chance of receiving the other delegates.

In regard to the business to be transacted, the chief item on the *agenda* paper will be the consideration of the Report of the Committee for the Revision of the Constitution.

It is rumoured that the General Secretary will apply at Convention for six months' leave of absence in order to attend to business at home; but the date of his departure is not settled. It is possible that he may return by way of San Francisco and New York, so as to make acquaintance with the American members.

The Countess Wachtmeister is now in Tasmania. Mr. H. A. Wilson is accompanying her, and is most efficient in assisting her in the work she is carrying on.

The following report comes from Auckland, New Zealand:

At the present time Miss Edger is paying a visit to the branches and isolated members in the southern portion of the colony. So far

her trip has been successful, and, upon the whole, her visit is likely to be of use.

Since last mail the following public efforts have been made: on Sunday evening, Jan. 5th, Mrs. Draffin lectured upon "Revolution of Orthodoxy, or Peace on earth and Goodwill to all men." On Jan. 17th, at the open Lodge meeting, C. W. Sanders read a paper upon "Thought, Thought-forms and Karma." On Sunday evening, Jan. 19th, Mrs. Draffin lectured upon "Brotherhood and the Service of Man."

INDIAN SECTION.

The chief Indian activities to be chronicled are the lectures and other work of Mrs. Besant, most of her work, however, consisting of correspondence and the preparation of articles for publication. A lecture against vivisection was delivered for the Calcutta Anti-Vivisection Society. The other lectures in Calcutta were on "The Way to Liberation," and "Education as a Factor in National Life," Mrs. Besant afterwards leaving for Benares, to take up the usual round of receptions and correspondence.

EUROPEAN SECTION.

Mr. Mead's lectures on "The Lives and Teachings of the Later Platonists" at the Pioneer Club have proved very successful, the audiences attending those already delivered having displayed much interest in the subject.

The complete syllabus is as follows:

Feb. 14th, "Alexandria and her Schools." Feb. 21st, "Plotinus, the Saint; Porphyry, the Philosopher; Ecstasis." Feb. 28th, "Jamblichus; On the Mysteries; Theurgy." March 6th, "Julian, the Emperor-Philosopher; and his Teachers." March 13th, "Sosipatra, the Seeress; Hypatia, the Orator; and the Women Disciples." March 20th, "Proclus, the World-Priest; the Conclusion of the Whole Matter."

In February Mr. Leadbeater visited the groups in the south-west of England, holding private meeting and giving lectures at Bristol, Plymouth, Tavistock, and Exeter.

An excellent report comes from Holland, which has always been one of the most active of Continental countries. A new centre has been formed in Haarlem by Mynheer van Manen. Twenty-three persons were present at the opening meeting, and a lecture was delivered by Mynheer W. B. Fricke. A syllabus has been arranged for fortnightly meetings.

The meetings at the Dutch Lodge have been proceeding with the usual success, lectures being delivered every week.

CORRESPONDENCE.

APOLOGIA FIDEI CHRISTIANORUM.

WILL you kindly allow me to make a protest, which I know expresses the feelings not only of the writer, but of others also who are attracted by the interest of Theosophical studies ?

Those of us who are Christians by conviction object to have our creed credited with all the stupid and irrational accretions with which uneducated Protestantism has saddled it, and also with what we consider the unfounded assertions with which the Roman Church has sought to make an outwork for its citadel. It seems, for instance, absurd to us that enlightened and educated Christians should be held to believe in a New Jerusalem of literal gold and jewels, in a heaven of golden harps and a hell of flaming coals, and quite as absurd as this, that we should be credited with a system which makes either doing rightly or believing rightly a mere bargain for securing eternal happiness for ourselves.

It is sufficient to disprove such a view as the last I have mentioned, to point to the teaching of the old Church collects. Take for example a fifth-century collect, slightly altered in our prayer book. "Give to us the increase of faith, hope and charity, and that we may obtain what thou dost promise, make us to love that which thou dost command." "Obtain" is in the original "may be worthy to attain"; the thing promised is not eternal happiness, but faith, hope and charity, which are to be attained by learning to love duty. Surely those who would read the notion of a bargain into such a passage as this are not altogether unprejudiced.

Yet such are the sort of ideas which a good many of the writers of *LUCIFER* have ever since its starting associated with what we consider the noble name of Christianity.

Perhaps it may lead to enlightenment in non-Christian minds if I try to answer the question as to what, as a Christian and a student of Theosophy, I consider Christianity to mean.

I hold Christ, the one and only Master of Christians, to have founded a society of initiates, in which the conditions of initiation were entirely moral, and founded upon the right direction of the affections. Baptism was the appointed ceremony for admission into this society; confirmation (in its original form) conferred the use of occult powers; ordination carried on the succession of its heads; the Lord's Supper provided the members with a ceremony of personal union with their

Master, and dead and living worked together under him at the same great work. The object of the society was the gradual reclamation of the outside world, and within it there were special spiritual privileges not to be found outside it, intended to enable its members to keep their spiritual flame burning at a temperature capable of carrying on their appointed work outside. This did not imply that the outside world was to go to hell: on the contrary, Christ taught that the outside world—the *idol*—were to be judged by their success or failure in the performance of the ordinary duties of humanity.

One thing holds a very different place in the Christian scheme from what it does in the Theosophical scheme, and that is prayer. It is impossible not to believe that Christ prayed a great deal, and that he taught his followers to pray. In one case of obsession he said that prayer was the only method of dealing with it. I conclude that Theosophists would look on prayer simply as a method of directing thought-power to the object desired, but it seems to me that Christ's use of it added to this a special training of the affections—an affectionate dependence upon "the Father," who was to him certainly not the First Principle without attributes or predicates which metaphysics present to us—and an equally affectionate care and tenderness for our fellow-creatures, in whom he taught us to see his ideal latent. I would suggest to non-Christians that those who have not tried what Christian prayer is in their own persons cannot possibly judge of its power on the spiritual plane, any more than, as they say, those who do not know how to use "mantrams" can judge of their power on the astral plane.

The relation of Christ to the members of his society is less a question for outsiders than for insiders, and I will therefore only remark that St. Augustine, St. Anselm, and the theologians of the schools and the Reformation seem between them to have produced a body of opinion on the subject usually known as the atonement, which reflects more credit on the industry of the human intellect than on its spiritual insight, and that those who wish to study this point had better go back to the original documents and study it from them. But that there is a truth underlying the theological statement no Christian who has developed his spiritual life on Christian lines can possibly doubt.

In conclusion, I should like to add that to me the special value of Theosophy is that it throws, as it were, side-lights upon the great edifice, not of popular Christianity, but of what seems to thoughtful and enlightened Christian people to have been the Christianity of

Christ. One or two Theosophists, notably Mrs. Besant, seem to realize that Christ is to Christians an actual and living Master, and I am sure we are endlessly grateful for any fresh light which she brings to us on the "how" of our religion, though the "why" can only be spiritually attainable to the insight of the individual. But we wish that other Theosophists would respect our Christian susceptibilities as she does.

A CHRISTIAN STUDENT OF THEOSOPHY.

[We were somewhat at a loss to understand what had called out the above protest from our correspondent. Further correspondence, however, has elicited the fact that the paper entitled "Letters to a Catholic Priest" is the offending document.

LUCIFER is entirely impartial in the matter, being neither Christian nor anti-Christian in his proclivities: at the same time our correspondent should be informed that the writer of the paper referred to has spent a long life as a student of theology in both the Protestant and Catholic schools, and is intimately acquainted with the religious life.

It certainly is absurd to imagine that the "enlightened and educated" members of the Christian religion should believe in a "New Jerusalem of literal gold and jewels," or in that long list of crude dogmas which have been stigmatized by the enlightened members of the Christian faith as the Calvinistic and other "heresies."

And pleased as we should be to accept the statement of our correspondent as an authoritative definition of "Christianity," we cannot but believe that the vast majority even of the "enlightened and educated" members of the Church would reject such a definition. If it were otherwise, there would be no need of Theosophy; but as it is, the laying down of such definitions is simply the *ne plus ultra* of individualism, where every member of the community arrogates to himself the right of definition of a common faith, a position which destroys the entire idea of an authoritative Church.

The question of prayer is one on which Theosophical students have very various opinions; there is a vast difference between "prayer" itself and an analysis of the various "forms" of prayer; and, of course, it goes without saying that the contrast of prayer and mantra and the spiritual and astral plane is a *petitio principii* of the most mixed kind.

We have, not, however, any intention of entering on a discussion with a correspondent whose paragraphs lend themselves so easily to controversial treatment.—ED.]

REVIEWS.

PORPHYRY TO MARCELLA.

Translated by Alice Zimmern. [London : Redway. 1896. Price 3s. 6d.]

THIS is one of the most pleasing books that fortune has lately brought into our hands. Tastefully and artistically printed and bound, sympathetically and daintily translated, it is a treatise that every theosophical student should hasten to place on his shelves. If we wish to learn the ethical principles of that great theology and theosophy which was handed on by Orpheus, Pythagoras and Plato to that brilliant school of thinkers which surrounded the declining years of Rome with unfading lustre—if we would understand what true philosophy can produce at its best, then we should turn to the pages of Porphyry, who above all others was attracted to that school by the ethical side of its teachings. At the age of seventy (302 A.D.), Porphyry married a lady called Marcella; she was already a widow with seven children, and the alliance was essentially "platonian." Porphyry married Marcella to educate her and train up her children in that theosophy which he loved better than life. It was to comfort her and console her during his absence on a long journey, that he penned this famous "Letter." One solitary and imperfect MS. of Porphyry's wise words had survived the oblivion of the centuries, and was discovered in the Ambrosian Library at Milan in 1816; and though several texts have been published, until the present excellent translation of Miss Zimmern no version has ever been given to the English-reading world. In fact, of versions, there seems to be only an Italian translation in existence. Why so charming and high-minded a treatise should have been left all these years in such obscurity is hard to imagine; but Porphyry has never been a favourite because of his fifteen books *Contra Christianos*, which Constantine had publicly destroyed. Being himself a Tyrian (the name Porphyry or Basileus being Malchus or Malec in the Cyro-phœnician tongue) and perfectly conversant with Hebrew, his criticisms were exceedingly severe, and among other things he demonstrated the unauthentic nature of the Book of Daniel, a conclusion at which the Higher Criticism of modern times has unanimously arrived.

The translation is prefaced by a few paragraphs from the pen of Dr. Garnett, of the British Museum ; in the main sympathetic, Dr. Garnett is wide of the mark in his criticism on the ethics both of the Platonists and Christians, when writing: "To Porphyry and his contemporaries, the moral constitution was mainly the concern of the individual. Science, by asserting its physical origin and physical transmission, makes it a concern of the race. Hence a conception of duty to posterity, surpassing in grandeur and cogency any incentive to right action which either Porphyry or his opponents could conceive." Here is a dual error. Those who taught that the effort should be "that all the world might be saved," and those who believed in reincarnation, had an interest in the race which no materialistic belief in the physical origin and transmission of the individual, and of the annihilation of consciousness with the individual body, can possibly arouse. The puzzle has always been why the confirmed materialist and annihilatist is generally so far in advance of his creed.

Miss Zimmern's Introduction is most readable and instructive, giving an admirable outline of the main features of the teachings of Plotinus and Porphyry ; but further notice of detail would be too long for this review, which may fitly be concluded by quoting a few sentences from the text to give the intending reader a foretaste of the treat in store for him.

"What was it then that we learnt from those men who possess the clearest knowledge to be found among mortals? Was it not this—that I am in reality not this person who can be touched or perceived by any of the senses, but that which is farthest removed from the body, the colourless and formless essence which can by no means be touched by the hands, but is grasped by the mind alone. . . .

"Education does not consist in the absorption of a large amount of knowledge, but in casting off the affections of the soul. Now the passions are the beginning of diseases. And vice is the disease of the soul. . . .

"Is it not then absurd, though thou art persuaded that thou hast in thee the saving and the saved, the losing and the lost, wealth and poverty, father and husband, and a guide to all true good, to pant after the mere shadow of a leader, as though thou hadst not within thyself a true leader, and all riches within thine own power? . . .

"Reason tells us that the divine is present everywhere and in all men, but that only the mind of the wise man is sanctified as its temple, and God is best honoured by him who knows Him best. And this must naturally be the wise man alone, who in wisdom must honour the

Divine, and in wisdom adorn for it a temple in his thought, honouring it with a living statue, the mind moulded in His image. . . .

“For purity is God’s beauty, and His light is the life-giving flame of truth. . . . In a pure body where soul and mind are loved by God, words should conform with deeds ; since it is better for thee to cast a stone at random than a word, and be defeated speaking the truth rather than conquer through deceit. . . .

“Thou wilt best honour God by making the mind like unto Him, and this thou canst do by virtue alone. For only virtue can draw the soul upward to that which is akin to it. Next to God there is nothing great but virtue, yet God is greater than virtue.”

And this disposes entirely of Kingsley’s misrepresentations of Platonic ethics, with which his lectures, *Alexandria and her Schools*, and his novel, *Hyphalia*, are filled ; it is true that Charles Kingsley has done much to bring the existence of our philosophers before the notice of the general public, but as he said of the professors of the Museum, so we may say of him, he knew “about” many things connected with the later Platonists, but he did not know their teachings.

“The man who practises wisdom practises the knowledge of God ; and he shows his piety not by continued prayers and sacrifices but by his actions. . . .

“Not he who disregards the images of the gods is impious, but he who holds the opinions of the multitude concerning God. . . .

“Anger is foreign to the gods, for anger is involuntary, and there is nothing involuntary in God. . . . Neither can tears or supplications turn God from His purpose. . . .

“There are four first principles that must be upheld concerning God—faith, truth, love, hope. We must have faith that our salvation is in turning to God. And having faith we must strive with all our might to know the truth about God. And when we know this, we must love Him we do know. And when we love Him we must nourish our souls on good hopes for our life.”

And so far about one of the most admirable letters ever penned.

G. R. S. M.

THE THEOSOPHY OF THE UPANISHADS.

[Theosophical Publishing Society, London, 1896. Price 3s.]

THE author in this book has attempted to give an account of the impressions that the study of the Upanishads has produced on his mind rather than a mere description of the doctrines propounded therein.

He begins with an introduction showing that the needs of the

present time are "rather for the understanding than for the will; for wisdom than for righteousness; for a theosophy than for a religion." "And nowhere," he maintains, "it is certain, shall we find these needs better supplied, or nearly as well supplied, as in the theosophy of the great Indian Upanishads." And this is so for three chief reasons: "by the happy union of the highest poetic suggestiveness and beauty, they give a clear and vivid stimulus to mind and will"; they "consist rather of a series of vivid intuitions of life than of a system of thought woven into philosophic completeness and continuity"; the admirable expression for the divine underlying power, "the supreme Self, the real Self of all beings"—"an expression of the greatest power in life that draws our heart to it as no other could." It is distinguished from all other expressions, such as the Christian "Father in heaven," which, however beautiful, yet involves an idea of remoteness.

In the nine chapters forming the body of the work the author discourses on the following:—How our sorrows, miseries and unsatisfied desires gradually lead us on to seek after the truth; how we gradually recognise the higher Self underlying the "habitual self" of our daily life or our selfish personality; how this higher Self ultimately proves to be the Supreme Self of all; the three states of consciousness corresponding respectively to the three great divisions of the conscious world, the animal kingdom, or the world of the presentative consciousness, the human or the world of the representative consciousness, and the higher sphere of bliss; death and rebirth; the way of liberation, which consists in the renunciation of all desires, and in the complete subjugation of the personal and lower self; the eternal, and how it gradually reveals itself, first through time and space, then in its transcendental aspect; the harm done by crystallized forms and ceremonies and the continual protest of the Upanishads against them; conduct—how the Upanishads teach the same doctrine of love towards others as does true Christianity, but the former appealing to the understanding and the latter to the feeling.

All these points, which the author has treated of in an admirable manner, have been illustrated by quotations from the Upanishads.

On the whole the work is a valuable addition to theosophical literature. It has been written by one who has studied the subject with great sympathy and who speaks with earnestness—so much so, indeed, that, carried away by emotion he has put forward certain ideas which would not otherwise be defensible.

J. C. C.

THE ASHTĀDHYĀYI OF PĀNINI : BOOKS II. & III.

Translated into English by Shrisha Chandra Vasu, B.A. [Satyagnāna Chatterji, the Pānini Office, Allahabad, India. 1894.]

THIS is the continuation of the translation of Pānini's great Grammar, which Shrish Babu has published for the first time in English dress. It is of course needless to speak of the merits of this wonderful Grammar itself; but we are pleased to find that the translation is clear and easy, and the extracts from the Kāshikā are not only very numerous but also valuable. The large number of references to the preceding Sūtras for the formation of "padas" will save much time and trouble, and obviate a difficulty which discourages many from the study of Pānini. Indeed, the English translation of the Grammar could rightly be called "Pānini Made Easy."

In spite of all these advantages, however, it lacks one of the great merits of the original, and, I am afraid, all such attempts at simplification will be equally deficient. The study of Pānini gives not only a thorough insight into the Sanskrit language, but also, in addition to the "metaphysics" of grammar, it contributes greatly to the development of the subtle intellect and powerful memory of the educated Brāhmins. At every step the original brings the reason and the memory into play, while the translation, being honeycombed with aids and comments, fails to serve this purpose. It can, however, be recommended as of great importance, not only to all who wish to have a general knowledge of Pānini, but also to the few who desire to master the great Grammar thoroughly and enjoy all its benefits, it will prove of value as an introduction and preliminary to the original. The work is to be complete in eight Books, of which three have already appeared. Subscription in advance for the complete work £2. Price per Book during publication 6s. Price for the complete work after publication £3.

J. C. C.

EUPHRATES, OR THE WATERS OF THE EAST.

With a Commentary by S. S. D. D. Being Vol. VII. of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.; 1896. Price 3s.]

THIS is a reprint of a curious old alchemical publication by Eugenius Philalethes (Thomas Vaughan). The author, however, in his introduction disclaims any connection with common alchemy or the "torture of Metals," his object being of a spiritual nature.

The commentator supplies at the end of each paragraph explanatory notes and an epitome of the matter contained in the text. The endeavour to extract some real information out of alchemical books is a very laudable one, and it is to be hoped that at some time in the future it may be crowned with visible success. The present notes are careful and judicious, and at times throw light on obscurities in the text, but one is tempted to wonder why there should be mystery about so much that is obvious—when true.

The science is emphatically mediæval, and requires an extensive use of symbolism to make it fit in with any class of observed facts. For example, vegetables are said to feed, not on water, but on the "seminal viscosity that is hid in the water." This "seminal viscosity" breaks out at times through the bark and congeals to a gum, but in the normal course proceeds to form fruits and so on. "This happens to it by cold, and above ground, but in the bowels of the earth it is congealed by a sulphureous heat into metals, and if the place of its congelation be pure, then into a bright metal, for this sperm is impregnated with light, and is full of the star fire, from whence all metals have their lustre." All of which is doubtless very mystical.

Regarded from the point of view of the commentator—that the book relates to the "philosophy of nature" and the spiritual development of man—many readers may find the quaint expressions agreeable, and capable of conveying fresh ideas or old ideas in fresh forms, and this is no doubt the desire of the editor in reprinting the work.

A. M. G.

THE MYSTICAL HYMNS OF ORPHEUS.

Translated by Thomas Taylor. [New Edition: Theosophical Publishing Society. 1896. Price 5s. 6d. net.]

READERS of LUCIFER who have studied the articles on "Orpheus" now running in our pages will need no further recommendation of Taylor's excellent work. It is a facsimile reprint of the 1824 edition—the second—the first having appeared as early as 1787. The work of Taylor is of value, not so much for his versified translation of the Hymns, as for his introduction, voluminous notes and appendices, in which is incorporated a translation of the major part of Proclus' Commentary on the *Cratylus* of Plato, an indispensable work for all students of Orphic theosophy. The style and get up of the work is identical with the reprint of *Jamblichus on the Mysteries*, and the price is less than half that of second-hand copies. It is indeed encouraging to lovers of the genuine Platonic philosophy to find that the interest in

Taylor's work is steadily increasing ; may it continue, and above all things may he have worthy successors to his labours who will finally achieve the task he so valiantly struggled to perform, during fifty long years of single-handed effort.

G. R. S. M.

THE IMITATION OF SHANKARA.

By Professor Manilal N. Dvivedi. [Bombay, Nadiad ; London, Redway. 1895. Price 5s.]

PROFESSOR DVIVEDI'S last contribution to theosophic literature is a collection of six hundred and fifty-eight texts bearing on the Advaita philosophy. The texts are arranged in a certain sequence, and are all re-translated or translated for the first time into English ; they are selected from the Upaniṣhads, Manu, Mahābhārata, Purāṇas, Pañchadashi, Shaṅkarāchārya's treatises, Yogavāsiṣṭha, etc. Not only is the translation given but, also the Sanskrit text, in devanāgarī character ; but no reference is added beyond the general title of the work from which the text is selected. This is a grave fault. Who, for instance, will fag through the 200,000 shlokas of the Mahābhārata to verify a text ? Not even the Parvan is mentioned, much less the verse.

Then, again, why call the book *The Imitation of Shankara* ? Why cannot dear old Thomas à Kempis be left his title in peace ? Imitation is said to be the sincerest form of flattery ; but is there not something incongruous in the present application ? Shaṅkara, no doubt, was a saintly man and a religious teacher, but he was mainly a commentator. His work was mainly commentary and philosophical exposition, and his distinct teaching does not come under the head of Shruti or revelation. We have had, as Professor Dvivedi remarks, an *Imitation of Buddha*, compiled by Mr. Bowden, but that consisted of the Buddha's teaching, his "gospel" ; and, if we mistake not, the last edition of this useful little work has dropped the ill-advised title which the first two editions carried. The present collection, however, consists mainly of texts written before Shaṅkara was born !

So much for a title that is likely to estrange many who otherwise would read with delight and profit so admirable a collection.

The whole is completed by useful indexes and a glossary, and prefaced by an introduction in praise of Advaita-vāda, called by the author the "Absolute Philosophy," in which introduction Professor Dvivedi breaks a lance with the esotero-phobes as follows :

"I know there are Orientalists denying this division of esoteric

and exoteric knowledge in Vedic philosophy. The distinction is, however, clearly hinted at in the *parā-* and *aparā-vidyā*, in the *para-* and *apara-Brahman* of many an Upaniṣhad text. And but for this distinction the philosophy of Śaṅkara, perhaps all philosophy whatever, had no ground to stand upon. Unless experience were a school of wisdom leading to graduation in that which is beyond experience, there were no sense in talking of Philosophy, or of the ultimate truth of things."

G. R. S. M.

THE SWORD OF MOSES.

THE last number of the *Journal of the Royal Asiatic Society* is remarkable for the translation of an old Hebrew magical MS. which has just been brought to light. Dr. M. Gaster, having recently received a dilapidated copy of this curious kabalistic relic from Arabia, has arranged its folios, translated all that is translatable, and prefixed to it a learned and valuable introduction. The doctor places the final original from which his copy was made, as far back as the fourth century A.D., the copy itself being as late as the fourteenth century. There is, however, mention of "The Sword of Moses" by a writer of the eleventh century, speaking of it at that early date as a curious and precious relic. The value of this small encyclopædia of sorcery is that it may serve as a help to the elucidation of those sacred "names" (*nomina barbara*), which have so far proved the despair of students of Gnosticism and the Greek magical Papyri, and also of that so-called "sacred language" which the Egyptians and Chaldæans and the earliest Greeks possessed.

Dr. Gaster refers especially to the *Pistis Sophia*, for instance, for such names, but makes no mention of the Bruce MSS. of the same date, which contain them in far greater abundance. From a magical point of view, enthusiasts who delight in Barrett, Cornelius Agrippa, and Peter de Abano, may perhaps find something to interest them in "The Sword," but judging from the list of uses to which this precious Grimoire could be put, it can be of practical utility only to those who are prepared to sink to the level of the foul abominations of Obeah, Voodooism or Tāntrika jadoo.

G. R. S. M.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 5:—The journey home from Simla is described in the present instalment of "Old Diary Leaves." Stoppages were made at the various towns on the way, and lectures and receptions given. Following the historical sketch is an article on "Atlantis and the Sargasso Sea," in which the author suggests that this seaweed-covered and unexplored portion of the Atlantic may contain land still above the water, a remnant of the lost Atlantis. An interesting account is given of an attempt to penetrate into this region. The article is carefully written from the scientific standpoint. Miss Arundale contributes an excellent paper on "Psychism and Spirituality." The translation of *Ānanda Lahari* is continued, as is the account of the peculiar hypnotic experiments by Colonel de Rochas. "The Complexities of Karmic Law" is an article founded on the Itihāsas and Purānas. "Obsession and its Treatment" is a weird story of an Indian woman possessed by entities in the power of an evil-minded priest.

A.

THE PATH (*New York*).

Vol. X, No. 11:—"The Screen of Time" contains some sensible remarks on the tendency to look for the fulfilment of prophecies at the end of the cycle. Madame Blavatsky's letters are of some interest, the first one speaking of the

disappearance of Damodar, and the second of her own troubles in connection with the Society. "The Scope and Purpose of Theosophy" is an abstract of a lecture. "The Subjective and Objective" opens with a quotation from Plato, and works out the metaphysical ideas in a clear manner.

A.

THE VĀHAN (*London*).

Vol. V, No. 8:—The Literary Notes provide this month a useful mass of information as to recent publications. The Enquirer deals with thought transference, reincarnation in the writings of Synesius, dreams, Kāmaloka, astral bodies and accidents. A long extract from Synesius' book on dreams is given in reply to the question on re-incarnation, containing a most interesting sketch of the nature of the soul according to Neoplatonic views.

A.

MERCURY (*San Francisco*).

Vol. II, No. 6:—The opening paper is on the "Birth and Evolution of the Theosophical Society," by Alexander Fullerton; the different stages in the growth of the Society and its general purpose are briefly sketched. "The Rationale of Hypnotism and Mesmerism" is continued, and gives some useful information on the subject. "A Theosophical Conception of Prayer" is translated from the Swedish. In the section

"Behind the Veil" an account of a peculiar psychic condition is contributed.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 12:—The conclusion of the article on "Theosophy and the Theosophical Society" has the first place in this issue, and a translation of "Occult Chemistry" with a reproduction of the diagrams from LUCIFER follows. The remarkable accounts of hypnotic experiments by M. Lecomte are continued and provide some puzzling problems. Two sensitives are hypnotized respectively by passes and a mechanical appliance, and both describe the projections of their doubles. The fact that they see their own doubles emerge while they remain in the body may cause the reader to doubt the nature of the vision. One observation is of interest. The "double" of one sensitive emerges in two parts, one from each side, coloured respectively blue and red, the portions or columns then uniting. The number is completed by short articles, correspondence and answers to questions.

A.

THE SPHINX (*Brunswick*).

Vol. XXI, Nos. 120 and 121:—The *pièce de resistance* in the first number is a long and serious paper by Dr. Josef Klinger under the title "Occultism as the Threshold of Theosophy," followed by a translation of a portion of Mrs. Besant's *Karma*. A paper read by Richard Wolf before the Breslau Theosophical Society on "Vivisection" treats the subject on the lines which Mrs. Besant and others have made familiar to us.

The second number opens with the translation of a paper by Mohini M. Chatterji on "The Higher Side of Theosophical Studies" taken from *The Theosophist*. Dr. Hübbe Schleiden's letter from India contains a very interesting account of his approach by sea to Calcutta and by train to Darjeeling. After several shorter papers the number

ends with a lengthy polemic between the Editor and one of his late assistants, carried on with that command of language "frequent and painful and free," in which it is the habit of German professors and *litterati* of this generation to express themselves in print.

W. B.

LOTUS BLÜTHEN (*Leipzig*).

No. 41:—Contains a translation of a portion of "The Perfect Way," a continuation of the article on the "Natural Relationship of Spiritual Forces," sententious and dignified but, alas, utterly beyond the power of an average Englishman like myself even to read through, far less to appreciate at its due worth; and an introductory paper which promises us "Specimens of the Mysteries."

W. B.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 46:—The opening article is entitled "A Welcome End," by Afra, and is followed by the continued translations of *The Key to Theosophy*, *Through Storm to Peace*, *Light on the Path*. Translations are begun of *The Bhagavad Gītā*, from Mrs. Besant's English version, and of *Karma*. "India and her Sacred Language" is continued.

A.

SOPHIA (*Madrid*).

Vol. IV, No. 2:—The translations of *Letters that have helped me*, and *The Building of the Cosmos* are concluded in this issue. *Karma* is continued and Mr. Leadbeater's article on "Dreams" is translated from LUCIFER. "Helios" contributes a paper on "Astrology: The Influence of the Sun upon the Earth," the first of a proposed series which will form a treatise on the subject. A slight historical sketch of astrology is given in which it is stated that in the middle ages Spain was a great centre for that branch of study.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 26:—The first translation in this number is that of "The Elixir of Life," a well-known article in *Five Years of Theosophy*. The *Bhagavad Gîtâ* has reached its tenth chapter, and the pamphlet *Karma and Reincarnation*, by H. Snowden Ward is translated, the issue concluding with some maxims from Epictetus on happiness, revenge and other points.

A.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. VII, No. 2:—This number opens with a short essay by S. T. Sven Nilsson on the "Doctrine of the Atonement," and the article on the same subject by Mrs. Besant, which appeared in the December issue is commented upon by Dr. Zander in his address given at the Stockholm Lodge. Madame Blavatsky's "Babel of Modern Thought" is concluded, and a useful paper on "Meditation and Contemplation" is contributed by Count Wachtmeister. The number concludes with a translation of an article on "Every Member a Centre," a few words on "The Right Religion," by Pastor C. Wagner, and an account of Theosophical Activities.

M. H.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 10:—The chief article is entitled "Christmas Morn," and deals with the many traditions of divine incarnations, and immaculate conceptions. The "questions" relate to vision, physical and psychic, the separation of soul and body, thought transference and re-incarnation.

A.

THE THEOSOPHIC THINKER
(*Bellary*).

Vol. IV, Nos. 1 to 4:—With the beginning of a new volume the editor places before his readers particulars relating to the conduct and past history of the journal. The anniversary meeting at

Adyar is reported at length. "Tirumantra" which is still continued, gives much information of doubtful value as to the benefits accruing from different forms of Pûjâ. A little discrimination would do no harm to the article. The papers "The Veil of Aviveka" and "The Path of Fire" are of interest.

A.

THE BRAHMAVĀDIN (*Madras*).

Vol. I, No. 10:—This is an excellent number of the new Indian periodical and contains two articles of considerable interest on "Moksha, or the Life of Bliss after Death," and "Tântrikism, or the Worship of Shakti." The title of the first paper appears to be somewhat misleading, as it is said that those who have not attained Moksha enjoy a temporary bliss between their incarnations. The paper sketches the growth and change of belief as to after-death states from Vedic times to the developments of Vedântic thought, and illustrates the points by numerous quotations. "Tântrikism" is treated in a very favourable manner. Tantra it is said signifies the path that leads men to salvation or to union with the supreme. The difference between the means of attaining the goal according to Vedântism and to Tântrikism is that in the former case the man's own self-culture is the motive power, and in the latter "it is through the grace of Her who is the seat of all power, good and bad, the Devî, that you can be saved." The lower side of the subject is merely mentioned as a later growth, the original worship being quite pure.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 51 and 52:—Contain the report of the meeting at Adyar, and of Mrs. Besant's address. *Maavanânu-smriti* or "The Contemplation of Death" gives an account of the Buddhist doctrine relating to rebirth, maintaining the continuity of the individual. The other

articles are "The Doctrine of Rebirth" and "The Omnipotence of Good."

A.

THE ĀRYA BĀLA BODHINĪ (*Madras*).

Vol. II, No. 1:—The editorial notes inform us that the first year of the little magazine has been a successful one, a large number of subscribers having been obtained. An article on re-birth is begun in this number, the ideas being illustrated by quotations from the *Bhagavad Gītā*. "The Student Community in India" is continued, and is followed by a short sketch entitled, "My Friend and I." An account of a Swami's life is extracted from *The Light of the East*.

A.

THE THEOSOPHIC GLEANER
(*Bombay*).

Vol. V, No. 6:—"The Head and Heart Discipline, from the Zoroastrian Standpoint," by D. D. Writer is concluded this month. Extracts on prayer and on the Theosophical Society are taken from LUCIFER, and an article on Bhakti from *The Brahmavādin*. Letters and notes complete the issue.

A.

JOURNAL OF THE MAHĀ-BODHI
SOCIETY (*Calcutta*).

Vol. IV, No. 10:—Contains besides the usual supply of notes on current topics, a summary of a paper on ancient Sinhalese literature, short articles on the "Expansion of Buddhism in Christendom," and "Exoteric and Esoteric Buddhism," a collection of texts from the New Testament, which can be paralleled in Buddhist scriptures and the familiar Buddha-Gāya temple case.

A.

THE LAMP (*Toronto*).

Vol. II, No. 7:—The first article has

the somewhat eccentric title, "Theosophy and Geosophy." The "Five Minutes" are spent this time on "The Wheel of Life," and form a poetic exposition of the symbolism of a bicycle wheel! Other papers are on "The Mormons and Polygamy," "Maori Magic" and "The Mystery of the Moon," which has at last terminated.

A.

PLOTINUS.

This volume forms the first of a proposed series, entitled, "The Theosophy of the Greeks," and is a reprint of the preface written by Mr. Mead to a new edition of Thomas Taylor's *Select Works of Plotinus*, the essay having been also published in LUCIFER. The book is divided into three sections, the first comparing the intellectual conditions of the present time with those of the age of Plotinus, the second giving an account of the system he taught, and the third forming a most useful bibliography.

A.

OTHER PUBLICATIONS.

Book Notes; *La Estrella Polar*, the Spanish spiritualistic paper, containing the experiences of a materializing medium; *Modern Astrology*; *The Seen and the Unseen*, with some notes on Theosophy and articles on Spiritualism; *Bishops in Victoria's Time only Idolaters*, a queer pamphlet consisting mainly of capital letters and scripture quotations; *La Revelación*, a Spanish periodical published at Alicante; *American Oriental Department Paper*; *Kalpa*; *The Metaphysical Magazine*, the most notable paper in which is an account of observations made on pulse action, going to show a direct nervous influence of one person over another in contact or proximity to him; *The Prasnotlāra*; a pamphlet on Hindu Idolatry, a defence of Indian symbolism.