

H. P. BLAVATSKY
COLLECTED WRITINGS
VOLUME VIII
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THE THEOSOPHICAL PUBLISHING HOUSE

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P R E F A C E

[This Preface applies to the entire Edition of H. P. Blavatsky's
Collected Writings, and not to the present volume only.]

I

The writings of H. P. Blavatsky, the chief Founder of the modern Theosophical Movement, are becoming with every day more widely known.

They constitute in their totality one of the most astounding products of the creative human mind. Considering their unequalled erudition, their prophetic nature, and their spiritual depth, they must be classed, by friend and foe alike, as being among the inexplicable phenomena of the age. Even a cursory survey of these writings discloses their monumental character.

The best known among them are of course those which appeared in book-form and have gone through several editions: *Isis Unveiled* (New York, 1877), *The Secret Doctrine* (London and New York, 1888), *The Key to Theosophy* (London, 1889), *The Voice of the Silence* (London and New York, 1889), *Transactions of the Blavatsky Lodge* (London and New York, 1890 and 1891), *Gems from the East* (London, 1890), and the posthumously published *Theosophical Glossary* (London and New York, 1892), *Nightmare Tales* (London and New York, 1892) and *From the Caves and Jungles of Hindostan* (London, New York and Madras, 1892) .

Yet the general public, as well as a great many later theosophical students, are hardly aware of the fact that from 1874 to the end of her life H. P. Blavatsky wrote incessantly, for a wide range of journals and magazines, and that the combined bulk of these scattered writings exceeds even her voluminous output in book form.

The first articles written by H. P. B. were polemical in nature and trenchant in style. They were published in the best known Spiritualistic journals of the day, such as the *Banner of Light* (Boston, Mass.), the *Spiritual Scientist* (Boston, Mass.), the *Religio-Philosophical Journal* (Chicago, Ill.), *The Spiritualist* (London), *La Revue Spirite* (Paris). Simultaneously, she wrote fascinating occult stories for some of the leading American newspapers, including *The World*, *The Sun* and the *Daily Graphic*, all of New York.

After she went to India, in 1879, she contributed to the *Indian Spectator*, *The Deccan Star*, the *Bombay Gazette*, *The Pioneer*, the *Amrita Bazaar Patrika*, and other newspapers.

For over seven years, namely during the period of 1879-1886, she wrote serial stories for the well-known Russian newspaper, *Moskovskiya Vedomosty* (Moscow), and the celebrated periodical, *Russkiy Vestnik* (Moscow), as well as for lesser newspapers, such as *Pravda* (Odessa), *Tiflisskiy Vestnik* (Tiflis), *Rebus* (St. Petersburg), and others.

After founding her first theosophical magazine, *The Theosophist* (Bombay and Madras), in October, 1879, she poured into its pages an enormous amount of invaluable teaching, which she continued to give forth at a later date in the pages of her London magazine, *Lucifer*, the short-lived *Revue Théosophique* of Paris, and *The Path* of New York.

While carrying on this tremendous literary output, she found time to engage in polemical discussions with a number of writers and scholars in the pages of other periodicals, especially the *Bulletin Mensuel* of the Société d'Études Psychologiques, of Paris, and *Le Lotus* (Paris). In addition to all this, she wrote a number of small pamphlets and Open Letters, which were published separately, on various occasions.

In this general survey no more than mere mention can be made of her voluminous correspondence, many portions of which contain valuable teachings, and of her

private *Instructions* which she issued after 1888 to the members of the Esoteric Section.

After 25 years of unremitting research, the individual articles written by H. P. B. in English, French, Russian and Italian, may be estimated at close to *one thousand*. Of special interest to readers is the fact that a considerable number of her French and Russian essays, containing in some cases teachings not stated anywhere else, and never before fully translated into any other language, are now for the first time made available in English.

II

For many years students of the Esoteric Philosophy have been looking forward to the ultimate publication of the writings of H. P. Blavatsky in a collected and convenient form. It is now hoped that this desire may be realized in the publication of the present series of volumes. They constitute a uniform edition of the entire literary output of the Great Theosophist, as far as can be ascertained after years of painstaking research all over the world. These writings are arranged in strictly chronological order according to the date of their original publication in the various magazines, journals, newspapers and other periodicals, or their appearance in book or pamphlet form. Students are thus in a position to trace the progressive unfoldment of H. P. B.'s mission, and to see the method which she used in the gradual presentation of the teachings of the Ancient Wisdom, beginning with her first article in 1874. In a very few instances an article or two appears out of chronological sequence, because there exists convincing evidence that it was written at a much earlier date, and must have been held unprinted for a rather long time. Such articles belong to an earlier period than the date of their actual publication, and have been placed accordingly.

Unless otherwise stated, all writings have been copied *verbatim et literatim* direct from the original sources. In a very few cases, when such source was either unknown,

or, if known, was entirely unprocurable, articles have been copied from other publications where they had been reprinted, apparently from original sources, many years ago.

There has been no editing whatsoever of H. P. B.'s literary style, grammar or spelling. Obvious typographical errors, however, have been corrected throughout. Her own spelling of Sanskrit technical terms and proper names has been preserved. No attempt has been made to introduce any uniformity or consistency in these particulars. However, the correct systemic spelling of all Oriental technical terms and proper names, according to present-day scholastic standards, is used in the English translations of original French and Russian material, as well as in the Index wherein it appears within square brackets immediately following such terms or names.*

A systematic effort has been made to verify the many quotations introduced by H. P. B. from various works, and all references have been carefully checked. In every case original sources have been consulted for this verification, and if any departures from the original text were found, these were corrected. Many of the writings quoted could be consulted only in such large institutions as the British Museum of London, the Bibliothèque Nationale of Paris, the Library of Congress, Washington, D. C., and the Lenin State Library of Moscow. In some cases works quoted remained untraceable. No attempt was made to check quotations from current newspapers, as the transitory nature of the material used did not seem to justify the effort.

Throughout the text, there are to be found many footnotes signed "Ed.," "Editor," "Ed., *Theos.*," or "Editor, *The Theosophist*"; also footnotes which are unsigned. It should be distinctly remembered that all of these footnotes are H. P. B.'s own, and are *not* by the Compiler of the present volumes.

All material added by the Compiler—either as footnotes or as explanatory comments appended to certain articles

* See explanatory Note on page 354.

—is enclosed within square brackets and signed “Compiler.” Obvious editorial explanations or summaries preceding articles or introducing H. P. B.’s comments are merely placed within square brackets.

Occasionally brief sentences appear which are within square brackets, even in the main body of the text or in H. P. B.’s own footnotes. These bracketed remarks are evidently by H. P. B. herself, although the reason for such usage is not readily apparent.

In a very few instances, which are self-evident, the Compiler has added within square brackets an obviously missing word or digit, to complete the meaning of the sentence.

H. P. B.’s text is followed by an Appendix which consists of three sections:

(a) Bibliography of Oriental Works which provides concise information regarding the best known editions of the Sacred Scriptures and other Oriental writings quoted from or referred to by H. P. B.

(b) General Bibliography wherein can be found, apart from the customary particulars regarding all works quoted or referred to, succinct biographical data concerning the less known writers, scholars, and public figures mentioned by H. P. B. in the text, or from whose writings she quotes. It has been thought of value to the student to have this collected information which is not otherwise easily obtainable.

(c) Index of subject-matter.

Following the Preface, a brief historical survey will be found in the form of a Chronological Table embodying fully documented data regarding the whereabouts of H. P. B. and Col. Henry S. Olcott, as well as the chief events in the history of the Theosophical Movement, within the period covered by the material contained in any one volume of the Series.

III

The majority of articles written by H. P. Blavatsky, for both magazines and newspapers, are signed by her, either with her own name or with one of her rather infrequent pseudonyms, such as Hadji Mora, Râdhâ-Bai, Sañjñâ, "Adversary," and others.

There are, however, a great many unsigned articles, both in Theosophical journals and elsewhere. Some of these have been included because a most careful study by a number of students thoroughly familiar with H. P. B.'s characteristic literary style, her well-known idiosyncrasies of expression, and her frequent usage of foreign idiom, has shown them to be from H. P. B.'s pen, even though no *irrefutable* proof of this can be advanced. Other unsigned articles are mentioned in early Theosophical books, memoirs and pamphlets, as having been written by H. P. B. In still other cases, clippings of such articles were pasted by H. P. B. in her many *Scrapbooks* (now in the Adyar Archives), with pen-and-ink notations establishing her authorship. Several articles are known to have been produced by other writers, yet were almost certainly corrected by H. P. B. or added to by her, or possibly written by them under her own more or less direct inspiration. These have been included with appropriate comments.

A perplexing problem presents itself in connection with H. P. B.'s writings of which the casual reader is probably unaware. It is the fact that H. P. B. often acted as an amanuensis for her own Superiors in the Occult Hierarchy. At times whole passages were dictated to her by her own Teacher or other Adepts and advanced Chelas. These passages are nevertheless tinged throughout with the very obvious peculiarities of her own inimitable style, and are sometimes interspersed with remarks definitely emanating from her own mind. This entire subject involves rather recondite mysteries connected with the transmission of occult communications from Teacher to disciple.

At the time of his first contact with the Masters, through the intermediary of H. P. B., A. P. Sinnett sought for an explanation of the process mentioned above and elicited the following reply from Master K.H.:

“ . . . Besides, bear in mind that these my letters are not written, but *impressed*, or precipitated, and then all mistakes corrected. . . .

“ . . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present it is *all* I can tell you. When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves comes originally to take place on stones, then I will be able to make you better understand the process. But you must know and remember one thing—we but follow and servilely copy Nature in her works.”*

In an article entitled “Precipitation,” H. P. B., referring directly to the passage quoted above, writes as follows:

“Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider . . .

“ . . . The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter.

* A. P. Sinnett. *The Occult World* (orig. ed. London: Trübner and Co., 1881), pp. 143-44. Also *Mah. Ltrs.*, No. VI, with small variations.

Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ākāś* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

“From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. . . . Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. ‘Bear in mind,’ says He, ‘that these my letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected.*’ To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.” *

To this excerpt may be added H. P. B.’s words which occur in her unique article entitled “My Books,” published in *Lucifer* the very month of her passing.

“ . . . Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.” †

It is of course self-evident that if such dictated passages long or short, were to be excluded from her *Collected Writings*, it would be necessary to exclude also very large

* *The Theosophist*, Vol. V, Nos. 3-4 (51-52)), Dec.-Jan., 1883-84, p. 64.

† *Lucifer*, London, Vol. VIII, No. 45, May 15, 1891, p. 243.

portions of both *The Secret Doctrine* and *Isis Unveiled*, as being either the result of direct dictation to H. P. B. by one or more Adepts, or even actual material precipitated by occult means for her to use, if she chose to do so. Such an attitude towards H. P. B.'s writings would hardly be consistent with either common sense or her own view of things, as she most certainly did not hesitate to append her name to most of the material which had been dictated to her by various high Occultists.

IV

A historical survey of the various steps in the compiling of H. P. B.'s voluminous writings should now be given.

Soon after H. P. B.'s death, an early attempt was made to gather and to publish at least some of her scattered writings. In 1891, resolutions were passed by all the Sections of The Theosophical Society that an "H. P. B. Memorial Fund" be instituted for the purpose of publishing such writings from her pen as would promote "that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted."

In 1895, there appeared in print Volume I of "The H. P. B. Memorial Fund Series," under the title of *A Modern Panarion: A Collection of Fugitive Fragments from the pen of H. P. Blavatsky* (London, New York and Madras, 1895, 504 pp.), containing a selection from H. P. B.'s articles in the Spiritualistic journals and a number of her early contributions to *The Theosophist*. It was printed on the H. P. B. Press, 42 Henry Street, Regent's Park, London, N.W., Printers to The Theosophical Society. No further volumes are known to have been published, although it would appear that other volumes in this series were contemplated.

The compiling of material for a uniform edition of H. P. Blavatsky's writings was begun by the undersigned in

1924, while residing at the Headquarters of the Point Loma Theosophical Society, during the administration of Katherine Tingley. For about six years it remained a private venture of the Compiler. Some 1,500 pages of typewritten material were collected, copied, and tentatively classified. Many foreign sources of information were consulted for correct data, and a great deal of preliminary work was done.

It was soon discovered in the formative stage of the plan that an analytical study of the early years of the modern Theosophical Movement was essential, not only as a means of discovering what publications had actually published articles from the pen of H. P. B., but also as providing data for running down every available clue as to dates of publication which often had been wrongly quoted.

It was at this particular time that a far-flung international correspondence was started with individuals and Institutions in the hope of eliciting the necessary information. By the end of the summer of 1929, most of this work had been completed in so far as it concerned the initial period of 1874-79.

In August, 1929, Dr. Gottfried de Purucker, then Head of the Point Loma Theosophical Society, was approached regarding the plan of publishing a uniform edition of H. P. B.'s writings. This idea was immediately accepted, and a small Committee was formed to help with the preparation of the material. It was intended from the outset to start publication in 1931, as a tribute to H. P. B. on the Centennial Anniversary of her birth, provided a suitable publisher could be found.

After several possible publishers had been considered, it was suggested by the late Dr. Henry T. Edge—a personal pupil of H. P. Blavatsky from the London days—to approach Rider and Co., in London.

On February 27, 1930, A. Trevor Barker, of London, Transcriber and Compiler of *The Mahatma Letters to A. P. Sinnett*, wrote to Dr. G. de Purucker and among

other things advised that he and his friend, Ronald A. V. Morris, had been for some time past working upon a plan of collecting H. P. B.'s magazine articles for a possible series of volumes to be published in the near future. Close contact was immediately established between these gentlemen and the Committee at Point Loma. They first sent a complete list of their material, and in July, 1930, the collected material itself, which consisted mainly of articles from *The Theosophist* and *Lucifer*. While duplicating to a very great extent what had already been collected from these journals, their material contained also a number of valuable items from other sources. In May, 1930, A. Trevor Barker also suggested Rider and Co., of London, as a possible publisher.

In the meantime, namely, on April 1, 1930, the suggestion had been made by the Compiler that this entire work become an Inter-Organizational Theosophical venture in which all Theosophical Societies would collaborate. Since this idea dovetailed with the Fraternization Movement inaugurated by Dr. G. de Purucker at the time, it was accepted at once and steps were taken to secure the co-operation of other Theosophical Societies.

On April 24, 1930, a letter was written to Dr. Annie Besant, President, The Theosophical Society (Adyar), asking for collaboration in the compilation of the forthcoming Series. Her endorsement was secured, through the intermediary of Lars Eek, at the Theosophical Convention held in Geneva, Switzerland, June 28—July 1, 1930, at which she presided.

After a period of preliminary correspondence, constructive and fruitful literary team-work was established with the officials at the Adyar Headquarters. The gracious permission of Dr. Annie Besant to utilize material in the Archives of The Theosophical Society at Adyar, and the wholehearted collaboration of C. Jinarâjadâsa, A. J. Hammerster, Mary K. Neff, N. Sri Ram, and others extending over a number of years, have been factors of primary importance in the success of this entire venture.

The help of a number of other individuals in different parts of the world was accepted and the work of the compilation took on the more permanent form of an Inter-Organizational Theosophical project, in which many people of various nationalities and Theosophical affiliations co-operated.

While work proceeded on various portions of the mass of material already available, the main effort was directed towards completing Volume I of the Series, which was to cover the period of 1874-1879. This volume proved, in some respects, to be the most difficult to produce, owing to the fact that material for it was scattered over several continents and often in almost unprocurable periodicals and newspapers of that era.

Volume I was ready for the printer in the summer of 1931, and was then sent to Rider and Co. of London, with whom a contract had been signed. Owing to various delays over which the Compiler had no control, it did not go to press until August, 1932, and was finally published in the early part of 1933, under the title of *The Complete Works of H. P. Blavatsky*.

A stipulation was made by the publisher that the name of A. Trevor Barker should appear on the title page of the Volume, as the responsible Editor, owing to his reputation as the Editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*. This stipulation was agreed to as a technical point intended for business purposes alone.

Volume II of the Series was also published in 1933; Volume III appeared in 1935, and Volume IV in 1936. The same year Rider and Co. published a facsimile edition of *Isis Unveiled*, with both volumes under one cover, and uniform with the preceding first four volumes of the *Complete Works*.

Further unexpected delays occurred in 1937, and then came the world crisis resulting in World War II which stopped the continuation of the Series. During the London "blitz," the Offices of Rider and Co. and other

Publishing Houses in Paternoster Row, were destroyed. The plates of the four volumes already published were ruined (as were also the plates of *The Mahatma Letters to A. P. Sinnett* and other works), and, as the edition was only a small one, these volumes were no longer available and have remained so for the last fourteen years.

During the World War period, research work and preparation of material for future publication went on uninterrupted, however, and much new material was discovered. Very rare articles written by H.P.B. in French were unexpectedly found and promptly translated. A complete survey was made of all known writings in her native Russian, and new items were brought to light. This Russian literary output was secured in its entirety, direct from the original sources, the most rare articles being furnished free of charge by the Lenin State Library of Moscow.

The hardships of the economic situation in England, both during and after World War II, made it impossible for Rider and Co. to resume work on the original Series. In the meantime the demand for the writings of H.P. Blavatsky has been steadily growing, and an ever increasing number of people have been looking forward to the publication of an American Edition of her Collected Works. To satisfy this growing demand, the present edition is being launched. Its publication in the seventy-fifth year of the modern Theosophical Movement fills a long-felt need on the American Continent, where the corner-stone of the original Theosophical Society was laid in 1875. [See Foreword to Vol. VII, p. xxiii.]

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself—when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp—neither less nor more.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticism,

unsoiled by the vituperations of trivial and dogmatic minds, these writings stand today, as they did on the day of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion-call resounds as of yore, and thousands of heart-hungry, confused and disillusioned men and women, seekers after truth, and knowledge, find the entrance to a greater life in the enduring principles of thought contained in H. P. B.'s literary heritage.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message burst the constricting shell of a moribund theology, swept away the empty wranglings of phrase-weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the spring-flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often couched in the very language used by H. P. B. herself, and we witness daily the turning of men's minds towards those treasure-chambers of the Trans-Himālayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the faint-hearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As to those few who are in the vanguard of mankind valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

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In the course of this literary undertaking, a great deal of volunteer help has been received from many individuals and several distinguished Institutions. Contacts established with them have been the cause of many pleasant associations and friendships of a lasting nature. The Compiler wishes to express his indebtedness to each and every one of them. In particular, a debt of gratitude is due to the following friends and associates:

Gottfried de Purucker, late Leader of the Point Loma Theosophical Society, for his constant encouragement, his invaluable hints concerning H. P. B.'s writings, and the opportunity to share his profound learning on subjects pertaining to Occultism; Henry T. Edge and Charles J. Ryan, for assistance in determining the authorship of many unsigned articles; Bertram Keightley, who, in the closing years of his life, provided valuable information regarding certain articles in the volumes of *Lucifer*, on whose editorial staff he served in H. P. B.'s time; E. T. Sturdy, member of H. P. B.'s Inner Group, for suggestive data and information; C. Jinarājadāsa, President of The Theosophical Society (Adyar), for his many years of collaboration and his moral and material support; A. J. Hamerster and Mary K. Neff, for their meticulous care in the transcription of material from the Adyar Archives; Marjorie M. Tyberg, whose trained editorial abilities were an important factor in the production of the earlier volumes; Joseph H. Fussell, Sec'y-Gen. of the Point Loma Theosophical Society, for his co-operation in connection with the Society's Archives; A. Trevor Barker and Virginia Barker, London, and Ronald A. V. Morris, Hove, Sussex, for editorial work on portions of the MSS and their role in the business transactions with Rider and Co.; Sven Eek, onetime Manager of the Publications Department, Point Loma, Calif., for valuable assistance in the sale of earlier volumes; Judith Tyberg, for helpful suggestions in connection with Sanskrit technical terms; Helen Morris Koerting, New York; Ernest Cunningham, Philadelphia; Philip Malpas, London; Margaret Guild Conger, Washington, D.C.; Charles E. Ball, London; J. Hugo Tatsch, President, McCoy Publishing Company, New York; J. Emory Clapp, Boston; Ture Dahlin, Paris; T. W. Willans, Australia; W. Emmett Small, Geoffrey Barborka, Mrs. Grace Knoche, Miss Grace Frances Knoche, Solomon Hecht, Eunice M. Ingraham, and others, for research work, checking of references, copying of the MSS and assistance with various technical points connected with the earlier volumes; Mary L. Stanley, London, for painstaking and most able research work at the British Museum; Alexander Petrovich Leino, Helsingfors, Finland, for invaluable assistance in securing original Russian material at the Helsingfors University Library;

William L. Biersach, Jr., and Walter A. Carrithers, Jr., whose thorough knowledge of the historical documents connected with the Theosophical Movement has been of very great assistance; and Mrs. Mary V. Langford, whose most careful and intelligent translation of some Russian material was a welcome contribution to this Series.

The Compiler is also indebted to the following Institutions, and their officials who have contributed information essential to the production of this Series: Stanford University, and the Hoover Institute, Palo Alto, Calif.; British Museum, London; The American-Russian Institute, New York; Avrahm Yarmolinsky, Chief of the Slavonic Division and Paul North Rice, Chief of the Reference Department, New York Public Library; University of California at Los Angeles, Los Angeles, Calif.; Library of Congress, Washington, D. C.; Mary E. Holmes, Librarian, Franklin Library, Franklin, Mass.; Foster M. Palmer, Reference Librarian, Harvard College Library, Cambridge, Mass.; University of Pennsylvania Library, Philadelphia, Pa.; Bibliothèque Nationale, Paris; Lenin State Library, Moscow, U.S.S.R.; Kungliga Biblioteket, Stockholm; Universitetsbiblioteket, Upsala; Boston Public Library; Columbia University Library, New York; Yale University Library, New Haven, Conn.; Grand Lodge Library and Museum, London; American Antiquarian Society, Worcester, Mass.; Public Library, Colombo, Ceylon; The Commonwealth of Massachusetts State Library, Boston, Mass.; The Boston Athenaeum; Imperial Library, Calcutta, India; London Spiritualist Alliance; Massachusetts State Association of Spiritualists, Boston, Mass.; California State Library, Sacramento, Calif.; Library of the Philosophical Research Society, Inc., Los Angeles, Calif.

Other individuals from time to time have contributed in various ways to the success of this literary work. To all of these a debt of appreciation is due, even if their names are not individually mentioned.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
September 8th, 1950.

FOREWORD TO VOLUME EIGHT

The material in the present Volume is in direct chronological sequence to the writings contained in Volume VII, and includes several very important and scholarly contributions from H. P. B.'s pen.

With this Volume we enter her *Lucifer* cycle of writing which produced some of her most brilliant Editorials and some of her most scholarly essays. We also reach at this stage the beginning of her famous controversy with the Abbé Roca.

No special acknowledgments are required in connection with this Volume, as the same individuals have helped in its production as those already fully mentioned in the Foreword to Volume VII.

We are deeply grateful for the continued interest they have shown in this endeavor, and the willing help they have given, each in his or her own way, towards the successful completion of the Manuscript.

BORIS DE ZIRKOFF,
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
August 11th, 1958.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.
HENRY S. OLCOTT, FROM SEPTEMBER, 1887, TO DECEMBER, 1887,
INCLUSIVE

(the period to which the material in the present volume belongs)

1887

- September 15—Date of the first issue of the magazine *Lucifer*, described on the title-page as: A Theosophical Magazine, designed to “bring to light the hidden things of darkness.” The names of H. P. Blavatsky and Mabel Collins appear as Editors. The publisher is George Redway, York Street, Covent Garden, London.
- September 9-16—H. S. Olcott at Vizianagaram and Vizâgapatâm; sails the 16th for Cocanâda on *SS. Ethiopia*; has narrow escape going on board ship (*ODL.*, IV, 15, 17, 18; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).
- September—Mohini M. Chatterji sails for India from Boston; visits friends in Rome on his way (*Path*, II, Oct., 1887, p. 223).
- September 21-30—H. S. Olcott at Rajahmundry, Ellore and Bezvâda (*ODL.*, IV, 18; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).
- September—Theosophical Publishing Company organized at London, with a capital of £1,500 (*Ransom*, 239; *ODL.*, IV, 24; *Theos.*, IX, Suppl., Jan., 1888, p. xxxiv; *Path*, II, March, 1888, p. 387).
- October 2-8—H. S. Olcott at Guntûr and Masûlipatâm; takes steamer for Madras on the 8th (*ODL.*, IV, 18-20; *Theos.*, IX, Suppl., Oct.-Nov., 1887, p. ii).
- October 10—H. S. Olcott lands at Madras, after 262 days of journey, since his departure for Ceylon earlier in the year (*ibid.*).
- October 13—Alexander Fullerton leaves Adyar for Bombay and the U.S.A., after a stay of only nine days (*ODL.*, IV, 27).
- October—Friction at Adyar Headquarters mainly due to the peculiar attitude and fancied grievances of Mr. A. J. Cooper-Oakley (*ODL.*, IV, 28).
- October—G. B. Finch resigns his office as President of the Blavatsky Lodge in London, as well as membership in the Society; other resignations follow. Main reason for the rift seems to be the determination on the part of the Lodge to carry on public propaganda for Theosophy, as H. P. B. was directed to do (*Ransom*, 241).

- November 1—H. S. Olcott takes over the legal and editorial responsibility for *The Theosophist* (*ODL.*, IV, 29-30; *Ransom*, 244; *Theos.*, IX, Nov., 1887, p. 132).
- November—Office rented for the Theosophical Publishing Company on Duke Street, London (*Rem.*, 93).
- November 21—H. S. Olcott interviews the Governor of Madras, Lord Connemara, and establishes very cordial relations with him (*Diaries*; also *ODL.*, IV, 29, where October is erroneously mentioned).
- November 24—H. S. Olcott leaves on a lecture tour to Bangalore, accompanied by Pandit Bhāshyāchārya; returns Dec., 2nd (*ODL.*, IV, 31).
- November—H. S. Olcott publishes his *Golden Rules of Buddhism*; also Bhāshyāchārya's *Viśishtādvaita Catechism* (*ODL.*, IV, 31).
- December 15—*Lucifer* publishes the famous Open Letter entitled: " 'Lucifer' to the Archbishop of Canterbury, Greeting! " Shortly after, this Editorial is republished in pamphlet form (15,000 copies struck off) (*Ransom*, 240).
- December 21—Mrs. H. Isabel Cooper-Oakley leaves Adyar, after a brief visit with her husband, and returns to London (*ODL.*, IV, 32).
- December 23—New Adyar Library is ready as far as shelving is concerned, and H. S. O. begins to transfer books there, the first one being *Isis Unveiled* (*ODL.*, IV, 32).
- December 27-29—Twelfth Convention and Anniversary of The Theosophical Society held at Headquarters, Adyar. The Indian National Congress meets at Madras at the same time, seriously affecting the numerical strength of the Adyar Convention (*ODL.*, IV, 34).
- Fall—The September, October, and November, 1887, issues of *Lucifer*, as well as the issue of January, 1888, publishes the famous "Comments on *Light on the Path*" signed by a triangle.
- Fall (late) or Winter—William Quan Judge comes to London, at the request of H. P. B., in connection with plans concerning the formation of the Esoteric Section (Alice Leighton Cleather, in *Theosophy*, Vol. XI, June, 1896, p. 83).

KEY TO ABBREVIATIONS

- ODL.*—*Old Diary Leaves*, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist*, 1910.
- Path*—*The Path*. A Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult

Science, Philosophy and Aryan Literature. Published and Edited at New York by William Quan Judge. Volume II, April, 1887—March, 1888.

Ransom—*A Short History of The Theosophical Society*. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rem.—*Reminiscences of H. P. Blavatsky and "The Secret Doctrine."* Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Theos.—*The Theosophist*, published at Madras, India, beginning with October, 1879. In progress.

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1887

COMPILER'S INTRODUCTORY NOTE

At this point in the chronological sequence of H. P. B.'s writings, begins the period of her brilliant and dynamic Editorials, as well as other essays and articles, in the pages of the newly-started monthly journal *Lucifer*. The first issue of this magazine is dated September 15, 1887, and the title-page describes it as: A Theosophical Magazine, designed to "bring to light the hidden things of darkness," a description fully justified by the many remarkable articles which appeared in its pages as time went on.

Lucifer began to be published only four months after H. P. B. had settled in London, having come over from Ostende, Belgium, at the insistent urging of Bertram and Archibald Keightley and others. For a short time, the magazine was published by George Redway, in York Street, Covent Garden, but the same Fall the Theosophical Publishing Company was organized with a capital of £1,500, and took over the publication of *Lucifer* and whatever else was being brought out by the indefatigable workers in London.

From the very first issue, and until October, 1888, the Editorial responsibility for *Lucifer* was shared by H. P. B. with Mabel Collins, which was the *nom de plume* of Mrs. Kenningale Cook. Considering the important role that she played in the Movement, it has been thought advisable to include a rather comprehensive biographical sketch of her career in the Bio-Bibliographical Index of the present Volume, to which the student is referred.—*Compiler*.

WHAT'S IN A NAME?

WHY THE MAGAZINE IS CALLED "LUCIFER."

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 1-7]

What's in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to the orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the *1st Epistle to the Corinthians*, on its title page. It is to bring light to "the hidden things of darkness" (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer" is

the pale morning-star, the precursor of the full blaze of the noon-day sun—the “Eosphoros” of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother “Hesperos”—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so-called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that “Lucifer” is accepted by all the churches as one of the many names of the Devil. According to Milton’s superb fiction, Lucifer is *Satan*, the “rebellious” angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of “rebellious,” is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an “Almighty” fiend worse than the “rebellious” Spirit himself; “an omnipotent Devil desiring to be ‘complimented’ as all-merciful when he is exerting the most fiendish cruelty,” as put by James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable

in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than “light-bringer” (from *lux*, *lucis*, “light,” and *ferre*, “to bring”)*—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer*, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, “one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation”—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. “The crown of the reformer and innovator is a crown of thorns” indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit

* “It was Gregory the Great who was the first to apply this passage of Isaiah, ‘How art thou fallen from the heavens, Lucifer, son of the morning,’ etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.”

of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen, appeared on our horizon. One of the editors received and recorded some spicy objections: The scenes that follow are sketches from nature.

I

A Well-known Novelist. Tell me about your new magazine. What class do you propose to appeal to?

Editor. No class in particular: we intend to appeal to the public.

Novelist. I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and—so prejudiced.

Editor. Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

Novelist. That really is good news to me, for I want to be educated. What is your magazine to be called?

Editor. Lucifer.

Novelist. What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angels are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

II

A Man of the World (in a careful undertone, for the scene is a dinner-party). I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

Editor. We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

A M. W. Just so, I want to know all about it, for 'pon my honour, life's a mystery. There are plenty of other people as curious as myself. This is an age which is afflicted with the Yankee disease of "wanting to know". I'll get you lots of subscribers. What's the magazine called?

Editor. Lucifer—and (*warned by former experience*) don't misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity—it was Milton's doing that it ever became associated with the devil. We are sworn enemies of popular prejudices, and it is quite appropriate that we should attack such a prejudice as this—Lucifer, you know, is the Morning Star—the Lightbearer.

A M. W. (interrupting). Oh, I know all that—at least I don't know, but I take it for granted you've got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That's in the programme, isn't it?

Editor. Most decidedly.

A M. W. Well, listen to the advice of a man who knows his way about town. Don't mark your magazine with the wrong colour at starting. It's quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don't stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

III

A Fashionable Lady Interested in Occultism. I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

Editor. To try and give a little light to those that want it.

A F. L. Well, that's a simple way of putting it, and will be very useful to me. What is the magazine to be called?

Editor. Lucifer.

A F. L. (After a pause). You can't mean it.

Editor. Why not?

A F. L. The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of joke, made against it by its enemies.

Editor. Oh, but Lucifer, you know, means Lightbearer; it is typical of the Divine Spirit—

A F. L. Never mind all that—I want to do your magazine good and make it known, and you can't expect me to enter into explanations of that sort every time I mention the title. Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn't talk at all, for I couldn't bear them to think that. Don't call it Lucifer—please don't. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

Editor. But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn—

Lady (interrupting). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's *Classical Dictionary*. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I suppose Milton wrote about Lucifer, didn't he?—but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

IV

A Journalist (thoughtfully, while rolling his cigarette). Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course; and we shall cut it up in the papers. But we shall all read it, because secretly everybody hungers after the mysterious. What are you going to call it?

Editor. Lucifer.

Journalist (striking a light). Why not *The Fusée*? Quite as good a title and not so pretentious.

The "Novelist," the "Man of the World," the "Fashionable Lady," and the "Journalist," should be the first to receive a little instruction. A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's *Theogony* if they would do justice to Lucifer, "*Eosphoros and Hesperos*," the Morning and the Evening beautiful star. If there are more useful things to do in this life than "whitewash mythological characters," to slander and blacken them is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of LUCIFER, only because its "associations are so dreadful," is pardonable—if it can be pardonable in any case—only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father's farm. In the English clergy, however, who all receive a more or less classical education, and are, therefore, supposed to be acquainted with the *ins* and *outs* of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By endeavouring to show the theological Lucifer, fallen through the idea that

"To reign is worth ambition, though in Hell;
Better to reign in Hell than serve in Heaven,"

they are virtually putting into practice the supposed crime they would fain accuse him of. They prefer reigning over the spirit of the masses by means of a pernicious dark LIE, productive of many an evil, than serve heaven by serving TRUTH. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter xxii of *Revelation*, verse 16th, says "I Jesus am the root and the bright and morning star" (*ὄρθρινός*, "early rising"): hence Eosphoros, or the Latin Lucifer.* The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum*, the "infernal Lucifer." † "The great Archangel Michael,

* [In some versions, however, the word used is *πρωινός*.—*Comp.*]

† de Mirville's 2nd *Mémoire* to the Academy of France, Vol. IV, quoting Cardinal Ventura. [This ref. has not been definitely identified.—*Comp.*]

the conqueror of Satan, is identical in paganism * with Mercury-Mithra, to whom, after defending the Sun [symbolical of God] from the attacks of Venus-Lucifer, was given the possession of this planet, *et datus est ei locus Luciferi.* † And since the Archangel Michael is the “Angel of the Face,” and “the Vicar of the *Verbum*” he is now considered in the Roman Church as the regent of that planet Venus which “the vanquished fiend had usurped!” *Angelus faciei Dei sedem superbi humilis obtinuit,* says Cornelius à Lapide (in Vol. VI, p. 229). ‡

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove.§ It thus follows that the title chosen for our magazine is

* Which paganism has passed long millenniums, it would seem, in copying beforehand Christian dogmas to come. [H. P. B.]

† [de Mirville, *Des Esprits*, etc., Vol. IV, p. 161.]

‡ [This reference is probably to Élysée Pélagaud's edition of the works of Cornelius à Lapide, not located as yet. The Latin sentence is quoted by de Mirville, *op. cit.*, Vol. IV, p. 163, footnote.—*Comp.*]

§ [This is a rather puzzling statement. It is not easily ascertainable as to which Yonge is meant here; most probably, however Charles Duke Yonge (1812-1891), Professor of History and English Literature in Queen's College, Belfast, even though his voluminous writings are primarily concerned with Greek and Latin languages.]

As to “ecclesiastical records,” referred to by H.P.B., the best known among them, bearing on the history of the Papacy, make no mention of any Pope by that name. In this connection, the student is referred to the *Liber Pontificalis*, or *Gesta Pontificum Romanorum*, consisting of the lives of the bishops of Rome from the time of St. Peter to the death of Nicholas I in 867, to which were appended supplements at a later date, continuing the series. The *Liber*, used by Bede for his *Historia Ecclesiastica*, was first printed at Mainz in 1602. The best edition is by the French scholar, Monsignor Louis Marie Olivier Duchesne (2 vols., Paris, 1886-1892). No Pope by the name of Lucifer occurs in the above-mentioned work, or any other available sources.

It is conceivable, however, that H. P. B. may have meant Lucifer, bishop of Cagliari (hence called *Caralitanus*), an ardent supporter of the cause of Athanasius, and who died in 371. He is popularly regarded in Sardinia as a saint. A number of his controversial writings are still extant. We mention him as being the only individual named Lucifer of whom there exist tangible records in the history of the Church.—*Compiler.*]

as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost*. By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is *solar*. This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

APHORISMS

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 7]

Occultism is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

Occultism is the science of life, the art of living.

THE HISTORY OF A PLANET

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 15-22]

No star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

“ Stars teach as well as shine,”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “ a beauty and a mystery,” verily. But “ where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by

evilily-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,* was sacrificed to the ambition of our little globe to show the latter the "chosen" planet of the Lord. She became the scapegoat, the *Azazel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies back at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and

* "Venus is a second Earth," says Reynaud, in *Terre et Ciel* (p. 74), "so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, like two sisters. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe."

[Quoted in de Mirville, *Des Esprits*, etc., Vol. IV, p. 164.—*Comp.*]

“redeemed” from original sin and the Satanic element of heathenism, only after the year 1 A.D. Scholastics and scholiasts, the spirit of whom “spurned laborious investigation and slow induction,” had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into “divine attributes of the *seven eyes* of the Lord,” is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterized by Pythagoras as the *sol alter*, a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre-Hesiodic* theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astraios and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog.*, 378-82; Hyginus, *Poeticôn Astronomicôn*, II, xlii).* Preller, quoted by Decharme, shows Phaëton

* [Caius Julius Hyginus—also Hygenus, Yginus and Iginus—was a celebrated grammarian, said by Suetonius to have been a native of Spain, and to have been brought to Rome after its capture by Caesar. He was a freedman of Augustus and was placed by him at the head of the Palatine Library. He was on intimate terms with Ovid and other literary men of the day. There are numerous

identical with Phosphoros or Lucifer (*Griechische Mythologie*, I, 365).* And on the authority of Hesiod he also makes Phaëton the son of the latter two divinities—Kephalos and Eos.

Now Phaëton or Phosphoros, the “luminous morning orb,” is carried away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary (*Theog.*, 986-991). He is the “beautiful morning star” (*Vide St. John’s Revelation*, xxii, 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros “issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light.” (*Iliad*, XXIII, 226; *Odyssey*, XIII, 93-94; Virgil, *Aeneid*, VIII, 589; Decharme, *Mythologie de la Grèce Antique*, p. 247.) He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, “the most splendid of the stars that shine on the celestial vault” (*Iliad*, XXII, 317-18). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads

references to his various works in Pliny, Gellius, Macrobius and others, evidencing that he was held in great respect; most of his works have perished. We have, however, two pieces in prose, nearly entire, which bear the name of Hyginus, but which, on account of their inferior language, may have been put together by someone else. These are: *Fabularum liber*, containing mythological legends and the genealogy of divinities; and *Poeticôn Astronomicôn* in four books, treating of the asterisms, the definition of astronomical terms, the constellations and the mythological legends attached to them. The best editions of both works are those in the *Mythographi Latini* of Muncker, Amsterdam, 1681, and in the *Myth. Lat.*, of van Staveren, Lugd. Bat. and Amst., 1742.—*Compiler.*]

* [2 vols. Leipzig: Weidman, 1854; in the 2nd ed., of 1860-61, the passage can be found in Vol. II, p. 335.—*Compiler.*]

the nuptial *cortège* and delivers the bride into the arms of the bridegroom. (Decharme, *op. cit.*, p. 248.)

So far, there seems to be no possible *rapprochement*, no analogy to be discovered between the poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of *Genesis*. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations*, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene*, the foam-born Goddess, the "Divine Mother," and one with the Phoenician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or *Mar* (whence Mary), the Great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phoenician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the "Virgin of the Sea." The accepted patroness of Christian sailors, their star, "*Stella Del Mar*," etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer*, it is the "light bringer," the first radiant beam

which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of the Day, and the most lovely of all the sights in Nature (*Lectures on the Science of Language*),* for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, “the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile” (Lucretius).† When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one out-stretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide* Lucian’s *De Dea Syria*, and Cicero’s *De Natura Deorum*, lib. III, cap. xxiii.)‡ Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it*.

* [II, pp. 408-09, in 6th ed., London: Longmans, Green & Co. 1871.]

† [This passage is from Lucretius’ *De rerum natura*, lib. I, 6-9, the Latin text of which is as follows:

te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.

This may be rendered in English somewhat as follows: “From thee, o goddess, from thee the winds flee away, the clouds of heaven from thee and thy coming; for thee the wonder-working earth puts forth sweet flowers; for thee the vast stretches of the ocean laugh, and heaven, grown peaceful, pours torrents of light.”—*Compiler*.]

‡ [This short essay, attributed to Lucian by some scholars, contains no such description of Astarte, and the passage from Cicero has a mere mention of this goddess. There may be some error in the references given.—*Compiler*.]

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata*, the attribute of Isis (who is Venus, and Aphrodite, Nature, also) or ♀ the planet; the fact that the Earth has the *crux ansata* reversed †, having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the “dreadful association”? The Church believes in the devil, of course, and could not afford to lose him. “*The Devil is one of the chief pillars of the Faith*” confesses unblushingly an advocate of the *Ecclesia Militans*.*

All the Alexandrian Gnostics speak to us of the fall of the Aeons and their Pleroma, and all attribute that fall to the desire to know,

writes another volunteer in the same army, slandering the Gnostics as usual and identifying the desire to know or occultism, magic, with Satanism.† And then, forthwith, he quotes from Schlegel’s *Philosophie de l’Histoire* to show that the seven rectors (planets) of Pymander,

commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,‡ came to admire themselves with such intensity that owing to this proud self-adulation they finally fell.§

* Thus saith Des Mousseaux, *Mœurs et pratiques des démons*, p. x—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, “is one of the great personages whose life is closely allied to that of the Church; and without him . . . the fall of man could not have taken place. If it were not for him [the Devil], the Victor over death, the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross a real insult to good sense.” And if so, then we should feel thankful to the poor Devil.

† De Mirville. “No Devil, no Christ,” he exclaims.

‡ This is only another version of Narcissus, the Greek victim of his own fair looks.

§ [Schlegel’s work is probably some French translation of his German *Philosophie der Geschichte*, Vienna, 1829.—*Compiler*.]

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper [see editorial] and the grand Archangel who conquered him," and whose "palaces" (the "houses," astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the positions of these orbs in the Solar system correspond in their hierarchical order to that of the "heroes" in Chapter xii of *Revelation*, "their names and destinies" (?) being closely connected in the theological (exoteric) system "with these three great metaphysical names." (De Mirville's *Mémoire* to the Academy of France, on the rapping Spirits and the Demons, Vol. IV, pp. 159-160.)

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostasy. Called upon to reconcile this statement with that other fact, that the metaphors of "the morning star" is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped by the Roman Catholics * under new names, the defenders of the Latin dogmas and beliefs answer as follows:

Lucifer, the jealous neighbour of the Sun [Christ] said to himself in his great pride: "I will rise as high as he!" He was thwarted in

* The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V said in his Bull to the Spanish Clergy, permitting and

his design by Mercury, though the brightness of the latter [who is St. Michael] was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun.*

Guards of "dishonour" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian legends, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face"—the terrestrial double, or *ferouer* of Christ. He points them out saying:

. . . like Mercury, the archangel Michael, is the *friend* of the Sun, his *ferouer*, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons*.†

This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolsohn), in which the Zoroastrian Mitra is called the "*grand enemy of the planet Venus*." ‡ (de Mirville, *op. cit.*, p. 160.)

encouraging the worship of the said seven spirits of the stars. "One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets* as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic." (De Mirville, *Des Esprits*, etc., 2nd Mémoire addressed to the Academy; chapter "Les Sept Esprits et l'histoire de leur culte," Vol. II, pp. 357-58.)

* De Mirville, *op. cit.*, Vol. IV, p. 160.

† [de Mirville, *op. cit.*, Vol. IV, p. 160.]

‡ Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

[This refers to the researches of Dr. Daniel Avraamovich Chwolsohn, the Russian-Jewish Orientalist and Semitolog, who translated into German three Arabic manuscripts which exist in the library of the University of Leyden. They are: *The Book of the Nabathean Agriculture*; *The Book of Poisons*; and *The Book of the Babylonian Tenkelûschâ*, with fragments of a fourth work entitled, *The Book of the Mysteries of the Sun and Moon*. They were translated into Arabic by Ibn-Wa'hschijjah, a descendant of the ancient Babylonians who determined to rescue from oblivion those ancient works of his forefathers.

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It is curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

Mitra [says Döllinger] possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus.*

In the Christian tradition, adds the learned Marquis,
 St. Michael is apportioned in Heaven the throne and the palace of the foe he has vanquished. Moreover, like Mercury, during the palmy

Dr. Chwolsohn published his researches under the title of: *Über die Überreste der Altbabylonischen Literatur in arabischen Übersetzungen* (in *Mémoires des savants étrangers*. Vol. VIII. St. Petersburg: Imperial Academy of Sciences, 1859; Russian transl. in the *Russkiy Vestnik* of 1859).

The author of *The Book of the Nabathean Agriculture* is supposed to be Qûtâmî, possibly in collaboration with others. It has been conservatively ascribed by various scholars to a period antedating the eighth century B.C., and is in all likelihood based on traditions dating from a very remote antiquity. Under the guise of agriculture, many occult beliefs are explained, and various magical secrets of nature hinted at.

H. P. B. devotes several pages of *The Secret Doctrine* (Vol. II, 452-457) to various aspects of Chwolsohn's work, and the nature and contents of the *Nabathean Agriculture*. She speaks of it as being "no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of 'cloaking' the tenets. . ." She plainly states that "the Doctrines of Qû-tâmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race."—*Compiler*.]

* *Paganisme et Judaïsme*, Vol. II, p. 109.

[H. P. B. quotes this passage from de Mirville, *Des Esprits*, etc., Vol. IV, p. 160, where ref. is given to a French translation of Döllinger's original German work entitled *Heidenthum und Judenthum*. In the latter, the subject of Mithra occurs on pp. 383-390 of Part I, and the above quote seems to be only a paraphrase of various statements found therein.—*Compiler*.]

days of paganism, which made sacred to this [demon-] god all the promontories of the earth, *the Archangel is the patron of the same in our religion.**

This means, if it does mean anything, that *now*, at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir.

The above remarks conclude with this cool reflection:

It is evident that paganism has *utilised* [beforehand], and most marvellously, all the features and characteristics of the *prince of the face of the Lord* [Michael] in applying them to that *Mercury*, to the Egyptian *Hermes-Anubis*, and the *Hermes-Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus*.†

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches*, pointed out by Rosellini (*Égypte*, Vol. I, p. 283), ‡ to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words “*sole*” and “*solis custode, o sostegno, dei dominanti . . . il forte, grande dei vigilantissimi*,” “watchman of the sun, sustainer of dominions, and the strongest of all the vigilants.” All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find

. . . . in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space [Michael]; in his caduceus, the spear,

* [De Mirville, *op. cit.*, Vol. IV, pp. 160, 162, somewhat paraphrased.]

† [de Mirville, *op. cit.*, Vol. IV, p. 160.]

‡ [*ibid.*, p. 162, where reference is evidently to Ippolito Rosellini's work entitled: *I Monumenti dell' Egitto e della Nubia, diseguate della spedizione scientifico-litteraria toscana in Egitto*. Pisa: Presso N. Capurro e.c., 1832-44. 9 vols. 8-vo. (British Museum: 559.b.2).—*Compiler.*]

in the two serpents coiled round the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit*.*

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's *assessors*, or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun*, literally, the other was *Eosphoros*, the most brilliant of the planets, "*qui mane oriebaris*," the early rising, or the Greek ὀρθρινός. It was identical with the *Amon-ra*, the light-bearer of Egypt, and called by all nations "*the second born of light*" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini*.

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon-Conqueror," in Christian legend, why should they when called Apollo-Abaddon, the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation*, was given the spoils of the conquered

* De Mirville, *op. cit.*, Vol. IV, p. 162.

angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord," * because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn, is rank nonsense. But to connect this with the horns of "The Mystic Dragon" in *Revelation*—"one of which was broken" †—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram's horns of Amon, of Bacchus, and of Moses on ancient medals, and

* "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury [Mitra], and its Lucifer-Venus [or Ahriman], taken away from its ancient master, and now given to its conqueror." (*op. cit.*, p. 164.) Therefore, Lucifer-Venus is quite *holy* now.

† In *Revelation* there is no "horn broken," but it is simply said in Chapter xiii, 3, that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter iii, 3-4, that prophet speaks of the "Holy One from Mount Paran," of the Lord God who "came from Teman," and whose "*brightness was as the light,*" and who had "*horns coming out of his hand.*"

When one reads, moreover, the Hebrew text of *Isaiah*, and finds that no Lucifer is mentioned at all in Chapter xiv, 12, but simply הִלֵּל *Hillel*, "a bright star," one can hardly refrain from wondering that *educated* people should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL! *

H. P. B.

* The literal words used, and their translation, are: "*Aik Naphalta Mi-Shamayim Hillel Ben-Shahar Nigdata La-Aretz Cholesch Al-Goim,*" or, "How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is הִלֵּל, Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence, by an easy derivation, *hillel* may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his *Hebrew and English Lexicon*, Art. הִל, John Parkhurst says: "The Syriac translation of this passage renders it הִלֵּל *howl*, and even *Jerome* on the place observes, that it literally means *howl*. . . . 'Therefore,' says *Michaelis*, 'I translate, Howl, *Son of the morning, i.e., thou star of the first magnitude*.'" But at this rate, Hillel, the great Jewish-sage and reformer, might also be called "howler," and connected with the devil!

[There exist divergent views among scholars concerning the Hebrew term which is sometimes spelt *hillel*, and sometimes *hēlēl* and even *hailal*, according to the interpretation of the vowel-points. The Hebrew expression in *Isaiah*, xiv, 12, *hēlēl bēn shāhar*, appears in the Greek *Septuagint* as ὁ Ἐωσφόρος ὁ πρῶτος ἀνατέλλων, and in the Latin *Vulgate* as *Lucifer qui mane oriebaris*, conveying the idea of "early rising," both in Greek and in Latin. The Hebrew expression *bēn shāhar* definitely means "son of the dawn." The *Vulgate* translates

THE LAST OF A GOOD LAMA

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 51]

Whatever may be said against godless Buddhism, its influence, wherever it penetrates, is most beneficent. One finds the Spirit of "Lord Buddha . . . most pitiful, the Teacher of Nirvâna and the Law," ennobling even the least philosophical of the dissenting sects of his religion—the Lamaism of the nomadic Kalmucks. The Caspian Steppes witnessed, only a few months ago, the solemn cremation and burial of a Mongolian saint, whose ashes were watered by as many Christian as Lamaic tears.

by the word *Lucifer* the Hebrew term *bôqer*, "light of dawn" (Job, xi, 17), the expression *mazzârôth*, "the Signs of the Zodiac" (Job, xxxviii, 32), and even *shâhar*, "the dawn" (*Ps.*, cx, 3). Besides using the word *Lucifer* in connection with the King of Babylon, in the above-mentioned passage from *Isaiah*, the same term is used by the *Vulgate* in connection with the High-Priest Simon, son of Onias (*Ecclesiasticus*, i, 6), and is applied to the "glory of Heaven" (*Apoc.*, ii, 28), and even to Jesus Christ himself (*II Peter*, i, 19; *Apoc.*, xxii, 16). In the *Exultet* (liturgy of Holy Saturday), the Church uses the title of *Lucifer* in connection with its Saviour, and expresses the hope that this "early morning *Lucifer*" will find the Easter-candle burning bright, he who knows no decline and who, returning from Hell, sheds his brilliant light upon mankind.

Hêlêl is derived from *hâlal*, "to shine" (Arab. *halal*; Assyrian, *elêlu*). The Syriac version of the Old Testament and the version of Aquila derive it from *yâlal*, "to lament," and St. Jerome agrees with this derivation (*Comm. in Is.*, v, 14, in Migne, *Patrol. Lat.*, XXIV, 161), making of *Lucifer* the principal fallen angel who is supposed "to lament" the loss of his original glory, bright as the morning star. Other Fathers of the Church maintain that *Lucifer* is not the proper name of the "devil," but denotes only the state from which he has fallen (Petavius, *De angelis*, III, iii, 4). Present-day scholars agree with H. P. B. that the supposed derivation from *yâlal*, "to wail," "to howl or lament," is untenable.

The passage in *Isaiah*, xiv, 12, discussed by H. P. B., is transliterated as follows by present-day standards: *Aik nafaltah mi-shamayim hâilal ben-shâhar nig'datah la-areş holesh 'al-goyim*. The translation of this verse, according to King James' Bible is, however, "How art thou fallen, O *Lucifer*, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Some scholars translate "cast lots over nations," instead of "weaken."—*Compiler*.]

The high priest to the Russian Kalmucks of the Volga died December 26th, 1886, near Vetlyanka, once the seat of the most terrible epidemics.* The Gelungs had chosen the day of ceremony in accordance with their sacred books; the hour was fixed astrologically, and at noon on January 4th, 1887, the imposing ceremony took place. More than 80,000 people assembling from all the neighbouring Cossack *stanitzas* and Kalmuck *ooloosses*, formed a procession surrounding the pillar of cremation. The corpse having been fixed in an iron arm-chair, used on such ceremonies, was introduced into the hollow pillar, the flames being fed with supplies of fresh butter. During the whole burning, the crowd never ceased weeping and lamenting, the Russians being most violent in their expressions of sorrow, and with reason. For long years the defunct Lama had been a kind father to all the poor in the country, whether Christian or Lamaist. Whole villages of proletarians had been fed, clothed, and their poll-taxes paid out of his own private income. His property in pasture lands, cattle, and tithes was very large, yet the Lama was ever in want of money. With his death, the poor wretches, who could hardly keep soul in their bodies, have no prospect but starvation. Thus the tears of the Christians were as abundant, if not quite as unselfish, as those of the poor Pagans. Only the year before, the good Lama received 4,000 roubles from a Kalmuck *oolooss* (camp) and gave the whole to rebuild a burned down Russian village, and thus saved hundreds from death by hunger. He was never known during his long life to refuse any man, woman, or child, in need, whether Pagan or Christian, depriving himself of every comfort to help his poorer fellow-creatures. Thus died the last of the Lamas of the priestly hierarchy sent to the Astrakhan Kalmucks from beyond the "Snowy Range" some sixty years ago. A shameful story is told

* [Also known as Vetlyaninskaya Stanitza, in the Enotayevsky uezd of the Province of Astrahan, on the right shore of the Volga. It was in the territory of the Astrakhan Cossacks, and was established in 1764-1765.—*Compiler*.]

of how a travelling Christian pilgrim imposed on the good Lama. The Lama had entrusted him with 30,000 roubles to be placed in the neighbouring town: but the Christian pilgrim disappeared, and the money with him.

LITERARY JOTTINGS

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 71-75]

Buddhism in Christendom, or Jesus the Essene, by Arthur Lillie, etc.—A queer and rather thickish volume, of a presumably scientific character, by an amateur Orientalist. Contents:—Familiar theories, built on two sacred and time-honoured names, which the author enshrines between garlands of modern gossip and libels on his critics, past and present. A true literary sarcophagus inhuming the decayed bodies of very old, if occasionally correct, theories jumbled up together with exploded speculations.

The volume—title and symbology—is pregnant with the atmosphere of the sacred poetry attached to the names of Gautama the Buddha, and “Jesus the Essene.” To find it sprinkled with the heavy drops of personal spite, is like gazing at an unclean fly fallen into the communion-wine of a chalice. One can but wonder and ask oneself, what shall be the next move in literature? Is it a new “Sacred Book of the East,” in which one will find the evidence by Policeman Endacott against Miss Cass welcomed and accepted as an historical fact? Or shall it be the Pentecostal tongues of fire examined in the light of the latest improved kerosene lamp?

But a well-informed chronicler at our elbow reports that the author of *Buddhism in Christendom, or Jesus the Essene*, is a strong medium who sits daily for spiritual development. This would account for the wonderfully mixed character of the contents of the volume referred to. It must be so, since it reads just as such a joint production would. It is a curious mixture of “spirit” inspiration,

passages bodily taken from the reports of the Society "for Spookical Research," as that misguided body was dubbed—for once wittily—by the *Saturday Review*, and various other little defamatory trifles besides. The "spirit guides" are proverbially revengeful and not always wise in their generation. A former work by the same medium having been three or four years ago somewhat painfully mangled by a real Sanskrit and Buddhist scholar in India, the "Spirit Angel" falls foul now of his critics. The wandering Spook tries to run amuck among them, without even perceiving, the poor, good soul, that he only blots and disfigures with the corrosive venom of his spite the two noble and sacred characters whom his medium-author undertakes to interpret, before ever he has learned to understand them. . . .

This places *Lucifer* under the disagreeable necessity of reviewing the pretentious work at length in one of its future numbers. As the same mistakes and blunders occur in *Buddhism in Christendom* as in *Buddha and Early Buddhism*, the magazine must make it its duty, if not altogether its pleasure, to check the volume of 1883 by that of 1887.

It is rumoured that *A Catechism on Every-Day Life*, by a Theosophical writer, is ready for press. Let us hope it will contain no special theology or dogmas, but only wise advice for practical life, in its application to the ordinary events in the existence of every theosophist. The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist—*i.e.* one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbour to

carry the burden of life—is to become instantaneously transformed into a public target. It is to make oneself a ready thing for heavy “Mrs. Grundy” to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists, every move in the *true theosophical direction*, is a forlorn-hope enterprise. All this notwithstanding, the ranks of the “unpopular” society are steadily, if slowly increasing.

For what does slander and ridicule really matter? When have fools ever been slandered, or rich and influential men and women ostracised, however black and soiled in their hearts, or in their secret lives? Who ever heard of a Reformer’s or an orator’s course of life running smooth? Who of them escaped from being pelted with dirt by his enemies?

Gautama Buddha, the great Hindu Reformer, was charged by the Brahmins with being a demon, whose form was taken by Vishnu, to encourage men to despise the Vedas, deny the gods, and thus effect their own destruction.

“Say we not well thou art a Samaritan, and hast a devil?” said the Pharisees to Jesus. “He deceiveth the people . . . Stone him to death!”

“He who surpasses or subdues mankind,
Must look down on the hate of those below,” *

says the great English poet. The latter is echoed in prose by the King of French poets. Writes Victor Hugo:

You have your enemies; but who has not? Guizot has enemies, Thiers has enemies, Lamartine has enemies. Have I not been myself fighting for twenty years? Have I not been for twenty years past reviled, betrayed, sold, rended, hooted, taunted, insulted, calumniated? Have not my books been parodied, and my deeds travestied? I also am beset and spied upon, I also have traps laid for me, and I have even been made to fall into them. But what is all that to me? I disdain it. It is one of the most difficult yet necessary things in life to learn to disdain. Disdain protects and crushes. It is a breastplate and a club. You have enemies? Why, it is the story of every man who has done a great deed, created a new idea. It is

* [*Childe Harold’s Pilgrimage*, Canto III, 45.—*Compiler*.]

the cloud which thunders around everything which shines. Do not trouble yourself about it. Do not give your enemies the satisfaction of thinking that they cause you any feeling, be disdainful. (*Choses Vues.*)

The Latest Romance of Science, summarized by a Frenchman.

If the Atomo-mechanical Theory of the Universe has caused considerable embarrassment to our materialists, and brought some of their much beloved scientific speculations to grief (see *The Concepts and Theories of Modern Physics*, by J. B. Stallo), the layman must not be ungrateful to the great men for other boons received at their hands. Through the indefatigable labours of the most famous biologists and anthropologists of the day, the mystery which has hitherto enshrouded the origin of man is no more. It has vanished into thin air; thanks to the activity of the *officina* (workshop, in Queen's English), in Haeckel's brain, or, as a Hylo-Idealist would say, in the *vesiculo-neurine of his hemispherical ganglia**—the origin of mankind has to be sought in *that* scientific region, and nowhere else.

Religiously read by the "Animalists" in its English translation in Protestant and Monarchical England, *The Pedigree of Man* † is now welcomed with shouts of joy in Roman Catholic Republican France. A summary has just been compiled of it by a French *savant*, who rejoices in the name of Topinard. The summary on that "question of questions" (as Mr. Huxley calls it), is more interesting in reality than the *Pedigree of Man* itself. It is so deliciously fantastic and original, that one comes almost to regret that our numerous and frolicsome ancestors in

* Dr. Lewins, the Hylo-Idealist, in his appendices to *What is Religion? A Vindication of Freethought*, by C. N. [Constance Naden]: *The Brain Theory of Mind and Matter, the Creed of Physics, Physics and Philosophy*. W. Stewart and Co.

† [*The Pedigree of Man; and Other Essays* . . . Translated from the German by E. B. Aveling, 1883. International Library of Sciences and Freethought. Vol. 6.—*Compiler.*]

the Zoological Gardens of Europe and America seem to show no intention of getting up a subscription list among themselves, for the raising of a lasting monument to the great Haeckel. Thus, ingratitude in man must surely be a phenomenon of *atavism*; another suggestive point being thus gained toward further proof of man's descent from the ingrate and heartless, as well as tailless, pithecoïd baboon.

Saith the learned Topinard:—

At the commencement of what geologists call the *Laurentian period* of the Earth, and the fortuitous union of certain elements of carbon, oxygen, hydrogen and nitrogen, under conditions which *probably* only took place at that epoch, the first albuminoid clots were formed. From them, and by spontaneous generation,* the first cellulæ or cleavage masses took their origin. These cellulæ were then subdivided and multiplied, arranging themselves in the form of organs, and after a series of transformations, fixed by Mr. Haeckel at nine in number, originated certain vertebrata of the genus *Amphioxus lanceolatus*. The division into sexes was marked out, the spinal marrow and *chorda dorsalis* became visible. At the tenth stage the brain and skull made their appearance, as in the lamprey; at the eleventh, the limbs and jaws were developed the earth was then only in the *Silurian period*. At the sixteenth, the adaptation to terrestrial life ceased. At the seventeenth, which corresponds to the *Jurassic* phase of the history of the globe, the genealogy of man is raised to the kangaroo among the marsupials. At the eighteenth, he becomes a lemurian; the *Tertiary period* commences. At the nineteenth, he becomes a Catarrhinian, that is to say, an ape with a tail, a Pithecanthropus. At the twentieth he becomes an anthropoid, continuing so throughout the whole of the *Miocene period*. At the twenty-first he becomes a man-ape, he does not possess language, nor in consequence the corresponding brain. Lastly, at the twenty-second, man comes forth in his inferior types.†

* Mark well: when a theosophist or an occultist speaks of "spontaneous generation," because for him there exists no inorganic matter in Kosmos—he is forthwith set down as an *ignoramus*. To prove the descent of man from the animal, however, even spontaneous generation from dead or inorganic matter, becomes an axiomatic and scientific fact.

† [It has not been possible to ascertain from what particular work of Paul Topinard this passage has been taken. "The Latest Romance of Science" is apparently only a descriptive title used by H.P.B., and does not actually identify the work quoted from. *Vide Bio-Bibl. Index, s.v. TOPINARD.—Compiler.*]

Happy, privileged man! Hapless evolution-forsaken baboon! We are not told by science the secret why, while man has had plenty of time to become, say a Plato, a Newton, a Napoleon, or *even* a Haeckel, his poor ancestor should have been arrested in his growth and development. For, as far as is known, the rump of the cynocephalus seems as blue and as callous to-day, as it was during the reign of Psammetichus or Cheops; the macacus must have made as ugly faces at Pliny 18 centuries back, as he does now at a Darwinian. We may be told that in the enormous period of time that must have elapsed since the beginning of evolution, 2,000 or even 10,000 years mean very little. But then, one does not find even the Moneron any better off for the millions of years that have rolled away. Yet, between the gelatinous and thoughtful hermit of the briny deep and man, there must have elapsed quite sufficient time for some trifling transformation. That primordial protoplasmic creature, however, seems to fare no better at the hands of evolution, which has well-nigh forgotten it.

By this time, one should suppose that this ancestor of ours of stage *one*, ought to have reached, to say the least, a higher development; to have become, for instance, the amphibian "sozura" of the "fourteenth stage," so minutely and scientifically described by Mr. Haeckel, and of which de Quatrefages so wickedly says in *The Human Species* (p. 108),* that it (the sozura) "is *equally unknown to science.*" But we see quite the reverse. The tender-bodied little one, has remained but a moneron to this very hour; so much so, that Mr. Huxley, fishing him out from the abysmal ocean depths, took pity upon him, and gave him a father. He baptized our archaic ancestor, and named him *Bathybius Haeckelii*.

But all these are mysteries that will, no doubt, be easily explained to the full satisfaction—of science, by

* [New York: D. Appleton & Co., 1879; 2nd ed., London: Paul & Co., 1881. This is the English translation of the French work, *L'Espèce humaine*, by Jean L. A. de Quatrefages de Bréau, 3rd ed., Paris: G. Baillière et Cie., 1877.—*Compiler.*]

any biologist of Haeckel's brain power. As all know, no acrobatic feats, from the top of one tree to another top, by the swiftest of chimpanzees, can ever approach, let alone equal, the rapid evolutions of fancy in his cerebral "officina," whenever Haeckel is called upon to explain the inexplicable. . . .

There is one trifle, however, which seems to have the best of even his capacity for getting out of a scientific dilemma, and this is *the eighteenth stage* of his genealogy in *The Pedigree of Man*. Man's evolution from the Monera, *alias Bathybius Haeckelii*, up to tailed and then tailless man, passes through the marsupials, the kangaroo, sarrigues, etc. Thus he writes:

Eighteenth stage. Prosimiae, allied to the Loris (Stenops), and Makis (Lemur), without marsupial bones and cloaca, *with placenta*.*

Now it may be perhaps interesting to the profane and the innocent to learn that no such "prosimiae," with placenta, exist in nature. That it is, in short, another creation of the famous German Evolutionist, and a child of his own brain. For de Quatrefages has pointed out several years ago, that:

. . . . the anatomical investigations of MM. Alphonse Milne-Edwards and Grandidier place it beyond all doubt that the prosimiae of Haeckel have *no decidua and a diffuse placenta*. They are *indeciduata*. Far from *any possibility of their being the ancestors of the apes*, according to the principle laid down by Haeckel himself, they cannot even be regarded as the ancestors of the zonoplacental mammals, the carnivora for instance, and ought to be connected with the pachydermata, the edentata and the cetacea.†

But, as that great French *savant* shows, "Haeckel, without the least hesitation, adds his *prosimiae*," to the other groups in *The Pedigree of Man*, and "attributes to them a decidua and a discoidal placenta."‡ Must the world of the too credulous innocents again accept on faith these two creatures unknown to Science or man, only because "the proof of their existence arises *from the necessity of an intermediate type*"? This necessity, however,

* *The Pedigree of Man and other Essays*, p. 77.

† *The Human Species*, p. 110.

‡ *Op. cit.*, p. 109.

being one *only* for the greater success of their inventor, Haeckel, that Simian Homer must not bear us ill will, if we do not hesitate to call his "genealogy" of man a romance of Science of the wildest type.

One thing is very suggestive in this speculation. The discovery of the absence of the needed placenta in the so-called *prosimiae* now dates several years back. Haeckel knows of it, of course. So does Mr. Ed. B. Aveling, D.Sc., his translator. Why is the error allowed to remain uncorrected, and even unnoticed, in the English translation of *The Pedigree of Man* of 1883? Do the "members of the International Library of Science and Freethought," fear to lose some of Haeckel's admirers were these to learn the truth?

Nevertheless Haeckel's scientific *Pedigree of Man* ought to awake and stir up to action the spirit of private enterprise. What a charming *Féerie* could be made of it on the stage of a theatre! A *corps de ballet*, composed of antediluvian reptiles and giant lizards, gradually, and stage by stage, metamorphosing themselves into kangaroos, lemurs, tailless apes and anthropoid baboons, and finally into a chorus of German biologists!

Such a *Féerie* would have *The Black Crook*,* and *Alice's Adventures in Wonderland*, nowhere. An intelligent manager, alive to his interests, would make his fortune were he but to follow the happy thought.

Nota bene: The suggestion is copyright.

The Book of Life, by Siddhartha (also) Vonisa; his discoveries from "6215 to 6240, Anno Mundi."

A cross between an *octavo* and *duodecimo*.

This volume, we see, is highly appreciated by the clergy, by whom, at this gloomy day of infidelity, even small favours seem to be thankfully received. The author (profane name unknown) hints, when he does not state plainly, that he is a reincarnation of Gautama Buddha,

* [A spectacular light opera, by Chas. M. Barra, music by T. Baller, first produced in 1886, and frequently revived.—*Compiler*.]

or Siddhartha, as also of a few other no meaner historical personages. The work is a clever steering between the sand-banks of science and theology. Enough is given in careful agreement with the former to make it ignore the more abundant concessions to the gods of the latter—*e.g.*, Biblical chronology. The age of the world is allowed 6240 years from Adam, “seven hundred years after the brown and black races had been created” (p. 53, “Chronology”); the date of the earth’s incrustation and globe being left to the imagination of the reader. A chronological table of the principal historical events of the world is published on pages 53-56. Among them the birth of Moses is placed 1572 B.C. The *Vedas* are shown compiled in India, and the poems of Homer in Greece, “about 1200 B.C.” Siddhartha or Gautama established Buddhism in India “from 808 to 726,” B.C., we are told. Last, but not least, of the world epochs and *divine* signs of the time, comes the forever memorable event of March 31st, 1885—namely, “*The Book of Life*, Vonisa, was completely written,” and it closes the list. The reader is notified, moreover, at the line beginning with A.M. 6240, that the year 1884 C.E. (Christian Era) is the “beginning of Messianic age and close of Christian age,” which might account for the appearance and publication in the year following of the original volume under review.

The new Messiah declares that “although much of the work consists of discoveries which are original with the author, yet the reader will find in the Analytic Index a few hundred out of the many references which might be given to eminent authorities which were consulted in its preparation.” Among these, it seems, one has to include some theosophical writings, as it is stated in *The Book of Life* that—

(a.) “Seven great forces were concerned in these vast movements of early creation.”

(b.) “Seven Ages of the Earth.”

(c.) “Vayomer Elohim” translated “according to the laws of the Hebrew language,” means “seven forces were used as three-fold factors,” and

(d.) “That the first human beings were incarnated spirits” (pp. 26-27).

The above four declarations have the approval of theosophy. Whether the sentence that follows, namely, that "the work of incarnation [of the *spirits*] took place according to law," and is "the clearest hypothesis *which science has to offer concerning the origin of man*," will meet with the same approval from Messrs. Huxley, Haeckel, and Fiske, of the "Atomo-mechanical Theory," is very doubtful.

Nor is it so sure that the Ethnological department in the Anglo-Indian Bureau of Statistics is quite prepared to alter its census returns in accordance with Siddhartha's declaration, on page 29, that—

"One branch of the brown race was the Dravidian, *which still holds its place in Northern India.*" [?!]

A new book, bearing the title of *Spirit Revealed*, is nearly ready for press. It is described as an extraordinary work. Its author is Wm. C. Eldon Serjeant, F.T.S., a writer of articles on the "Coming Reformation," "Sparks from the World of Fire," etc., etc. The work claims to "explain the Nature of the Deity, and to discuss His manifestations on every plane of existence, and to show forth the form of Christ, whose second coming is expected by Christians, and to proclaim the advent of the Messiah according to the belief of the Jews." "Many subjects, involving questions of considerable obscurity in reference to the Deity, to the Scriptures, to men, to animals, and to things generally, are comprehensively treated and explained in accordance with the Word of the Spirit declared at various times through the sons of men."

Proceedings of the Society for Psychological Research: These reports coming out *ad libitum*, without any definite date, cannot be regarded as periodical. Depending for their circulation chiefly on the consummation of what the learned editors offer as *bona fide* psychic and spiritualistic *exposés*—which the public accepts as most kind advertisements of the people so attacked—this publication occupies a position entirely *sui generis*. The *Proceedings* offer to the public a very useful *manual*, something between a text and

guide-book, with practical instructions in diplomatic policy in the domain of the Psychic, in the form of scientific letters and private detective information. Sensitives discern in the *Proceedings* (by *telepathic impact*) the Machiavellian spirit of aristocratic Bismarck, seasoned with an aura strongly impregnated with the plebeian perfumes of honest *mouchards* on duty, but then they are, perhaps, prejudiced. On the other hand, some Russian spiritualistically inclined members of the S. P. R. have been heard to say, that the *Proceedings* reminded them of those of the happily defunct Third Section of the St. Petersburg Police. Thus, the tutelary "guides" of the learned association of the British Psychists, may one day turn out to be the departed spirits of Russian *gendarmes* after all?

Occasionally when the hunting grounds of this erudite body have afforded a specially successful chase—after mares' nests—a *Supplement* is added to the *Proceedings*, the magnitude of the added volume being in inverse ratio to the illumination of its contents, which are generally offered as a premium to materialism.

Hence, the *Proceedings* may be better described as the fluctuating and occasional records of a society bent upon giving the lie to its own name. For "Psychical" research is surely a misnomer, besides being a delusion and a snare for the unwary. *Lucifer* would suggest as a truer title, "Society for Hylo-Pseusmatical Research." This would give the S. P. R., the benefit of an open connection with Dr. Lewins' unparalleled "Hylo-Idealism" *—while it would enable it to sail under its *true* colours.

Whether *Lucifer's* advice be accepted or not, the profound philosophy of the phenomenon baptized "telepathy" and telepathic impact can only be studied scientifically, in our spasmodic contemporary. This new Greek stranger is the crowning work of the Psychic Fathers of

* ὕλη, "matter as opposed to mind"; therefore *Material-Idealism*—a contradiction in terms exactly parallel to the name "Psychic" and the very "anti-psychic" work of the Society referred to. *Pseusma* should replace *Psyche*, as it seeks for *frauds* and not *soul-action*.

our century. It is their "first" and "only" offspring, and is a *genuine* discovery as far as its Hellenic name goes. For, bereft of its Greek appellation, it becomes like America. The genius who *discovered* the phenomenon, is like Columbus on whom the Northmen, and even the Chinamen, had stolen a march centuries before. This phenomenon can only seem *new* when thus disguised under a name solemn and scientific—because incomprehensible to the average profane. Its plain description in English—as transference of thought or sensation from a distance—could never hope to have the same ring of classical learning in it.

Nevertheless, the *Proceedings* with the two additional gigantic volumes of the psychic "Leviathan," called *Phantasms of the Living*, are strongly recommended to invalids. They are priceless in cases of obstinate *insomnia*, as the best soporific known. *Directions*: The reader must be careful not to light a match in too close proximity to the said works.

"THE ADVERSARY."

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 77-79] •

The Theosophist, a magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T.S., Vol. VIII, Nos. 94 and 95, July and August, 1887. Madras, India. In London, George Redway, 15, York Street, Covent Garden.

This journal is the oldest of the periodicals of The Theosophical Society, and has a distinct feature of its own: a number of Hindu, Buddhist, and Parsi contributors among the most learned of British India. No journal is thus more reliable in the occasional information

given in it upon the sacred tenets and scriptures of the East, since it is derived first hand, and comes from native scholars, well versed in their respective cults. From time to time *The Theosophist* has respectfully corrected mistakes—by Western Orientalists, and will continue to perform its proposed task by issuing admirable articles.

As a marked instance of this, the four “Lectures on the *Bhagavad-Gîtâ*,” by a native scholar, Mr. T. Subba Row, may be cited. Begun in the February number, they are now concluded in the July issue. No better, abler, or more complete exposition on that most philosophical, as the least understood, of the sacred books of the East, has ever been given in any work, past or present. In the June and July numbers, the “Ha-Khoshecah: a Vision of the Infinite,” by Dr. Henry Pratt, an erudite Kabbalist in England, is published.

Some very interesting articles on the “Norse Mythology,” by the learned Swedish scholar, Mr. C. H. A. Bjerregaard (the Astor Library, New York), may also be found in the last number.

The Theosophist is the journal of The Theosophical Society *par excellence*; the Minutes and records of the Society’s work being given monthly in its *Supplements*.

No evil wisher of the said Society, rushing into publicity with denunciations, and occasionally libellous attacks upon that body, ought—if he is a fair-minded and *honest* opponent, of course—to publish anything without first making himself well acquainted with the contents of *The Theosophist*, and especially with the *Supplements* attached to that journal.

This advice is given in all kindness to our traducers—the learned as the ignorant—for their direct benefit, though at an evident disadvantage to theosophy. For, as so many of our critics have been lately making fools of themselves, in their alleged *exposés* of our doctrines, it is to the advantage of our Society to let them go on undisturbed, and thus turn the laugh on the enemy. Two graphic instances may be cited. In *Buddhism in Christendom: or, Jesus the Essene*, by an impolite dabbler in Orientalism, the septenary doctrine of the Occultists is

disfigured out of recognition, and is met by the unanimous hearty laugh of those who know something of the subject. Its unlucky author has evidently never opened a serious theosophical work, unless, indeed, the doctrine is too much above his head. As a refreshing contrast one finds, in *Earth's Earliest Ages*, by G. H. Pember, an author, who has most conscientiously studied and understood the fundamental doctrines of Theosophy.

Thus, notwithstanding his attempt to connect it with the coming Antichrist, and show its numerous writers pledged to the work of Satan, "the Prince of the Powers of the Air," * the volume published by the learned and fair-minded gentleman is a true pearl in the *anti-Theosophical* literature. The correct enunciation of knowledge of the tenets he disapproves, as a sincere orthodox Christian, is remarkable; and his language, dignified, polite, and entirely free from any personality can but call forth as courteous a reply from those he arraigns. He has evidently read, and, what is more, *understood*, what he found in *The Theosophist*, and other mystic volumes. It shall, therefore, be the pleasure and duty of *Lucifer*, who bears no malice for the personal attack, to review this interesting volume in its October issue, hoping to see as kind a notice of *Earth's Earliest Ages* in *The Theosophist* of Madras.

* Spiritualists, mystics, and metaphysical Orientalists need not feel jealous, as they are made to share the same fate, and are raised to the same dignity with the Theosophists. The writers of *The Perfect Way*, Dr. Anna B. Kingsford and Edward Maitland, stand arm-in-arm with the humble writer of *Isis Unveiled* before the throne of Satan. Mr. Edwin Arnold, of *The Light of Asia*, and the late Mr. E. V. Kenealy, of *The Book of God*, are seen radiating in the same lethal light of brimstone and sulphur. Mr. C. C. Massey is shown stuck deep in Antichristian Metaphysics; our kind Lady Caithness is pointed out in the coils of the "Great Beast" of Romanism, and charged with "Goddess worship"; and even—ye Powers of mystical Perception!—Mr. Arthur Lillie's Buddhist Monotheism is taken *au grand sérieux!*

The Path; "a magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature." Edited by William Q. Judge. Price ten shillings per annum. New York, U.S.A. P.O. Box 2659, etc. George Redway, 15, York Street, Covent Garden, London.

A most excellent and Theosophical monthly, full of philosophical literature by several well-known mystics and writers. The best publication of its kind in the United States, and one that ever fulfils what it promises, giving more food for thought than many of the larger periodicals. Its August number is very interesting and fully up to its usual mark.

Jasper Niemand continues his excellent reflections in "Letters on the True." Mr. E. D. Walker, in an article upon "The Poetry of Reincarnation in Western Literature," cites the verses of Wordsworth, Tennyson, Dean Alford, Addison, H. Vaughan, Browning, etc., in proof of the fact that these poets were tinctured, if not imbued, with the philosophy of reincarnation. B. N. Acle continues "Notes on the Astral Light," from Eliphas Lévi. He cites the startling and lurid enunciation of that epigrammatical occultist, who says that "he who dies without forgiving his enemy, hurls himself into Eternity armed with a dagger, and devotes himself to the horror of eternal murder." "The Symbolism of the Equilateral Triangle," by Miss Lydia Bell, shows how much wisdom can be extracted from a little symbol when you know how to look for it there.

S. B. makes some very pertinent remarks upon "Theosophical Fiction," the growth of which is one sign of the times. "A true picture of life, either real or potential, which is found in a work of fiction, makes such reading one of the best sources of learning." Thanks to the education which it is receiving from the more solid literature of Theosophy, the public is becoming more critical, and has already formed a "standard of probability" for marvellous phenomena, which acts as a healthy check upon outside writers of fiction, who are therefore no longer able to trust entirely "to their imagination for

their acts, and to their memory for their fancies." Novel readers now like their supernatural not to be *unnaturally* supernatural, even if they do have to take it in minute doses, disguised in their favourite draught of love, murder and small talk. "The Higher Carelessness" (No. 7 of "Thoughts in Solitude"), by "Pilgrim,"* is full of deep and beautiful reflections. This writer, like "American Mystic" whose article on the puzzling question, "Am I my Brother's Keeper?" comes next, has advanced some way upon the path of knowledge, and the thoughts of both of them have a special interest for contemplative and self-examining readers. "American Mystic," by-the-bye, gives a new and striking turn to a phrase too often misunderstood. "Resist not evil" he quotes and explains that resistance, fierce and personal, to evil befalling oneself, is what is meant. "Christianity—Theosophy," by Mr. Wm. H. Kimbal, seeks to show that the fundamental aim of both, namely the Brotherhood of Humanity, is the same, and that they can and ought to unite their forces.

Julius, in "Tea Table Talk," is as crisp, weird, and slyly-sentimental as ever.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. I, No. 1, September, 1887, p. 80]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

A definition of *Public Opinion*. The gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference. The acceptance of uncharitable views on "suggestion" by "telepathic impact" (whatever that may mean). The work of unconscious psychology.

* [Wm. Scott Elliott.—*Compiler*.]

Sympathetic grief.—The expression thereof in Society, for one's sorrow, is like a solemn funeral procession, in which the row of mourning coaches is long, indeed, but the carriages of which are all empty.

Mutual exchange of compliments.—Expressions of delight and other acting in cultured society are the fig-leaves of the civilised Adams and Eves. These "aprons" to conceal truth are fabricated incessantly in social Edens, and their name is—*politeness*.

Keeping the Sabbath.—Throwing public contumely on, and parading one's superiority over Christ, "one greater than the temple" and Sabbath, who stood for his disciples' rights to "break" the Sabbath, for the Sabbath was made for man, and not man for Sabbath (*Matt.*, xii, and *Mark*, ii, 27, etc.).

Attending Divine Service.—Breaking the express commandment of Jesus. Becoming "as the hypocrites are," who love to pray in Synagogue and Temples, "that they may be seen of men." (*Matt.*, vi, 5.)

Taking the Oath, on the Bible.—A Christian law, devised and adopted to perpetuate and carry out the unequivocal commandment of the Founder of Christianity, "Swear not at all; neither by heaven . . . nor by the earth . . ." (*Matt.*, v, 34-35). As the heaven and the earth are supposed to have been created *only* by God, a book written by *men* thus received the prerogative over the former.

Unpopularity.—We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

The true value of *back-biting and slander*. A proof of the fast coming triumph of the victim chosen. The bite of the fly when the creature feels its end approaching.

A FEW ILLUSTRATIONS TO THE POINT FROM SCHOPENHAUER.

Socrates was repeatedly vilified and thrashed by the opponents of his philosophy, and was as repeatedly urged by his friends to have his honour avenged in the tribunals

of Athens. Kicked by a rude citizen, in the presence of his followers, one of these expressed surprise for his not resenting the insult, to which the Sage replied:

“ Shall I then feel offended, and ask the magistrate to avenge me, if I also happen to be kicked by an ass? ”

To another remark whether a certain man had abused and called him names, he quietly answered:

“ No; for none of the epithets he used can possibly apply to me.” (From Plato’s *Georgics*.)

The famous cynic, Cratus, having received from the musician Nicodromus a blow which caused his face to swell, coolly fixed a tablet upon his brow, inscribed with the two words, “ *Nicodromus facit.*” The flute player hardly escaped with his life from the hands of the populace, which viewed Cratus as a household god.

Seneca, in his work *De Constanta Sapientis*, treats most elaborately of insults in words and deeds, or *contumelia*, and then declares that no Sage ever pays the smallest attention to such things.

“ Well, yes! ” the reader will exclaim, “ but these men were all of them *Sages!* ”

“ And you, are you then only *fools?* Agreed!”

FAUSSES CONCEPTIONS *

RÉPONSE À L'ARTICLE D'ALEPH « RÉVOLUTION »,

Revue du Mouvement social †[*Le Lotus*, Paris, Vol. I, No. 6, Septembre 1887, pp. 321-338]

A

France, que ne veux-tu nous comprendre!

Journalistes Européens et Américains, pourquoi ne pas étudier la vraie Théosophie avant de la critiquer?

Parce que l'aristocratie scientifique est vaine et se met sur des échasses de sa propre fabrication; parce que la philosophie moderne est matérialiste jusqu'à la racine des cheveux; parce que toutes deux, dans leur orgueil, oublient que pour comprendre et apprécier l'évolution future, il est nécessaire de connaître l'évolution dans le Passé, doit-on considérer comme « du détraquement intellectuel ou de la pure jonglerie » tout ce que ne comprennent

* [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: *Fausse Conceptions, Réponse à divers critiques* (Tours: Imp. de E. Arrault, 1887, 8°, 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia*. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following notice:

« Afin de pouvoir répondre à la plupart des critiques qu'on nous adresse parfois, et qui proviennent de l'ignorance excusable de nos contradicteurs à faux, ou des calomnies sourdes de nos ennemis—d'anciens membres chassés de la Société ou des ministres de l'idolâtrie en science et en religion—nous pensons qu'il est utile de tirer à part l'article suivant de Mme Blavatsky, paru dans le numéro 6 du *Lotus*. On supposera simplement qu'ALEPH représente le public en général, et Mme Blavatsky (pour le but au moins et la tendance générale) la Société Théosophique ».

—*Compiler.*]

† Voir la *Revue du Mouvement social*; nos. 10, 11, 12 (parus en mai); en vente, 44, rue Beaunier, Paris; le fascicule, 3 fr. (F. K. G.)

pas cette aristocratie scientifique et cette philosophie matérialiste ?

B

C'est justement en vue de ces « penseurs qui, à l'heure présente, éprouvent un malaise indéfinissable » en voyant crouler toute vérité, que les « missionnaires de l'Himalaya » offrent leur science et leur lumière. Lumière bien faible ! mais dont le rayon procédant du Soleil de la Vérité, vaut mieux en tout cas, que les lumières artificielles offertes par des physiologistes et des pathologistes, promus subitement au rang de psychologues. Pense-t-on sérieusement qu'il suffise de paralyser certaines régions du cerveau et d'en exciter d'autres, pour approfondir le mystère de l'origine et de l'essence de l'âme humaine ? Devant ces penseurs, les mécontents de la vie, nous agitions le « Lotus symbolique » pour faire briller un rayon d'espoir que ne savent plus discerner leurs yeux fatigués des ombres chinoises grimaçantes, mues par les pseudo-savants qui disent au publique : « Voici la Science » !

L'article « Révolution » est une fausse conception de la Théosophie—soit de Madras, de Londres, de Paris ou d'Amérique. C'est une plainte alphabétique et une série d'erreurs, depuis A jusqu'à Y. Erreurs, dis-je, en ce qui concerne la mission et les enseignements Théosophiques,—admirable sommaire de la situation du jour, quand à la Science, aux aspirations des masses, et aux réflexions sur l'état social. En somme, « Révolution » est un syllogisme, dont les prémisses sont fausses, mais dont la conclusion logique fait honneur à « Aleph ». En effet, son seul tort a été de juger de la mission des Théosophes de Madras, d'après la caricature faite par les journalistes de tous les pays. Il a accepté ce portrait sur foi et tiré ses conclusions la-dessus. C'est un procédé anti-théosophique : les Théosophes ne doivent rien accepter sur foi ; ils abandonnent cette manière d'agir aux religions anthropomorphiques et aux adorateurs aveugles de la science matérialiste.

C

Les « missionnaires » du *Lotus* sont prêts à répondre. Il y en a qui sont entrés dans les laboratoires des chimistes et ont aidé ces derniers à produire le phénomène des *sons astraux*. D'autres ont prouvé à des physiciens que toute matière est animée, quand on sait y réveiller le principe latent. Le chimiste célèbre a eu peur de notifier à ces confrères le phénomène *qu'il avait lui-même produit*. Les physiciens n'y ont rien compris. Mis en demeure d'expliquer ce qu'ils avaient vu, ils répondirent: « La matière *telle que nous la connaissons* ne peut agir ainsi. Ne croyant pas au diable, nous sommes forcés à croire que c'est un truc. Les théosophes sont d'habiles jongleurs ». DIXIT!

Ainsi soit-il! Les « missionnaires théosophiques » chantent maintenant:

« Nous n'irons plus au bois,
« Les lauriers sont coupés ».

Les savants se les ont tous appropriés; ils refusent à la vieille science occulte ce qui lui revient. Les Théosophes occultistes sont meilleurs enfants; ils ne disputent pas pour leur part et ajoutent volontiers aux couronnes de lauriers que les savants se tressent tous les chardons qui poussent le long du chemin.

Nous ne venons au nom d'aucune *religion*. Le *sur-naturel* n'existe pas dans la Nature, Une, Absolue, et Infinie. Nous n'avons jamais prétendu que le miracle nous fut facile—un miracle étant aussi impossible qu'un phénomène du à des combinaisons jusqu'alors inconnues à la science, *est possible dès qu'il peut être produit à volonté*. Nous disons même que toute « manifestation à effet physique » (vocabulaire spirite) dont la nature échappe à la perspicacité des sciences naturelles, est une JONGLERIE PSYCHOLOGIQUE. (*Nota bene*. Ne pas confondre cette jonglerie avec la prestidigitation de Robert Houdin, s.v.p.)

D

La vérité de nos doctrines repose sur leur philosophie et sur des *faits* dans la nature. Nous accuser de prétendre que notre science occulte dépasse celle de Jésus ou de Bouddha, c'est nous calomnier.

E

« L'ascétisme » n'a que faire parmi les Théosophes européens. C'est une maladie héréditaire des *Hatha-Yogis*, les prototypes Indous des chrétiens qui se flagellent, se mortifient la chair, jusqu'à devenir idiots et converser, sans le convertir, avec le diable. Les Théosophes, même aux Indes, protestent contre le *yogisme* des fakirs. Un ascète solitaire est le symbole de *l'égoïsme le plus lâche*; un ermite qui fuit ses frères au lieu de les aider à porter le fardeau de la vie, à travailler pour autrui, à mettre la main à la roue sociale, est un poltron qui se cache à l'heure de la bataille et s'endort en se saoulant d'opium. *L'ascétisme*, compris à la manière des religions exotériques, a créé les fous ignorants qui se jettent sous le char de Jaggernath. Si ces malheureux avaient étudié la philosophie esotérique, ils sauraient que sous la lettre morte des dogmes enseignés par les Brahmes—exploiteurs comme tout prêtre, héritier des biens de sa victime, rendue folle de terreur superstitieuse—se cache un sens profondément philosophique; ils sauraient que leurs corps qu'ils font broyer sous les roues du char de *Jagan-Nâtha* (*Jaggernath* en dialecte vulgaire—signifiant le Seigneur du Monde ou l'*Anima mundi*) sont les symboles des passions grossières et matérielles, que ce « char » (l'âme divine et spirituelle) doit broyer. Et sachant tout cela, ils n'appliqueraient plus l'ascétisme moral et spirituel prêché par l'esotérisme, à leur corps—pelure animale du dieu qui s'y trouve latent. Les Théosophes des Indes travaillent à détruire l'ascétisme exotérique ou la « divinisation de la souffrance », véritable *Satanisme* de la superstition. De notre « Genèse », Aleph ne connaît pas le premier mot.

F

Les annales *préhistoriques*, préservées par les Maîtres de la Sagesse, de l'autre côté de l'Himalaya, contiennent le récit, non de la « Création », mais de l'*Évolution* périodique de l'Univers, son explication et sa raison d'être philosophique. L'absence du télescope moderne ne prouve rien : * les anciens avaient mieux que cela. D'ailleurs, il n'y a qu'à lire le *Traité de l'Astronomie Indienne et Orientale* par Bailly, pour y trouver les preuves que les anciens Indous en savaient autant et encore bien davantage que nos astronomes modernes.

L'*Ésoterisme universel*, conservé par quelques fraternités cosmopolites et dont les Brahmes en général ont depuis longtemps perdu la clef, donne une genèse cosmique et humaine, logique et basée sur les sciences naturelles aussi bien que sur une pure philosophie transcendante. L'exotérisme Judéo-Chrétien ne donne qu'une allégorie basée sur la même vérité ésotérique, mais tellement encombrée sous la lettre morte, qu'on n'y voit plus que fiction. Les Juifs Cabalistes la comprennent à *peu près*. Les chrétiens s'étant approprié le bien d'autrui ne pouvaient s'attendre à être éclairés sur la vérité par ceux qu'ils ont dépouillés; ils ont préféré croire à la fable et en ont fait un dogme. Voici pourquoi la genèse des anciens Indous peut être scientifiquement démontrée, tandis que la Genèse Biblique ne le peut pas.

Il n'y a pas de paradis « Brahmo-Bouddhiste », ni de Brahmo-Bouddhisme; les deux s'accordent aussi peu que le feu et l'eau. La base ésotérique leur est commune; mais tandis que les Brahmes enterraient leur trésor scientifique et masquaient la belle statue de la Vérité par les idoles hideuses de l'exotérisme, les Bouddhistes—à la

* Tout le monde sait qu'on a découvert sur une pyramide des environs de Mexico, antérieure à la découverte de l'Amérique, un bas-relief représentant un homme qui regarde les astres au moyen d'un long tube, fort analogue à nos télescopes. Nous ne parlons pas ici des observations astronomiques de *Sûrya Siddhânta* qui remontent mathématiquement à 50,000 ans. (N. de la R.).

suite de leur grand maître Gautama, « la lumière de l'Asie »—employaient des siècles à remettre la belle statue en lumière. Si le champ du Bouddhisme exotérique et officiel, des Églises du Nord et du Sud, du Tibet et de Ceylan, est de nouveau couvert d'herbes parasites, ce sont justement les théosophes qui aident le grand prêtre Sumangala à les sarcler.

G

Aucune grande religion, ni celle de l'Éthiopie ni aucune autre, n'a précédé la religion des premiers Védistes : l'ancien « Bouddhisme ». Expliquons-nous. Des qu'on parle de Bouddhisme (avec un seul *d*) ésotérique au public européen, si ignorant en matière d'Orientalisme, on le prend pour le Bouddhisme, ou la religion de Gautama Bouddha. « Bouddha » est le titre des sages et signifie « illuminé »; Bouddhisme a pour racine le mot « Boudha » (sagesse, intelligence) personnifié dans les *Pourânas*. C'est le fils de Sôma (la lune au masculin ou Lunus) et de Târâ, l'épouse infidèle de Brihaspati (planète de Jupiter), la personnification du culte cérémoniel, du sacrifice et autres mômeries exotériques. Târâ est l'âme qui aspire à la vérité, se détourne avec horreur du dogme humain, prétendu divin, et se jette dans les bras de *Sôma*, le dieu du mystère, de la nature occulte, d'où naît Boudha (le fils brillant mais voilé) la personnification de la *sagesse secrète*, de l'Ésotérisme des sciences occultes. Ce Boudha est de milliers d'années antérieur à l'an 600 (ou 300 suivant certains orientalistes) avant l'ère chrétienne, époque assignée à la venue de Gautama Bouddha, le prince de Kapilavastou. L'Ésotérisme Bouddhiste n'a donc rien à faire avec la religion Bouddhiste, ni le bon et respectable Sumangala n'a rien à voir avec la théosophie aux Indes. Il ne s'occupe que de ses neuf ou dix « branches de la Société théosophiques » à Ceylan, lesquelles, avec l'aide des *missionnaires théosophes*, deviennent, d'année en année, plus affranchies des superstitions greffées sur le pur Bouddhisme, durant le règne des rois tamils. Le saint vieillard Sumangala ne travaille qu'à ramener à sa pureté primitive,

la religion prêchée par son grand maître—religion qui dédaigne le clinquant, les idoles et tend à redevenir cette philosophie dont la morale sublime éclipse celle de toutes les autres croyances du monde entier. (Voir Barthélemy Saint-Hilaire, le professeur Max Müller, etc., pour le fait énoncé.)

H

La Théosophie et ses principes une fois connus, il sera démontré que notre philosophie est non seulement « proche parente de la science moderne », mais son aïeule, la dépassant de beaucoup en logique; que sa « métaphysique » est plus large, plus belle, plus puissante que toute autre émanant d'un culte dogmatique, car c'est la métaphysique de la Nature dans sa chaste nudité physique, morale et spirituelle, seule capable d'expliquer le miracle apparent par les lois naturelles et psychiques, de compléter les notions purement physiologiques et pathologiques de la Science, et de tuer pour toujours les Dieux anthropomorphiques et les Diables des religions dualistes. Personne, plus que les Théosophes, ne croit fermement à l'Unité de la Loi Éternelle.

I

Le Néo-Bouddhisme de la religion du Prince Siddhârtha Bouddha ne sera jamais accueilli par l'Europe-Amérique, pour la simple raison qu'il ne s'offrira jamais à l'Occident. Quant au Néo-Bouddhisme ou « Renouveau de la Vieille Sagesse » des Aryas Anté-Védiques, la période évolutive actuelle des peuples de l'Occident aboutira à un cul-de-sac, s'ils le rejettent. Ni le vrai christianisme de Jésus, le grand socialiste et Adepté, l'homme divin dont on a fait un dieu anthropomorphe, ni les sciences (qui, se trouvant dans leur période de transition, sont, comme dirait Haeckel, des *protistae* plutôt que des sciences définitives), ni les philosophies du jour qui semblent jouer à Colin-Maillard les unes avec les autres, se cassant mutuellement le nez, ne permettront à l'Occident d'atteindre sa

pleine floraison si on tourne le dos à la vieille sagesse des siècles écoulés. Le bonheur ne peut pas exister là où la Vérité est absente. Bâti sur le sable mouvant des fictions et des hypothèses humaines, le bonheur n'est qu'un château de cartes, tombant au premier souffle; il ne peut exister réellement, tant que l'Égoïsme règne, suprême, dans les sociétés civilisées. Tant que le progrès intellectuel se refusera d'accepter une position subordonnée au progrès moral et que l'égoïsme ne s'effacera pas devant l'Altruisme prêché par Gautama et le vrai Jésus historique (le Jésus du sanctuaire païen, non le Christ des Églises), le bonheur pour tous les membres de l'humanité, demeurera une utopie. Comme les Théosophes sont les seuls, jusqu'ici, à prêcher cet altruisme sublime (alors même que les deux tiers de la société théosophique auraient failli à leur devoir), et que seuls, au milieu d'une foule railleuse et défiante, quelques-uns d'entre eux se sacrifient corps et âme, honneurs et biens, prêts à vivre hués et incompris, pourvu qu'ils réussissent à semer le bon grain pour une moisson qu'il ne leur sera même pas donné de récolter, ceux qui s'intéressent au sort des misérables devraient au moins s'abstenir de les vilipender.

J et K

Il n'y a qu'un moyen d'améliorer jamais la vie humaine: c'est l'amour du prochain pour lui-même et non pour notre gratification personnelle. Le plus grand théosophe—c'est-à-dire celui qui aime la vérité divine sous toutes ses formes—est celui qui travaille pour le pauvre et avec le pauvre. Il y a, de par le monde, un homme connu de toute l'Europe-Amérique intellectuelle et qui n'a peut-être jamais entendu prononcer le nom de la Société théosophique; je veux parler du comte Léon N. Tolstoi, l'auteur de *La Guerre et la Paix*. Ce grand écrivain est le vrai modèle de tout aspirant à la vraie théosophie. C'est lui qui le premier, dans l'aristocratie européenne, a résolu ce problème: « Que puis-je faire pour rendre heureux tout homme pauvre que je rencontrerai? » Voici ce qu'il dit:

Je pense que c'est le devoir de chacun de travailler pour quiconque a besoin d'être aidé; *travailler manuellement*, notez bien, une partie de la journée. Il est plus pratique de travailler avec et pour le pauvre, que de lui donner une partie de votre travail intellectuel. Dans le premier cas, vous n'aidez pas seulement celui qui a besoin d'être aidé, mais vous prêchez d'exemple au paresseux et au mendiant; vous leur faites voir que vous ne considérez pas leur ouvrage prosaïque comme au-dessous de votre dignité, et vous lui inculquez ainsi le sentiment du respect et de l'estime pour lui-même, ainsi que la satisfaction de son lot. Si, d'un autre côté, vous persistez à travailler uniquement dans votre haute région intellectuelle et si vous donnez au pauvre le produit de votre labeur, comme on fait l'aumône à un mendiant, vous ne réussirez qu'à encourager sa paresse et le sentiment de son infériorité. Vous établissez ainsi une différence sociale de castes entre vous-même et celui qui accepte votre aumône. Vous lui enlevez l'estime et la confiance en vous et vous lui suggérez des aspirations à se débarrasser des rudes conditions de son existence, qui s'écoule dans ce travail journalier et physique, à s'associer à votre vie, qui lui paraît plus facile que la sienne, à porter votre habit qui lui paraît plus beau que le sien, et à obtenir accès à votre position sociale, qu'il considère comme supérieure à la sienne. Ce n'est pas ainsi, grâce au *progrès scientifique et intellectuel*, qu'on peut espérer soulager les pauvres ou inculquer à l'humanité l'idée d'une fraternité véritable.

Aux Indes, les « missionnaires » théosophes travaillent à faire disparaître l'esprit de caste et à réunir *toutes les castes* dans leur fraternité. Et déjà, chose incroyable et impossible jusqu'à leur arrivée dans le pays des Vaches Sacrées et des Bœufs-Dieux, on a vu s'asseoir à la même table Brahme et Paria, Indou et Bouddhiste, Parsi et Mahométan. Lorsque nous verrons, dans la France Républicaine, un aristocrate, un financier, frayer avec leur blanchisseur, ou une dame du grand monde, fière de ses sentiments démocratiques, aider sa pauvre fermière à planter ses choux, ainsi que le fait la fille du comte Tolstoy, ainsi que le font des vrais théosophes européens à Madras et ailleurs—alors nous dirons qu'il y a espoir pour le pauvre, en Europe.

« Aleph » confond les prêtres du temple public avec les Initiés des Sanctuaires; ces derniers n'ont jamais cru à un Dieu anthropomorphe. L'histoire qu'il nous fait de l'évolution des sciences occultes et de la puissance magnétique, est une fantaisie. Sa description nous dévoile beaucoup d'imagination, mais fort peu de connaissance

des procédés employés pour l'acquisition des pouvoirs «occultes».

L'Astrologie est la mère de l'Astronomie, et l'Alchimie celle de la Chimie, comme l'âme plastique est la mère de l'homme physique primitif. Mais l'Astrologie et l'Alchimie sont également l'âme des deux sciences modernes. Et tant que cette vérité ne sera pas reconnue, l'Astronomie et la Chimie continueront à tourner dans un cercle vicieux et ne produiront rien en dehors de la matérialité.

Dire que les sciences occultes prétendent commander arbitrairement à la nature, c'est comme si l'on disait que le soleil commande à l'astre du jour d'éclairer. Les sciences occultes sont la nature même; la connaissance intime de ses secrets ne donne pas aux Initiés le pouvoir de lui commander. La vérité est que cette connaissance apprend aux Adeptes la manière de fournir certaines conditions pour la production de phénomènes, *toujours dus à des causes naturelles*, à des combinaisons de forces analogues à celles qu'emploient les savants. La vraie différence entre la science moderne et la science occulte se trouve dans ceci: La première oppose à une force naturelle une force naturelle plus puissante sur le plan physique; la deuxième oppose à une force physique une force spirituelle ou psychique, c'est-à-dire *l'âme de cette même force*. Ceux qui ne croient pas à l'âme humaine, ni à l'Esprit immortel, ne peuvent admettre *à fortiori*, dans chaque atome de matière, une âme vitale et potentielle. Cette âme, humaine, animale, végétale ou minérale, n'est qu'un rayon prêté par l'âme universelle à chaque objet manifesté, pendant le cycle ou période active du Kosmos. Ceux qui rejettent cette doctrine sont, ou des matérialistes ou des cagots sectaires qui redoutent le mot de « Pantheisme » plus que le diable de leurs rêves malsains.

L

L'idée du « grand œuvre » associée à celle de Dieu et du Diable, ferait sourire de pitié un *chéla* de six mois. Les théosophes ne croient ni à l'un ni à l'autre. Ils croient au grand TOUT, au *Sat*, c'est-à-dire à l'existence absolue

et infinie, unique et sans aucune autre pareille—qui n'est ni un *Être*, ni une créature anthropomorphe—qui *est*, et ne peut jamais *ne pas être*. Les théosophes voient dans le prêtre de n'importe quelle religion un être inutile quand il n'est pas pernicieux. Ils prêchent contre toutes les religions dogmatiques et infaillibles et ne connaissent d'autre divinité, dispensatrice des peines et des récompenses, que le *Karma*, divinité créée par leurs propres actions. Le seul Dieu qu'ils adorent est la VÉRITÉ; le seul diable qu'ils reconnaissent et qu'ils combattent avec acharnement, est le Satan de l'Égoïsme et des passions humaines.

Il serait curieux de savoir ou « Aleph » est allé puiser sa connaissance de l'occultisme Indou. J'ai idée que c'est dans les romans Brahmes de Louis Jacolliot. Ah ça, il ne sait donc pas qu'à l'heure d'aujourd'hui, les Brahmes sont aussi ignorants des sciences occultes que les Bouddhistes de Ceylan! Sur sept clefs ésotériques qui ouvrent le cabinet de Barbe-Bleue (l'occultisme), ils n'en possèdent qu'une seule—la clef physiologique ou l'aspect sexuel (phallique) de leurs symboles. Sur 150,000,000 de Brahmes, de tout degrés, on ne trouverait pas 150 initiés, aux Indes, en y comprenant leurs *Yogis* et *Paramahansas*. « Aleph » ne s'est donc jamais laissé dire que leurs temples étaient devenus des cimetières où gisent les cadavres de leurs beaux symboles d'autrefois et où règnent, suprêmes, la superstition et l'exploitation? S'il en était autrement, pourquoi donc les théosophes américains seraient-ils allés aux Indes? Pourquoi des milliers de Brahmes seraient-ils entrés dans la société théosophique, avides d'appartenir à un centre où ils pourraient rencontrer, de temps en temps, un vrai Mahatma en chair et en os, arrivant de l'autre côté de la « grande montagne »? Ah, « Aleph » ferait bien d'étudier la *doctrine secrète* et d'apprendre que l'aïeule rouge de l'Atlantide disparue (l'*Atala* de *Sûrya Siddhânta* et d'Asura Maya) avait pour bis-aïeule Vâhi Sarasvati sur l'île de Shambhala, lorsque l'Asie centrale n'était qu'une vaste mer, là où est maintenant le Tibet et le désert de Shamo ou de Gobi.

M

« Aleph » reconnaît la nécessité de faire un secret des sciences dangereuses—la chimie par exemple—de ne pas livrer à la foule, même dans les pays civilisés, le mystère de certaines combinaisons meurtrières. Pourquoi donc refuserait-il de voir un acte de sagesse, nécessité par l'expérience du cœur humain, dans la loi du silence, imposée aux Adeptes, au sujet des révélations occultes ?

M'est avis, cependant, que ce sont justement les classes intelligentes et riches qui abuseraient du pouvoir occulte à leur bénéfice et profit, bien plus que les classes ignorantes et pauvres. La première loi de la Science Sacrée, c'est de ne jamais user de son savoir dans son propre intérêt, mais de travailler avec et pour les autres. Or, combien trouverait-on, en Europe-Amérique, de gens prêts à se sacrifier pour le prochain ? Un Adepté malade n'a pas le droit de dépenser sa force magnétique pour diminuer ses souffrances personnelles, tant qu'il se trouve, à sa connaissance, une seule créature qui souffre et dont il peut affaiblir, sinon guérir, la douleur physique ou mentale. C'est la déification de la souffrance du moi, au profit de la santé et du bonheur d'autrui. Un théosophe, s'il ambitionne l'Adeptat, ne doit pas se venger. Il doit souffrir en silence, plutôt que d'exciter chez un autre des passions mauvaises ou le désir de se venger à son tour. La non-résistance au mal, le pardon et la charité, sont les premières règles du noviciat.

D'ailleurs, nul n'est tenu de se faire théosophe et encore moins de se faire recevoir candidat à l'Adeptat et à l'initiation occulte.

N

« Aleph » a encore une fois raison—en apparence ; l'activité féroce de l'Europe-Amérique serait une compagnie turbulente pour le quiétisme asiatique. Cependant, la polarité seule peut produire le phénomène vital, de même qu'elle produit, par l'union des forces positives et négatives, les phénomènes de la gravitation. Deux

pôies de même nature se repoussent mutuellement: exemple, l'entente cordiale, la douce fraternité qui règne parmi les nations occidentales. Si la fusion des contraires ne s'opèrent pas, si l'Anglais n'arrive pas à appeler ouvertement l'Indou son frère et à agir comme s'il l'était, les nations de l'Europe-Amérique finiront par se dévorer mutuellement, un jour, ne laissant que les queues sur le champ de bataille, comme les chats de Kilkenny.

O

« Aleph » parle d'or, lorsqu'il critique le Brahmanisme; seulement il devrait savoir que les Brahmes, dans les temps Védiques, ne connaissaient ni castes, ni veuves de Malabar. Son réquisitoire, sous la rubrique N, me prouve absolument qu'il a lu Jacolliot et qu'il juge l'Inde d'après les 21 volumes de cet écrivain, plus prolifique et charmant conteur, que correct. Le Brahmanisme dont il parle n'existait pas du temps des Rishis et il a été parfaitement démontré que les Brahmes ont embelli leur loi de Manou, dans la période post-Mahabharatique. Durant l'âge Védique, les veuves se remariaient fort tranquillement et les castes ne furent inventées que dans l'âge du kali-youga, pour des raisons aussi occultes que justes, au point de vue de la prospérité et de la santé des races.

Mais à quoi bon tout cela? Qu'avons-nous, théosophes, à faire avec le Brahmanisme, sauf pour le combattre dans ses abus, depuis neuf ans que la société théosophique est établie aux Indes? Rangunath Rao, un Brahme de la plus haute caste, qui a présidé pendant trois ans la Société théosophique de Madras, et qui est maintenant premier ministre (Dewan) chez le Holkar, est le réformateur le plus acharné de l'Inde. Il combat, comme tant d'autres théosophes, la loi du veuvage, s'appuyant sur les textes de Manou et du Véda. Il a escamoté déjà plusieurs centaines de jeunes veuves, vouées au célibat pour avoir perdu leur mari dans leur enfance, et il les a remariées, malgré les cris et protestations des Brahmes orthodoxes. Il se rit des castes, et les cent et quelques sociétés

théosophiques des Indes, l'aident dans cette guerre à outrance contre la superstition et la cruauté cléricales.

Il est faux de dire que ces institutions ont été établies pendant le règne de l'Ésotérisme. C'est la perte des clefs des symboles et des lois de Manou, qui a produit toutes les erreurs, tous les abus intercalés dans le Brahmanisme. Mais alors même que ces allégations seraient exactes, qu'avons-nous à faire avec le Brahmanisme orthodoxe? Les horreurs décrites par Devendro Das, « la veuve Indoue » dans le *Nineteenth Century*, et citées contre les théosophes dans le même numéro de la *Revue du Mouvement social*, page 333 (Janvier 1887), sont parfaitement vraies. Toutefois, Devendro Das étant théosophe depuis 1879, on devrait comprendre, enfin, que les théosophes combattent le Brahmanisme des pagodes, comme toutes les superstitions, tous les abus, toutes les injustices.

P

Puisqu'il ressort de la façon d'agir des théosophes *bouddhistes*, serviteurs de la Sagesse et de la Vérité, qu'ils n'appartiennent à aucune religion, à aucune secte, mais qu'ils combattent, au contraire, les cultes exotériques, les abus qui en découlent et qu'ils s'efforcent, enfin, d'être utiles à l'humanité, les réflexions « d'Aleph » deviennent injustes. Or la présente explication devrait suffir à rétablir, enfin, la vérité sur les « missionnaires » de l'Himalaya. C'est justement parce que la science occulte et la philosophie ésotérique ont « pour fonction pivotale le service de l'humanité », c'est parce que leurs ardents serviteurs cherchent à réveiller les peuples européens et asiatiques endormis sous l'ombre mortelle des cléricatismes, en leur rappelant les leçons de la vieille Sagesse—c'est pour ces motifs, que les dits serviteurs viennent s'offrir à l'Europe-Amérique. Ceux qui se défieraient encore sont priés de juger à ses fruits l'arbre de la Théosophie; car en le jugeant aux fruits de l'arbre des religions Brahmaniques, Bouddhistes, Judaïco-Chrétienne, ils commettent une injustice évidente et empêchent les théosophes

de se rendre utile à leur prochain, principalement *aux déshérités du monde*.

Ayant parlé du bon vieux Sumangala ailleurs, plus n'est besoin de perdre son temps à répudier toute solidarité avec Bonzes ou Brahmes. Ces derniers—ceux du moins qui sont restés ultra-orthodoxes et qui combattent toute réforme bienfaisante—nous persécutent et nous haïssent autant que le clergé chrétien et les missionnaires. Nous brisons leurs idoles; ils essaient de briser nos réputations et de salir notre honneur; ceux qui agissent de la sorte sont principalement les serviteurs du Christ, de celui qui, le premier, défendit de prier « le Père » dans les temples, comparant les hypocrites aux pharisiens qui font des actes de pitié dans tous les carrefours, semblables à des sépulcres blanchis au dehors et pleins de pourriture au dedans. Cependant les « Bonzes », les prêtres Bouddhistes, sont, il faut l'avouer, les seuls qui nous aient vraiment aidés dans nos réformes. Jamais la voix d'un prêtre de Gautama ne s'est élevée contre nous. Toujours, les Bouddhistes de Ceylan furent de vrais frères pour les théosophes d'Europe ou d'Amérique. Que se passe-t-il dans le Tibet? Une chose remarquable entre autre, qui a frappé les rares missionnaires venus dans ce pays: dans la pleine activité des rues, à midi, tous les marchands boutiquiers, dont la marchandise est étalée au dehors, s'en vont chez eux, laissant ainsi leur bien sur les trottoirs et presque en pleine rue; les acheteurs qui surviennent voient le prix marqué des objets dont ils ont besoin, emportent ces objets, en déposant la valeur sur le comptoir, et à son retour le marchand retrouve le prix des marchandises enlevées; *le reste demeure intact*. Voilà cependant quelque chose qu'on ne trouverait guère en Europe-Amérique; et ce n'est pourtant que le résultat des commandements *exotériques* de Gautama Bouddha—lequel ne fut qu'un sage et n'a jamais été déifié. Il n'y a pas non plus, au Tibet, de mendiants ni de gens qui meurent de faim; l'ivrognerie et le crime y sont inconnus, ainsi que l'immoralité—sauf parmi les Chinois, qui ne sont pas des « Bouddhistes » dans le vrai sens du mot, pas plus que les Mormons ne sont des chrétiens. Ah,

que le sort préserve donc le pauvre Tibet, avec sa population ignorante et honnête, des bienfaits de la civilisation, et surtout des missionnaires!

Q

Qu'il le protège encore davantage du « Dieu Progrès », tel qu'il se manifeste en Europe-Amérique! On nous dit que le progrès c'est le *meillorisme*, « l'évolution sociale qui améliore sans cesse les conditions physiques, intellectuelles, morales, du plus grand nombre ». Où donc « Aleph » a-t-il vu tout cela? L'a-t-il trouvé à Londres, avec ses quatre millions d'habitants, dont un million ne mange que tous les trois jours—et encore? Est-ce en Amérique où le progrès nécessite l'éjection des centaines de milliers d'ouvriers chinois qu'on renvoie mourir de faim ailleurs, l'expulsion immédiate de milliers d'émigrants Irlandais et autres *paupers* dont l'Angleterre tâche de se débarrasser? Un progrès bâti sur l'exploitation du pauvre et de l'ouvrier, n'est qu'un autre char de Jaggernath, plus un faux-nez. Au progrès des classes instruites et riches, qui doit passer sur le corps de milliers de pauvres et d'ignorants, on a le droit de préférer même une mort douce sous le Mancenillier. Les Chinois de la Californie ne sont-ils pas nos frères? Les Irlandais chassés de leurs cabanes et condamnés à mourir de faim avec leurs enfants, prouvent-ils l'existence du progrès social? Non, mille fois non! Tant que les peuples, au lieu de fraterniser et de s'entr'aider, ne réclameront que le droit de sauvegarder leurs intérêts nationaux, tant que le riche refusera de comprendre qu'en aidant un pauvre étranger il aide son frère pauvre dans l'avenir et montre le bon exemple à d'autres pays, tant que le sentiment d'altruisme international restera une vaine phrase en l'air, le progrès ne remplira pas d'autre office que celui de Bourreau des pauvres.

R

Comprenons-nous, cependant; je parle du progrès de la civilisation sur le plan physique, le progrès qu' « Aleph »

porte aux nues, se faisant son barde. Faites entrer ce progrès matériel dans la voie morale et les « missionnaires » du *Lotus* et des Indes vous reconnaîtront comme leurs maîtres. Mais vous n'en faites rien. Vous avez tari ou travaillé à tarir l'unique source de consolation pour le pauvre, la foi dans son *Moi* immortel et vous ne lui avez rien donné en échange. Les trois quarts de l'humanité sont-ils plus heureux en raison des progrès de la science et de son alliance avec l'industrie dont vous vous réjouissez? L'invention des machines a-t-elle fait du bien aux travailleurs manuels? Non! car il n'en est résulté qu'un mal de plus: la création parmi les ouvriers d'une caste supérieure, semi-instruite et semi-intelligente, au détriment des masses moins favorisées, qui sont devenues plus misérables. Vous l'avouez vous-même: « La production excessive des choses et des travailleurs crée l'encombrement, la pléthore, la pénurie, l'anémie, c'est-à-dire le chômage et la misère ». Des milliers de pauvres enfants des fabriques, représentant, pour l'avenir, de longues générations d'estropiés, de rachitiques et de malheureux, sont sacrifiés en holocauste à votre Progrès, Moloch insatiable et toujours affamé. Oui, nous protestons, nous disons qu'« *aujourd'hui* est pire qu'autrefois », et nous nions les bienfaits d'un progrès qui ne vise qu'au bien-être du riche. Le « Bonheur » dont vous parlez ne viendra pas, aussi longtemps que le progrès moral sommeillera inactif, paralysé qu'il est par l'égoïsme féroce de tous, du riche comme du pauvre. La Révolution de 1789 n'a abouti qu'à une seule chose bien évidente: à cette fausse fraternité qui dit à son prochain: « Pense comme moi, ou je te tape dessus; sois mon frère ou je te dégringole »! *

* D'après nous, Mme. Blavatsky exagère évidemment sa pensée ici. Il y a longtemps qu'elle a quitté la France qu'elle habitait à une époque où les choses n'étaient pas brillantes, et depuis lors, les journaux qui la renseignent à l'étranger ne peuvent que lui donner une triste idée de la France, puisqu'ils font leur possible pour salir notre démocratie. (F. K. G.)

S

Les « missionnaires » théosophes visent aussi à une révolution sociale. Mais c'est une révolution toute morale; et lorsqu'elle sera accomplie, lorsque les masses déshéritées auront compris que le bonheur est entre leurs mains, que richesse ne donne que soucis, qu'heureux est celui qui travaille pour les autres, car les autres travaillent pour lui, lorsque les riches sentiront que leur félicité dépend de celle de leurs frères—quelle que soit leur race ou leur religion—alors seulement le monde verra poindre l'aube du bonheur.

« Aleph » demande pourquoi le monde ne serait pas éternel? Pourquoi les êtres de la hiérarchie qui le composent ne se succéderaient pas comme les membres des espèces qui peuplent notre globe et les autres? L'idée de l'engendrement des astres par les astres, des univers par les univers, n'est-elle pas, dans son analogie, plus rationnelle que celle de Moïse et même de Laplace? « Aleph » prêche ainsi de la pure Théosophie; il est donc théosophe et « missionnaire bouddhiste » sans le savoir; nous l'acclamons et le recevons à bras ouverts. *La Doctrine Secrète* * qui sera publiée prochainement démontrera qu'au commencement de la dernière *évolution périodique* de notre globe, comme dans celle des êtres, les procédés de génération présentèrent des variétés qu'on ne soupçonne guère dans les laboratoires. La coopération du principe mâle et du principe femelle ne constitua qu'un de ces procédés, *inauguré seulement par l'homme physique.*

T

La « finalité » du Kosmos n'a jamais été acceptée par notre « nouvelle religion » qui n'est pas du tout une religion, mais une philosophie. Ni Brahmes, ni Bonzes,

* *The Secret Doctrine.* Cet ouvrage dont on a parlé dans le No. 4 du *Lotus*, est en anglais; il comprendra cinq gros volumes du format d'*Isis Unveiled*, et, pour des raisons pécuniaires faciles à comprendre, il ne paraîtra probablement pas de sitôt en français. (F. K. G.)

dans leur délire exotérique le plus accentué, n'ont jamais accepté la finalité du Kosmos. Aleph n'a qu'à ouvrir le *Védanta*, *Manou*, les *Pourânas*, le *Catéchisme Bouddhiste*, etc., pour y trouver l'affirmation de l'éternité du Kosmos, lequel n'est que la manifestation périodique et objective de l'Éternité absolue même, du principe inconnu à jamais qu'on nomme *Parabrahman*, *Adi-Boudha*, « Sagesse Éternelle et Une ».

Il est une absurdité plus grande que de parler de Dieu cruel; c'est d'admettre même que Dieu le *grand Tout absolu*, puisse jamais se mêler des affaires terrestres ou humaines. L'Infini ne peut s'associer au fini; l'Inconditionné ignore le conditionné et le limité. La « Sagesse-Intelligence » absolue ne peut agir dans l'espace restreint d'un petit globe. Elle est omniprésente et latente dans le Kosmos infini comme elle; et nous en retrouvons la seule manifestation vraiment active dans *l'humanité totale*, composée des étincelles égarées, limitées dans leur durée objective, éternelles dans leur essence, qui sont tombées de ce Foyer sans commencement ni fin. Donc, le seul Dieu que nous devons servir c'est l'Humanité et notre seul culte est l'amour du prochain. En faisant du mal à ce prochain, nous blessons et faisons souffrir Dieu. Lorsque nous renions nos devoirs fraternels et refusons de considérer un païen comme notre frère aussi bien qu'un Européen, nous renions ce Dieu. Voilà notre religion et nos dogmes.

U

Loin de ne pas vouloir comprendre l'Europe, l'Inde intellectuelle, sinon l'Inde brahmanique de Jaccoliot, vous donne, au contraire, raison,

Cette Inde ne s'est jamais complue à prêcher le Dieu malheur, ni l'*ascétisme* tel que le comprend « Aleph ». Ceci est prouvé par la loi de Manou, qui ordonne le mariage au Brahme *Grihasta*, avant qu'il devienne Brahme ascète. Le plus grand malheur pour un Brahme, est de n'avoir pas de fils et le mariage est obligatoire, sauf dans les cas exceptionnels où l'enfant est destiné à devenir

Brahmacharya, célibataire yogi, pour des causes occultes qui ne peuvent être énumérées ici. L'ésotérisme n'a jamais proscrit les fonctions sexuelles et maritales, créées par la nature elle-même. L'ésotérisme travaille *dans, avec, pour* la nature et ne condamne que *l'immoralité*, l'abus et l'excès. Or, de tous les animaux, l'homme est le plus animal dans ses excès; la brute a ses saisons de rut, l'homme n'en a point.

C'est probablement des ascètes chrétiens que veut parler « Aleph »; de ceux qui se plongent dans l'ascétisme exotérique, un chapelet béni dans les mains et les dogmes de l'Église dans la tête. L'Indou ne devient ascète qu'après avoir étudié suffisamment les sciences occultes pour permettre à sa nature spirituelle de subjuguier sa nature matérielle. « Aleph » confond à coup sûr les ascètes des Indes, avec les médiums spirites de l'Europe-Amérique. Ces derniers, pauvres sujets sensitifs et névropathes, ignorent les lois ésotériques et ce sont eux qui finissent par créer les incubes et les succubes;—comme le prouvent les épouses désincarnées de certains médiums, en plein Paris.

La comparaison du « Dieu du passé », avec le « Dieu de la science », n'est ni juste ni heureuse, car les règnes de ces deux Dieux ne diffèrent guère. Le pauvre est aussi malheureux aujourd'hui qu'il l'était il y a mille ans et même davantage, puisque la disproportion a augmenté entre le riche et lui.

Le Progrès n'a servi qu'à fournir au riche des jouissances inconnues dans les siècles barbares.

V

L'Occident est libre de refuser la main que lui tend l'Orient. Cependant, il ne la refuse pas toujours, ainsi que le prouvent les nombreuses sociétés théosophiques, poussant comme des champignons en Europe-Amérique.

X

Jésus, que cite « Aleph », renverse toutes les théories de ce dernier, quand il dit que: « son royaume n'est pas de ce monde ». Notre bienveillant critique voudrait-il nous

faire admirer l'action des Pharisiens, ou proposer leur noble exemple à l'Europe-Amérique? Ce serait peine perdue, puisque les chrétiens de ces deux continents ont livré depuis longtemps la théosophie au bras séculier des prétoriens du journalisme. Ces derniers nous crucifient journellement. Jusqu'à présent, nous avons eu pour ennemis le clergé, les missionnaires (qui prêchent la fraternité et n'apportent au païen que le vice et l'ivrognerie), l'armée du salut, l'aristocratie hypocrite et pieuse, tous les matérialistes et même les spirites qui ont cessé de nous considérer comme leurs « chers frères ». Seuls, les socialistes intelligents nous avaient compris; se tourneront-ils, eux aussi, contre nous?

En attendant, « Aleph » nous fait entendre de profondes vérités. Oui, le Brahmanisme exotérique doit tomber, mais il sera remplacé par le Védisme ésotérique, en y ajoutant tout ce que la science progressive a évolué de noble et de beau dans ce dernier siècle. Mais cette révolution ne s'accomplira pas par les conquérants; c'est par l'amour fraternel que s'accomplira la fusion des deux races aryennes, et seulement lorsque l'Anglais aura cessé de considérer le Brahme—dont l'arbre généalogique compte trois mille ans—comme le représentant d'une race inférieure. De son côté, le Brahme déteste l'Anglais dont il est contraint de subir le gouvernement temporel. Seule dans l'Inde entière, la Fraternité des Théosophes voit l'Anglais hautain s'asseoir à la même table que le Brahme non moins arrogant, mais adouci et humanisé par l'exemple et les leçons des théosophes, qui servent les Maîtres de la Sagesse antique, les descendants de ces Rishis et Mahatmas que le Brahmanisme honore toujours, même après avoir cessé de les comprendre.

Donc, il résulte de tout ce qui précède, que ce ne sont pas les « sacerdoces de l'Inde » qui tentent de ramener l'Occident à l'antique Sagesse, mais bien quelques occidentaux de l'Europe-Amérique, qui amenés par leur karma au bonheur de connaître certains Adeptes de la fraternité secrète de l'Himalaya, s'efforcent sous l'inspiration de ces Maîtres, de ramener les sacerdoces de l'Inde à l'ésotérisme primitif et divin.

Z

Ils ont pleinement réussi aux Indes et en Asie. Seule, l'Europe-Amérique regimbe encore, dans son impuissance à comprendre et à apprécier toute la simplicité de leur but. Et, après tout, ce n'est que la majorité qui refuse de comprendre, cette majorité qui a toujours mordu la main qui s'offrait à l'aider. Ne désespérons donc pas. Et lorsque le jour tant désiré viendra où la fraternité universelle et *intellectuelle* sera, sinon proclamée *de jure*, du moins acceptée *de facto*, alors enfin les portes du sanctuaire, fermées depuis de longs siècles aux Brahmes orthodoxes comme à l'Européen sceptique, s'ouvriront pour les *Frères* de tous les pays. « L'Aïeule » recevra ses enfants prodiges, et tous ses trésors intellectuels seront leur héritage.

Mais pour que ce moment arrive, le but des « missionnaires » de l'Inde doit être compris et leur mission entièrement appréciée. Jusqu'à présent, le public n'a vu que son image grimaçante et défigurée dans le miroir de la publicité. L'objet poursuivi par quelques théosophes mystiques est devenu, selon nos critiques mal avisés, celui de la Fraternité entière; et le quiproquo a culminé, enfin, dans l'article d'« Aleph », qui nous prêche nos propres doctrines.

H. P. BLAVATSKY (M.S.T.)

MISCONCEPTIONS *

REPLY TO THE ARTICLE "RÉVOLUTION," BY ALEPH,
IN THE *Revue du Mouvement Social* †

[*Le Lotus*, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

[*Translation of the foregoing original French text*]

A

France, why do you misunderstand us?

European and American Journalists, why don't you study genuine Theosophy before criticizing it?

Because scientific aristocracy is full of vanity and struts on stilts of its own fabrication; because modern philosophy is materialistic to the roots of its hair; because both, in their pride, forget that in order to understand and to appreciate the evolution of the future it is necessary to

* [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: *Fausse Conceptions, Réponse à diverses critiques* (Tours: Imp. de E. Arrault, 1887. 8°. 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia*. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following editorial notice:

"In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies—former Fellows expelled from the Society or priests of idolatry in science as well as religion—we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of *Le Lotus*. One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned."

—*Compiler.*]

† Nos. 10, 11, and 12 (issued in May); 41 rue Beaunier, Paris; 3 francs for each fasc. (F. K. Gaboriau).



H. P. BLAVATSKY ABOUT 1887

Reproduced from the work of Dr. Franz Hartmann
Unter den Adepten und Rosenkreuzern, facing p. 48

know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be "intellectual derangement and mere jugglery"?

B

It is precisely because of these "thinkers who experience at the present time an indefinable discomfort," when observing the crumbling of all truths, that the "missionaries from the Himâlayas" offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul, it is sufficient to paralyze certain regions of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: "Here is Science!"—we display the "symbolic Lotus" before these thinkers, the malcontents of life.

The article entitled "Révolution" is a false conception of Theosophy—whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the Theosophical missions and teachings, but an admirable summary of today's situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, "Révolution" is a syllogism, whose premises are false, but whose logical conclusion is a credit to "Aleph." Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to

the anthropomorphic religions and to the blind worshippers of materialistic science.

C

The "missionaries" of *Le Lotus* are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of *astral sounds*. Others have proved to physicists that when one knows how to awaken the latent principle, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon *that he himself had produced*. Physicists understood nothing of it. Challenged to explain what they had seen, they answered: "Matter, *as we know it*, cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skilful jugglers." DIXIT!

So be it! The "Theosophical missionaries" are now singing:

"Since the laurels have already been cut,
We won't go to the woods any more."

The scientists have kept them all to themselves; they deny ancient occult science its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion, but cheerfully add the thistles that grow by the wayside, to the laurel crowns the scientists weave for themselves.

We make no claims for any one *religion*. The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us—a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, *becomes possible as soon as it can be produced at will*. We even say that every "manifestation with physical effects" (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (*Nota bene*. Do not confuse this jugglery with that of Robert Houdin, please.)

D

The truth of our doctrines rests on their philosophy and on *facts* of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

E

European Theosophists have very little to do with "asceticism." It is a hereditary disease of the *Hatha-Yogis*, the Hindû prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the *Yogism* of the fakirs. A solitary ascetic is a symbol of *the most cowardly egotism*; a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. *Asceticism*, as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Juggernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brâhmaṇas—exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors—is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of *Jagan-nâtha* (*Juggernaut* in popular dialect—meaning Lord of the World or *Anima mundi*) are the symbols of the gross material passions which this "chariot" (the divine and spiritual soul) must crush. Knowing this they would not apply the moral and spiritual asceticism taught by esotericism to their bodies—the mere outer animal husk of the god which is latent within. The Theosophists of India labor to destroy exoteric asceticism, or the "deification of suffering," veritable *Satanism* of superstition. As to our *Genesis*, "Aleph" knows not the first word.

F

Pre-historic annals, preserved by the Masters of Wisdom, on the other side of the Himâlayas, contain the account not of the "Creation," but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être*. The absence of the modern telescope proves nothing.* The ancients had something better than that. Moreover, one has but to read the *Traité de l'astronomie indienne et orientale*, by J. S. Bailly, to find therein proof that the ancient Hindûs knew as much as, and much more than, our modern astronomers.

Universal Esotericism preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brâhmaṇas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent*. Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the Genesis of the ancient Hindûs can be scientifically demonstrated, while the Biblical Genesis cannot.

There is no "Brâhmo-Buddhist" paradise, nor is there a Brâhmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brâhmaṇas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the

* It is common knowledge that in the vicinity of Mexico City, a bas-relief has been discovered on a pyramid older than the discovery of America, which represents a man looking at the stars through a long tube, very similar to our telescope. Not to mention the astronomical observations of the *Sûrya-Siddhânta* which can be mathematically traced to some 50,000 years ago.—Editor of *Le Lotus*.

Buddhists—following in the footsteps of their great master Gautama, the “light of Asia”—labored for centuries bringing the beautiful statue out in the open again. If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

G

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient “Budhism.” Let us explain. When one speaks of esoteric Buddhism (with one *d*) to the European public—so ignorant of oriental matters—it is mistaken for Buddhism, the religion of Gautama the Buddha. “Buddha” is a title of the sages and means the “illuminated one”; Budhism comes from the word “Budha” (wisdom, intelligence) personified in the *Purânas*. He is the son of Soma (the moon in its masculine aspect or Lunus) and Târâ, the unfaithful wife of Brihaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Târâ is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of *Soma*, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of *secret wisdom*, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Buddhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten “Branches of The Theosophical Society” in Ceylon, which with the help of *theosophical missionaries* become from year to year more and more free of the superstitions grafted on pure

Buddhism during the reign of Tamil kings. The saintly old Sumangala labors but to bring back to its pristine purity the religion preached by his great master—religion which disdains tinsel and idols and strives to re-become that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (*Vide* Barthélemy Saint-Hilaire, Professor Max Müller, etc., on this subject.)

H

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a “close relative of modern science,” but its forbear, though greatly transcending it in logic; and that its “metaphysics” is vaster, more beautiful and more powerful than any emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the eternal laws than do the Theosophists.

I

The Neo-Buddhism of the religion of Prince Siddhârtha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Budhism or the “Revival of the Ancient Wisdom” of the Ante-Vedic Âryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus—the great Socialist and Adept, the divine man who was changed into an anthropomorphic god—nor the sciences (which, being in their transition period, are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of today which seem to play at Blind Man’s Buff, breaking each other’s noses,

will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honor and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

J and K

There is but one way of ever ameliorating human life and it is by the love of one's fellow man for his own sake and not for personal gratification. The greatest Theosophist—he who loves divine truth under all its forms—is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of The Theosophical Society; I mean Count Leo N. Tolstoy, author of *War and Peace*. This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: "What can I do to make happy any poor man whom I may meet?" This is what he says:

I think that it is the duty of everyone to work for all who may need help; *to work with the hands*, remember, a certain portion of your

day. It is more practical to work with and for the poor man than to give him a portion of your intellectual labor. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labor, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between yourself and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labor, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to *scientific and intellectual progress*, that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical "missionaries" labor towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen—a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods—Brâhmaṇa and Pariah, Hindû and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor farmer's wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere—then we may say that there is hope for the poor in Europe.

"Aleph" confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of "occult" powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the *soul* of the two modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes*, and to the combination of forces analcous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, *the soul of that same force*. Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word "Pantheism" more than the devil of their unwholesome dreams.

L

The idea of the "Great Work" associated with the idea of God and Devil would make any *chela* of six months smile in pity. Theosophists do not believe either in the one or in the other. They believe in the Great ALL, in *Sat*, *i.e.*, absolute and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is*, and can never *not*

be. Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma*, an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where "Aleph" went to obtain his information on Hindû occultism. I have an idea that it was from the Brâhmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brâhmaṇas are as ignorant of the occult sciences as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard's closet (occultism) they possess only one—the physiological key or the sexual "phallic" aspect of their symbols. In India, among the 150,000,000 Brâhmaṇas of every degree, one would not find 150 initiates, including the *Yogis* and *Paramahamsas*. "Aleph" has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brâhmaṇas entered The Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahâtman of flesh and blood from the other side of the "great mountain"? "Aleph" would do well to study *The Secret Doctrine* and to learn that the red forefather of the vanished Atlantis (the Atala of the *Sûrya-Siddhânta* and of Asuramaya) had for still older forbear Vâhi Sarasvatî on the island of Śambhala, when Central Asia was but a vast sea where today is Tibet and the desert of Shamo or Gobi.

M

"Aleph" recognizes the need of keeping secret dangerous sciences—chemistry for instance—and not disclosing to the crowd, even in civilized countries, the mystery of

certain death-dealing combinations. Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellowmen? An Adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity, are the first rules of discipleship.

However, no one is expected to become a Theosophist and even less to make himself accepted as a candidate for Adeptship and occult initiation.

N

“Aleph” is right once more—in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the *entente cordiale*, the sweet brotherhood which reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge

the Hindû as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

O

When criticizing Brâhmanism, "Aleph" is dead right, only he should know that the Brâhmaṇas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brâhmanism of which he speaks did not exist in the age of the Rishis and it has been definitely shown that the Brâhmaṇas have embellished their laws of Manu in the post-Mahâbhâratean period. During the Vedic age widows remarried quite peacefully and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brâhmanism, except to combat its abuses, since The Theosophical Society was established in India nine years ago. Ragunath Rao, a Brâhmaṇa of the highest caste, who has presided for three years over The Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brâhmaṇas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmanism. But even if these allegations were correct, what do we have in common with orthodox Brâhmanism? The horrors described by Devendro Das in "The Hindû Widow," in the *Nineteenth Century*, and quoted against the Theosophists in the same issue of the *Revue du Mouvement Social*, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brâhmanism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

P

As it would appear from the behavior of *Budhist* Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, and that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavor to be useful to humanity, the reflections of "Aleph" are unjust. The present explanation should be sufficient to finally re-establish the truth concerning the "missionaries" of the Himâlayas. It is precisely because occult science and esoteric philosophy have "for pivotal function the service of humanity," because their ardent advocates try to awaken European and Asiatic peoples sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom—it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by the fruits of the tree of the Brâmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists from being useful to their fellows, more especially *to the disinherited ones of the world.*

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brâhmanas. The latter—those at least who have remained ultra-orthodox and who fight every benevolent reform—persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavor to smash our reputations and to soil our honor; those who act in this manner are especially the servants of Christ, of him who in the first place forbade prayer to the “Father” in the temples, comparing the hypocrites to the Pharisees who perform acts of devotion at all the crossroads, and who are but whited sepulchres full of decay. However, the “Bonzes,” Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payment for the merchandise that was taken; *the rest remains intact*. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the *exoteric* commandments of Gautama the Buddha—who was but a sage and has never been deified. There are also no beggars in Tibet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not “Buddhists” in the real sense of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries.

Q

May destiny protect Tibet even more from the "God Progress," as it manifests itself in Europe-America. We are told that progress is *meillorisme*, "social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people." Where did "Aleph" get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese laborers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of laborers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will accomplish no other function than that of executioner of the poor.

R

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that "Aleph" praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the "missionaries" of *Le Lotus* and of India will recognize

in you their masters. But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal *Ego*, and you have not given him anything else in return. Are three quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual laborers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favored masses which became more miserable yet. You confess it yourself: "The excessive production of things and workers . . . creates encumbrance, plethora, poverty, deficiency, *i.e.*, idleness and misery." Thousands of poor children in the factories, representing for the future whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, an insatiable and forever hungry Moloch. Yes, we protest, we say that "*today* is worse than yesterday," and we deny the benefits of a progress which aims only at the welfare of the rich. The "happiness" you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1779 has shown but one very evident result: that false fraternity which says to his fellow man, "Think as I do, or I will knock you down; be my brother, or I will run you down!" *

S

The Theosophical "missionaries" aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that

* It seems to us that Madame Blavatsky is obviously exaggerating here. It has been a long time since she left France where she lived in an epoch when things were not too bright; since those days, the newspapers which inform her abroad can give her but a sad idea of France, as they do their utmost to soil our democracy. (F. K. Gaboriau.)

happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers—whatever their race or religion—then only will the world see the dawn of happiness.

“Aleph” asks why the world should not be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? “Aleph” teaches thus pure Theosophy; he is therefore a Theosophist and a “Buddhist missionary” without knowing it; we hail him and welcome him with open arms. *The Secret Doctrine* * which will be published shortly will show that at the beginning of the last *periodic evolution* of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, *inaugurated solely by the physical man*, formed only one of such processes.

T

The “finiteness” of the Kosmos has never been accepted by our “new religion,” which is not at all a religion but a philosophy. Neither Brâhmanas nor Bonzes, in their most acute exoteric delirium, have ever accepted the finiteness of the Kosmos. “Aleph” has but to open the *Vedânta*, *Manu*, the *Purânas*, the *Buddhist Catechism*, etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever

* This work, mentioned in No. 4 of *Le Lotus*, is in English; it will cover five thick volumes of the size of *Isis Unveiled*, and for financial reasons easy to understand, will not appear very soon in French. (F. K. Gaboriau.)

unknown principle called *Parabrahman*, *Ādi-Buddha*, the "One and Eternal Wisdom."

If there is a still greater absurdity than to speak of a cruel God: it is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

U

Far from being unwilling to understand Europe, intellectual India, if not the Brāhmanical India of Jacolliot, favors it.

This India has never condescended to preach the God-misfortune, nor *asceticism* as understood by "Aleph". This is proven by the law of Manu which enjoins marriage to the *Grihastha* Brāhmaṇa, before he becomes an ascetic Brāhmaṇa. The greatest misfortune for a Brāhmaṇa is not to have a son, and marriage is obligatory barring the exceptional cases when the child is destined to become a *Brahmachārin*, a Yogi celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by nature herself. Esotericism works *in, with, for* nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

“Aleph” probably speaks of Christian ascetics, those who plunge themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindû becomes an ascetic only after having sufficiently studied the occult sciences to allow his spiritual nature to control his material nature. “Aleph” surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubi and succubi—as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the “God of the past” and the “God of science” is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy today as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

V

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evidenced by the numerous Theosophical societies popping up like mushrooms in Europe-America.

X

Jesus, quoted by “Aleph,” upsets all the theories of the latter when he says: “My kingdom is not of this world.” Would our benevolent critic like us to admire the action of the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the pretorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the

pagans only vice and drunkenness), the Salvation Army, hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their "dear brothers". Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, "Aleph" makes us listen to some profound truths. Yes, exoteric Brâhmanism must fall, but it will be replaced by esoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly love that the fusion of the two Āryan races will be brought about, and only when the Englishman will have ceased to look upon the Brâhmaṇa—whose genealogical tree encompasses three thousand years—as the representative of an inferior race. In his turn, the Brâhmaṇa hates the Englishman whose temporary rule he is forced to endure. The brotherhood of the Theosophists throughout India are the only ones to see the haughty Englishman sitting down at the same table with equally arrogant Brâhmaṇas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the descendants of those Rishis and Mahâtmans which Brâhmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the "priesthood of India" that attempts to bring the Occidentals back to the ancient wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himālayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

Z

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their

goal. After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and *intellectual* brotherhood will be accepted *de facto*, if not proclaimed *de jure*, then at long last the portals of the sanctuary, closed for many ages both to orthodox Brâhmanas and sceptical Europeans, will be flung open for the *Brothers* of every land. The "Grand-sire" will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the "missionaries" of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the *quid pro quo* has culminated finally in the article of "Aleph" who preaches our own doctrines to us.

H. P. BLAVATSKY (F.T.S.).

[THE BLOSSOM AND THE FRUIT]

[In the very first number of *Lucifer*, September 15, 1887, immediately following H.P.B.'s essay on "The History of a Planet," appears the first installment of an occult story entitled "The Blossom and the Fruit." Its sub-title was at first "A Tale of Love and Magic," but was altered to "The True Story of a Magician," as it had been found that another author had already used the former.

This remarkable story is from the pen of Mabel Collins (Mrs. Kenningale Cook) and is signed simply "M.C." It is introduced with a brief Note by the author saying that:

"This strange story has come to me from a far country and was brought to me in a mysterious manner; I claim only to be the scribe and the editor. In this capacity, however, it is I who am answerable to the public and the critics. I therefore ask in advance, one favour only of the

reader; that he will accept (while reading this story) the theory of the reincarnation of souls as a living fact.”

Running into thirty-five chapters, this story appeared serially throughout the First and Second Volumes of *Lucifer*, being concluded in the issue of August, 1888.

According to the Preface, signed by “M.C.,” which was appended to this story when it was republished in book-form (New York: John W. Lovell Company, 1889, 290 pp.), with a sub-title reading “A True Story of a Black Magician,” this occult tale “shows the struggles and mistakes of one who has been an adept in black magic, and who is endeavoring with great force, but very blindly, to reach towards the White Brotherhood and learn good instead of evil.” Fleta, the chief character of the story, who, in her earlier incarnation, had taken power selfishly into her own hands, became by virtue of that power a black magician, an individual who has attained knowledge, but uses it for selfish ends. In her present incarnation, she attempts to attract the companion of many of her past lives, in order to bring him directly under the influence of Ivan, a member of the White Brotherhood who is trying to help Fleta to find her way towards the true Path. As “M.C.” says: “Her aim is to begin the occultist’s great work of saving others, especially those whom she has formerly injured. . . . We see her falling back instinctively on her old rites and using her old powers. . . .” Eventually, through soul-searching trials and terrible tests, she wins her freedom and finds once more the noble, selfless Path.

It is very likely, however, that this would not have taken place, as far as the story is concerned, had not H. P. B. stepped in and given another direction to the narrative, as Mabel Collins was beginning seriously to mislead the reader. In the words of H. P. B. herself:

“ . . . Fleta, the DUGPA-Queen in ‘The Blossom and the Fruit,’ . . . would have been presented as a paragon of all the virtues of White Magic, had I not insisted that the heroine of the ‘Tale of Love and Magic’ should be exposed and shown to the readers of *Lucifer* in her true character, some of whom were sorely perplexed. . . .” *

Beginning with Chapter XXX, in *Lucifer*, Vol. II, July, 1888, the story’s authorship is indicated as Mabel Collins and — ,

* This statement occurs in a letter from H.P.B. to J. R. Bridge, written in reply to an attack on W. Q. Judge, in 1889. The original of it is in the Archives of the former Point Loma Theosophical Society.

which apparently marks the time when H.P.B.'s direct influence, and probably her penmanship played a decisive role in winding up the story, which was concluded in the August issue of the same year.

It would of course be impossible to determine in any ordinary manner how much of the last two installments of this story is by H. P. B. herself, and therefore any reprinting of them in the present chronological Series is not feasible, especially as they would make no sense without the entire text of "The Blossom and the Fruit."

We will therefore confine ourselves to the above succinct statement of facts, leaving it to the reader to acquaint himself, if he so wishes, with the fascinating narrative of this occult tale.—*Compiler.*]

MODERN IDEALISM, WORSE THAN MATERIALISM

[*The Theosophist*, Vol. XVIII, No. 1, October, 1896, pp. 9-12]

[At the time when this article was published, it was introduced by the Editor with a few words saying that "the following vigorous article, from the pen of H. P. Blavatsky, has quite recently come into my hands and, like all her writings, will repay perusal." No other information was given as to the possible date when it was written. Internal evidence, however, shows that it was penned at the time when considerable discussion took place in the pages of *Lucifer* on the subject of Hylo-Idealism. This was in the Fall of 1887, soon after the launching of *Lucifer*. In her "Literary Jottings" published in the September issue of that journal (Vol. I, pp. 71-75), H. P. B. makes use of several expressions from the same pamphlet by "C. N." which is being quoted from in the present article. It is therefore fairly safe to assume that the latter was written at approximately the same time, which gives us sound reasons for inserting it in its present place.—*Compiler.*]

That which is herein presented will be, as a matter of course, Dead Sea fruit to blind materialism; withal it may prove still more distasteful to advocates of *Hylo-Idealism*—as that modern cross-breed between misunderstood Protagoras and Büchner is now named.

Theosophy has no bitterer enemy than *Hylo-Idealism*, the great ally of materialism, to-day. This is because, though repudiating the systems of both, we accept most

of the *physical* facts of science, rejecting their conclusions only; while we recognize a good deal of the Vedântic doctrines in European Idealism, but none of its highly philosophical and consistent logic. The conclusions of Materialism and Idealism, in fact, are so far stretched, that in their final synthesis they almost meet in their atheism and pessimism. The last word of both—the Alpha and the Omega of Modern Thought, whether traced to the potencies of brute matter, or to the nihilism of idealistic speculation—is a dreary negation of any possible future existence in spirit. Apparently—there is an abyss between the two in sober reality—a platform on which both shake hands. The materialism of to-day is only a shade more scientific than the crass fallacies of Büchner and Moleschott. It is the same Death's Head, with its stereotyped rictus grinning hideously, but now crowned with a wreath of rhetorical flowers woven by Mr. Tyndall's unparalleled oratory. As to Idealism—of whatever school—it has become “a double caricature” on Kant and Schopenhauer. The “rigour and vigour” type of generalization is prevalent; witness the attitude of Materialists (or Realists) and Idealists toward what J. S. Mill terms the “battle-ground of metaphysics”—the question of an external world.

The Materialist asserts that matter—or the external Universe—exists independently of a perceiving mind; that the object in short has evolved the subject, which latter in its turn mirrors its author in its consciousness.

The (pure) Idealist, on the contrary will say—“Not so; so far from Mind being the resultant of an evolutionary process from Matter, the latter exists only in consciousness. All we know, or can know, are states of our own consciousness; objects are such only by and through a perceiving Ego—*its sensations*, and as such, are necessarily phenomenal; with the destruction of Mind, the whole fabric of seeming objectivity collapses.”

In what respect is such an *idealist* more “ideal” than the Materialist? One denies point blank anything existing outside of matter; the other, that anything *is*—no more matter than Spirit—that these two positions do not

exhaust the alternatives. While it is clear that the Realist is unable to postulate the independent existence of the *External World*, except by *projecting into space the visions of his own subjectivity*, the (*pure!*) Idealist is brought face to face with the assertion of science, that the objective universe existed aeons before the first dawn of human consciousness.

It is from this predicament that we might be rescued by the compromise between the two opposing systems, known variously as *Transfigured Realism*, *Transcendental Realism* or, better, objective (as opposed to pure) Idealism—if only that transfigured Realism were to conceive of Object and Subject in the way Vedântic occultists do. According to this system, the external world of this our present consciousness is the joint product of Object and Subject. While non-existent *per se*—it is said, the creation of the individual mind—matter is equally the *sensible manifestation of the objectivity of an unknown Substance* (unknown to—the profane only). Mind *translates* the impressions received from without—impressions radiating from the world of *Noumena* into panorama of purely subjective ideation. The object as it is given in consciousness is phenomenal, but the primary stimulus comes from *without*. Subject and Object—as *Noumena*—are equally real, but the SENSE-OBJECT is a subjective creation. Take, for example, the case of the Sun. To the Realist the glorious orb exists outside of, and independently of Mind, *just as it appears in consciousness*. To the Idealist it is the creation of Mind and perishes with it. To the *objective* Idealist, with Mind perishes the phenomenal Sun, but an *unknown Substance—removed beyond the possibility of human conception as to its nature—remains*.

This—except the “Unknown Substance”—the Occultist will deny. For him, the subject as much as the object, *Ego*, Sun, Mind and the Universe itself is—a *Mâyâ*, a huge illusion. But, as both the Perceiver and the Object perceived belong to the same plane of illusion, they are mutual and reciprocal Realities *for such time as the Manvantaric illusion lasts*. In Reality, and outside and beyond Space and Time, it is all the effect and result of

Ignorance. Nevertheless, reverting to the conclusion of one of the greatest thinkers of the day—Mr. Herbert Spencer, where he argues that “If, then, the object perceived is self, what is the subject that perceives?”—and concludes that such a process is only conceivable on “the annihilation of both” (*First Principles*, p. 66) *—we say that according to the views of the Occultist he is entirely wrong. Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (*Yogic*) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the “Transcendental Ego” or true *self* (Buddhi)—a spark from the radiant essence of the Universal Spirit. Consequently, to the query of Mr. Spencer—“If it is the true self which thinks, what other self can it be that is thought of?” (*ibid.*) we reply. The true Self is *per se*, impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself—which, *if we limit subject to Mind* (Manas) is absolutely valid—collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “Transcendental subject.” For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence—i.e.*, self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not *think*—it *KNOWS*, by an intuitive process only faintly conceivable by the average man. “The subject that perceives” Mind, as an

* [p. 55 in 6th edition, 1927.—*Comp.*]

attribute of itself, is this Transcendental or spiritual Ego (Buddhi). He who would know more, let him study *Vedânta* and Patañjali's *Yoga Philosophy*—*esoterically*. Let him understand the real meaning of these sentences: "The knower of SELF passes beyond sorrow" (*Chhândogya Upanishad*, VII, i, 3); and again "he who knows the Supreme Brahman, becomes Brahman" (*Mundaka Upanishad*, III, ii, 9). -

It is the "collective aggregate of *Ignorance*," as the *Vedântasâra* puts it, that led to *scientific* definitions by opponents; as one for instance that we find among the many pearls scattered by Dr. Lewins' *What is Religion*.^{*} For the beauty and clearness of language, we recommend it; and though its critic (*An Examination and Popular Exposition of the Hylo-Idealistic Philosophy*, by Wm. Bell McTaggart †) recommends likewise the reader to remember that "Dr. Lewins' philosophy does not lie on the surface" (Preface), yet one may be excused, for insisting on a close scrutiny of a system which aims at supplanting every philosophy, archaic, ancient or non-existent, by *Hylo-Idealism*, which, it is claimed, is the *scientific* union of Materialism and Idealism—or that of oil and water; as says the reviewer—"matter, matter, everywhere," and justly adds of the pure Materialistic and Idealistic hypotheses that "both positions lead to gross—nay *unthinkable*—absurdities of thought" (p. 3). But what does Dr. Lewins say?

. . . by Hylo-Idealism I mean nothing else than a less ambiguous and self-explanatory form of the term "Psychology" [which term] . . . is the accredited creed of all rational human knowledge, in *contradistinction to the occult and morbid mysticism of ontology or metaphysics* . . . Psychology is thus relative and phenomenal, the doctrine of life . . . and human knowledge, beginning and ending as anthropomorphosis, and *automorphosis, which is quite one with Hylo-Idealism, the rational or cerebral theory of mind and matter*. . . Without further preamble, let me

* [*What is Religion? A Vindication of Freethought*. By C. N. (Constance Naden); with Appendices by Dr. R. Lewins. London: Wm. Stewart & Co., 1883. 8-vo.—*Compiler*.]

† [London: Wm. Stewart & Co., 1884. 8-vo.—*Compiler*.]

state that the Hylozoic theorem of life and the world may be formulated as the utter and self-evident impossibility, in the nature of things, *to transcend or escape in any way from the limits of our own anatomy, our own conscious Ego* [which is thus made one with *anatomy!*], the Non-Ego—or, falsely so-called, “external universe”—being but the objective or projective image of our own *egoity*, not the *vera effigies*, or absolute substance, of any “thing” external to self . . . entities, or non-entities, abstract or concrete, from Divinity downwards, are merely ideal or phenomenal imagery . . . the essential physical basis, protoplasm, or *officina of which is THE VESICULO-NEURINE or grey tissue of the hemispherical ganglia* . . . —the function, namely, of a somatic organism, itself *fons et origo* of all cognition . . . it seems perfectly clear that, as now mirrored in modern thought, the objective can have no other than a relative existence. . . . This is only, in other words, formulating the *solidarité* of the Ego and Non-Ego, as *psychosis is now diagnosed by medico-psychological symptomatology, as VESICULO-NEUROSIS IN ACTIVITY*. . . . [!] *

This is the *clear* and forcible rendering of the last conclusions arrived at by *modern thought*.

H. P. BLAVATSKY.

THE SIGNS OF THE TIMES

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 83-89]

It is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York *Path* truly remarks in its September issue [p. 186], when “Theosophical and kindred topics”

* [Dr. R. Lewins' Appendices in C. N.'s *What is Religion?* etc., pp. 35-36, 39, 40-41.—*Compiler*.]

are "made the texts for novels," and, we may add, scientific essays and *brochures*, "the implication is that interest in them has become diffused through social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious inquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was F. Marion Crawford's *Mr. Isaacs*. It was followed by his *Zoroaster*. Then followed *The Romance of Two Worlds*, by Marie Corelli; R. Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*; *A Fallen Idol*, by F. Anstey; *King Solomon's Mines* and the thrice famous *She* by Henry Rider Haggard; *Affinities* and *The Brother of the Shadow*, by Mrs. Campbell-Praed; Edmund Downey's *House of Tears*, and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *A Daughter of the Tropics*, and F. C. Philips' *The Strange Adventures of Lucy Smith*. It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. MacGregor Mathers' *The Kabbalah Unveiled*, and Dr. F. Hartmann's *Paracelsus; Magic, White and Black*, etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called "La Grande Prêtresse," while *La Revue politique et littéraire* (19 Feb., 1887, *et seq.*) contained over the signature of

Th. Bentzon, a novel called “*Émancipée*,” wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashiboozook*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are “dead as a door nail” (*sic, vide* American Christian periodicals),—aye, “dead and buried,” why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day”? And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side.

Magna est veritas et prevalebit, and “murder will out,” as it always has, sooner or later. Open your columns to free and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The “bright Son of the morning” fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one’s only aim? *Du choc des opinions jaillit la vérité* was said by a French philosopher. If Theosophy and Spiritualism are no better than “gigantic frauds and will-o’-the-wisps of the age” why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. “We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices” says, in *Don Gesualdo*, a popular author.* Therefore, *facts* become often cunningly concocted “frauds”; and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio’s *Calumnia*, by those to whose hard-crusted preconceptions such slander is like heavenly dew.

But, beloved enemies, “the light of Lucifer” may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet

* [This is a novel by Ouida (Louise de la Ramée), dated 1886. —*Compiler.*]

be silenced by the voice of truth—"the still small voice"—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shone on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for "suggestion" as now practised by the sorcerers of science is—*dugpaship* itself, *pur sang*. No Eastern "adept of the *left hand*" can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed

correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in *Le Lotus* of September, 1887, the following:

A French paper, the *Paris*, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, "The Accursed Sciences," from which we extract the following passage, since we are, unfortunately, unable to quote the whole:—

"Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments will it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'

Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

We move îast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial

enormity: a second Laubardemont prosecuting another Urbain Grandier." *

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon—which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents*—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

- (I.) *That, in the perceptions of the hypnotised subject, the visionary representations called forth by "suggestion,"*

* [Reference is here to the Roman Catholic priest Urbain Grandier (1590-1634) who was accused of practising witchcraft at Loudun (Vienne, France), in 1632. His supposed victims were the Ursuline nuns of a local convent who were "afflicted by demons"—an explanation prevailing at the time for various types of psycho-mental disturbances and mediumistic tendencies, which in various periods of history have appeared as epidemics in many parts of the world. As Grandier had made for himself many enemies both by his unusual brilliancy as a writer and preacher, and by his somewhat careless way of living, it became an easy task to charge him with having bewitched the young women. The first trial held on orders of the Bishop of Poitiers came to naught, on account of many contradictions in the evidence brought forward. Through the efforts of Cardinal de Richelieu, however, who appears to have had an old grudge against Grandier, another trial was ordered, with Laubardemont in charge. Grandier steadfastly refused to confess the crimes he was accused of having perpetrated. He was found guilty and burnt alive on August 18, 1634. This shameless procedure did not put a stop to the epidemic of so-called "demoniacal possessions," as multitudes of other men and women became affected by it in various parts of the country. It took several years for it to die out.—*Compiler.*]

become real existing actualities, and the subject being, for the moment, the automatic executor of the will of the hypnotiser; and—

- (II.) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six*. The field for the natural-born *jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide—again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the lookout to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbour's wife?" Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. J. Liégeois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral standpoint, such processes and *suggestions*

leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible “judicial mistakes” to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realised her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise

any other person. Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. “Works of *fiction*,” the various novels and romances are called. “Fiction” in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Signs of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;* the tree of Occultism is now preparing for “fruiting,” and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only “dream dreams,” the young ones see already visions,†

* “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions” (*Joel*, ii, 28).

† It is curious to note that Mr. R. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*,

and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of “SUGGESTION.”

SELF-KNOWLEDGE

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 89]

[*Authorship somewhat uncertain, but presumably by H. P. B.*]

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

and among others that of Dr. Jekyll. “I dreamed,” he continued, “the story of ‘Olalla’ . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing.” . . . But who knows whether the idea of “invention” is not also “a dream”!

WILL AND DESIRE

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 96]

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

THE ORIGIN OF EVIL

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 109-119]

The problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created: hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet. Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima thule* is earth and matter, and he sees, beyond the *prima materia*, only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whited sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronises Indian metaphors and imagery now. In a new work upon the subject by Dr. Mainlander, *Pessimism and Progress*, one learns that Indian Pantheism and German Pessimism are *identical*; and that it is the

breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:—

This (transition) is precisely the original mistake, the *primordial sin*, which the whole creation has now to expiate by heavy suffering; it is just that *sin*, which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, *i.e.*, by putting *an end to being itself*.

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by “putting an end to being”—whether that being is viewed as applicable to the whole Kosmos, or only to individual life—is a gross misconception. The Eastern pantheist, whose philosophy teaches him to discriminate between Being or Esse and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to *form* alone, not to *being*—and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the “*will to live*”)—he will thus gradually escape the curse of re-birth and *conditioned* existence. But he knows also that he cannot kill or “put an end,” even to his own little life except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal *Be-ness*, the “*causeless CAUSE*” from which he has exiled himself unto a world of forms, he regards the temporary and progressing manifestations of it in the state of *Maya* (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute “*Be-ness*,” which is so graphically expressed in the Sanskrit word *sat*.

The “Pessimism” of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source

and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give to it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by *living for it, in order to save it*, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil immanent, *not in matter* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being*. Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the

primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis*, in contradistinction to the philosophical Vedantic *Raja Yoga*. Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being*, but, on the contrary, a continuous and ever increasing development of *life*. Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic *Amoeba*, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought"!!

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognising no reality

in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the "evils" of life as *realities*, aspires when he has the time to aspire after anything except those said mundane *realities*, to annihilation of "being," as he expresses it. For the philosopher there is but one real life, *Nirvanic bliss*, which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in, only the direct cause of that unit, eternal and *ever living*, because the *ONE uncreated*, or rather not evolved. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre-primordial* condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created" —*i.e.*, conditioned and limited—with his own blind and unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheist simply submits to the inevitable, and tries to blot out from his path in life as many "descents

into rebirth " as he can, by avoiding the creation of new *Karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana "artificially" ("takes the kingdom of God by violence," in Kabalistic parlance), is given, allegorically, in the *forty-nine days* passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first*, and extinguish the *forty-ninth fire* * before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophical pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a systematic slander of life and being; the bilious utterances of a dyspeptic or an incurable hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist

* This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* "days," and the *forty-nine* "fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a "Buddha" is shown reaching it during the course of one life.

were it not for the light they mutually throw on each other. *Being*, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (*psyche*), was henceforth regarded as the scapegoat and victim of *unconscious* OVER-SOUL. But it is not to Pessimism, but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or *atavism*, the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this

world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told, viz.:*—that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin. For, had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of *good and evil* in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and *they knew*" many things besides knowing they were naked.

Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies, and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is man measured and analyzed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.* Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.†

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point—namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear

* Haeckel.

† Leo Bach.

of the sandbanks of life—real and imaginary—so profusely sown by themselves in the shape of denunciations against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy “Unconscious” of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called “WILL,” but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the “breaking asunder of UNITY into *Plurality*.” This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the Pessimist, to the one Unity, to the Vedantin abstraction—Parabrahm: otherwise, I should not certainly have used the words “breaking up.” Nor does it concern itself much with Mulaprakriti, or the “Veil” of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr. Mainländer’s exposition, but chiefly with terrestrial *protoplasm*. Spirit of deity is entirely ignored in this case; evidently because of the

necessity for showing the whole as “the lawful domain of physical Science.”

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from “a few, perhaps one, single form of the very simplest nature” (Darwin), “all the different animals and plants living to-day, and all the organisms that have ever lived on the earth,” have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass—the seed that grows into a tree, or becomes an *ovum*, or that which develops into an animal—consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our Pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same law of ever increasing elaboration, of the transition from unity to plurality as “the fundamental formula of the evolution of life.” Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, all this follows inevitably and fatally the all-embracing law of “the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity.”

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the

historical destinies of mankind. He makes these destinies subservient to, and a proof of, the correctness of the Indian conception. He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts—each becoming a distinct and independent branch of the unit—drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc., etc. This terrible law is universal and applies to all creation, from the infinitesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the Pessimistic school, whether it is really a *universal* and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of physical science or not. If it is “nothing else than the transition from the homogeneous state to the heterogeneous,”

as says Mainländer, than it remains to be proved that the given process “produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant.”

As remarked already by some critics on *Pessimism and Progress*, the German Pessimist does not doubt it for one moment. His supposed discovery and teaching “rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality.” Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainländer would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous—metaphysically as well as physically. Evolution does not proceed in a straight line; *no more* than any other process in nature, but journeys on *cyclically*, as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the “Scientific Letters” by an anonymous Russian author and critic.

In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet—in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity a *converse transformation—the transition from plurality to unity, from the heterogeneous to the homogeneous*. . . . Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . While one portion of the cells merge into each other and unite into one uniform whole, forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc., etc. The same takes place in the formation of plants. . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both

descend but to re-ascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The *pantheistic* pessimists, however, have never ceased to urge that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any *raison d'être* and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and can never be filled by the cold prospects offered as a *solatium* to optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"—if, indeed, *they do die* at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The "ceaseless grind of matter, force and law," will but

hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped—and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages—there remains no possible *locus standi* for the recent amendments to the Schopenhauerian system of thought or the metaphysical subtleties, woven by the “philosopher of the Unconscious.” The reasonableness of *Conscious Existence* can be proved only by the study of the primeval—now esoteric—philosophy. And it says “there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality.” This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. “Life is Death” said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives forms but ONE EXISTENCE—*the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:

“BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN.” *

H. P. B.

THE GREAT PARADOX

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 120-122]

[The authorship of this article is somewhat uncertain. Some of its sentences and expressions do not seem to be in H. P. B.'s style, yet the “atmosphere” is her own. Bertram Keightley, closely associated with her on the Editorial work connected with *Lucifer*, definitely states in his *Reminiscences of H. P. Blavatsky* (Adyar: Theos. Publ. House, 1931) that besides writing her own Editorials, H. P. B. also wrote “many other articles under more than one *nom de plume*,” and the one of “Faust,” appended at the end of the present article, may have been one of them. —*Compiler*.]

Paradox would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the road can only be known by treading it.

* [Sir Edwin Arnold, *The Light of Asia*, end of Book VI.]

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of *life* is selflessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least, if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, *to conquer and control his body*. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body, and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulness, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within

him, crying ceaselessly, "forget thyself. Beware, lest thou become self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the Hydra, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can

reach this place—at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realises more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words; if, indeed, such an answer can be given. But analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: "I do this; it is *my* breath." But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-force is blended with our own, and could we realise this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this "mortal coil" is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs.

It is useless and idle such an endeavour; for the great winds of life must, sooner or later, sweep him away. But if he changes his altitude *in himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them, and is responsible for them; if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being, and reach the peaceful place of safe self-forgetfulness at last.

“ FAUST.”

DESIRE MADE PURE

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 133]

When desire is for the purely abstract—when it has lost all trace or tinge of “self”—then it has-become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

*AN ADVENTURE AMONG THE ROSICRUCIANS **

BY A STUDENT OF OCCULTISM †

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 145-148]

A strange and original little story, charmingly fantastic, but full of poetic feeling and, what is more, of deep philosophical and occult truths, for those who can perceive the ground-work it is built upon. A fresh Eclogue of Virgil in its first part, descriptive of Alpine scenery in the Tyrol, where the author "dreamt" his adventure, with "shining glaciers glistening like vast mirrors in the light of the rising sun," deep ravines with rushing streams dancing between the cliffs, blue lakes slumbering among the meadows, and daisy-sprinkled valleys resting in the shadow of old pine forests.

Gradually as the hero of the "Adventure" ascended higher and higher, he began losing the sense of the world of the real, to pass unconsciously into the land of waking dreams.

In these solitudes there is nothing to remind one of the existence of man, except occasionally the sawed-off trunk of a tree, showing the destructive influence of human activity. In some old, rotten, and hollow trunks rain-water has collected, sparkling in the sun like little mirrors, such as may be used by water-nymphs, and around their edges mushrooms are growing, which our imagination transforms into chairs, tables, and baldachinos for elves and fairies. No sound could now be heard, except occasionally the note of a titmouse and the cry of a hawk who rose in long-drawn spiral motion high up into the air.

Throwing himself upon the moss, he begins watching the play of the water until it becomes "alive with forms

* Boston: Occult Publishing Co., 1887.

† [This stands for Dr. Franz Hartmann (1838-1912), a remarkable German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H. P. B. He was a great student of Paracelsus, and of mediæval occultism in general. See for further data the Bio-Bibliogr. Index, s.v. HARTMANN.—*Compiler*.]

of the most singular shape," with super-mundane beings dancing in the spray, "shaking their heads in the sunshine and throwing off showers of liquid silver from their waving locks." . . .

Their laughter sounded like that of the Falls of *Minnehaha*, and from the crevices of the rocks peeped the ugly faces of gnomes and kobolds, watching slyly the fairies.

Then the dreamer asks himself a variety of questions of the most perplexing nature, except, perhaps, to the materialist, who cuts every psychological problem as Alexander cleft the Gordian knot. . . .

"What is the reason that we imagine such things?" he inquires.

Why do we endow "dead" things with human consciousness and with sensation? Is our consciousness merely a product of the organic activity of our physical body, or is it a function of the universal life within the body? Is our personal consciousness dependent for its existence on the existence of the physical body, and does it die with it; or is there a spiritual consciousness, belonging to a higher, immortal, and invisible self of man, temporarily connected with the organism, but which may exist independently of the latter? If such is the case, if our physical organism is merely an instrument through which our consciousness acts, then this instrument is *not* our real self. If this is true, then our real self is there where our consciousness exists, and may exist independently of the latter. Can there be any *dead* matter in the Universe? Is not even a stone held together by the "cohesion" of its particles, and attracted to the earth by "gravitation"? But what else is this "cohesion" and "gravitation" but *energy*, and what is "energy" but the *soul*, an anterior principle called *force*, which produces an outward manifestation called *matter*? All things possess life, all things possess soul, and there may be soul-beings invisible to our physical senses, but which may be perceived by our soul. [p.19.]

The arch-druid of modern Hylo-Idealism, Dr. Lewins, failing to appear to rudely shake our philosopher out of his unscientific thoughts, a dwarf appears in his stead. The creature, however, does not warn the dreamer, as that *too-learned Idealist* would. He does not tell him that he transcends "the limits of the anatomy of his conscious Ego," since "*psychosis* is now diagnosed by *medico-psychological*

symptomatology as vesiculo-neurosis in activity,”* and—as quoth the raven—“merely this, and nothing more.” But being a *cretin*, he laughingly invites him to his “Master.”

The hero follows, and finds he is brought to a “theosophical monastery,” in a hidden valley of the most gorgeous description. Therein he meets, to his surprise, with adepts of both sexes; for, as he learns later:—

What has intelligence to do with the sex of the body? Where the sexual instincts end, there ends the influence of the sex.

Meanwhile, he is brought into the presence of a male adept of majestic appearance, who welcomes and informs him that he is among “The Brothers of the Golden and Rosy Cross.” He is invited to remain with them for some time, and see how they live. His permanent residence with them is, however, objected to. The reasons given for it are as follows:—

There are still too many of the lower and animal elements adhering to your constitution. They could not resist long the destructive influence of the pure and spiritual air of this place; and, as you have not yet a sufficient amount of truly spiritual elements in your organism to render it firm and strong, you would, by remaining here, soon become weak and waste away, like a person in consumption; you would become miserable instead of being happy, and you would die.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, *itself remaining passive in the LAW*. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure *mediumistic passivity* as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master’s hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL. Other phenomena

* *What is Religion? A Vindication of Free Thought*. By C. N., [Constance Naden], annotated by Robert Lewins, M. D. See his Appendices, p. 35, *et seq.*

still more wonderful follow; and they are all explained as being produced through natural laws, in which science will not believe. The thoughts of the student are read and answered as though his mind were an opened book. A lovely garden, full of exotic plants and luxurious palm-trees, into which he is taken, striking him as something unnatural in the Tyrolean Alps; so much luxury, moreover, seeming to him to disagree with the ascetic views just expressed by the adept, he is told forthwith, in answer to his unexpressed thoughts, that the garden had been erected to make his visit an agreeable one; and that it was an *illusion*. "All these trees and plants . . . require no gardeners, . . . they cost us nothing but an effort of our imagination"—he learns.

"Surely," he said, "this rose cannot be an illusion . . . or an effect of my imagination?"

"No," answered the adept . . . "but it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. The whole world . . . is nothing else but a world of the imagination of the *Universal Mind*, which is the *Creator* of forms. . . ."

To exemplify the teaching, a Magnolia Tree in full blossom sixty feet high, standing at a distance, is made to look less and less dense. The green foliage fades into gray, becomes "more and more shadowy and transparent," until "it seemed to be merely the ghost of a tree, and finally disappeared entirely from view."

Thus [continued the adept] you see that tree stood in the sphere of my mind as it stood in yours. We are all living within the sphere of each other's mind. . . . The Adept creates his own images; the ordinary mortal lives in the products of the imagination of others, or the imagination of nature. We live in the paradise of our own soul . . . but the spheres of our souls are not narrow. They have expanded far beyond the limits of the visible bodies, and will continue to expand until they become one with the universal Soul. . . .

The power of the imagination is yet too little known to mankind, else they would better beware of what they think. If a man thinks a good or an evil thought, that thought calls into existence a corresponding form or power . . . which may assume density and become living . . . and live long after the physical body of

the man who created it has died. It will accompany his soul after death, because *the creations are attracted to their creator.* [p. 83.]

Scattered hither and thither, through this little volume are pearls of wisdom. For that which is rendered in the shape of dialogue and monologue is the fruit gathered by the author during a long research in old forgotten and mouldy MSS. of the Rosicrucians, or mediæval alchemists, and in the worm-eaten *infolio* of unrecognized, yet great adepts of every age.

Thus when the author approaches the subject of theosophical retreats or communities—a dream cherished by many a theosophist—he is answered by the “Adept” that “*the true ascetic is he who lives in the world, surrounded by its temptations; he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for such gratification, but who by the superior power of his will conquers his animal self.* Having attained that state he may retire from the world. . . . He expects no future reward in heaven; for what could heaven offer him except happiness which he already possesses? He desires no other good, but to create good for the world.” Saith the Adept.

If you could establish theosophical monasteries, where intellectual and spiritual development would go hand-in-hand, where a new science could be taught, based upon a true knowledge of the fundamental laws of the universe, and where at the same time man would be taught how to obtain a mastery over himself, you would confer the greatest possible benefit upon the world. Such a convent would afford immense advantage for the advancement of intellectual research. These convents would become centres of intelligence.

Then, reading the student's thoughts:

You mistake [he added], it is not the want of money which prevents us to execute the idea. It is the impossibility to find the proper kind of people to inhabit the convent after it is established. Indeed, we would be poor Alchemists if we could not produce gold in any desirable quantity but gold is a curse to mankind, and we do not wish to increase the curse. Distribute gold among men, and you will only create craving for more; give them gold, and you will transform them into devils. No, it is not gold that we need; it is men who thirst after wisdom. *There are thousands who desire*

knowledge, but few who desire wisdom. . . . Even many of your would-be Occultists have taken up their investigations merely for the purpose of gratifying idle curiosity, while others desire to pry into the secrets of nature, to obtain knowledge which they desire to employ for the attainment of selfish ends. Give us men or women who desire nothing else but the truth, and we will take care of their needs.

And then having given a startlingly true picture of modern civilisation, and explained the occult side of certain things pertaining to knowledge, the Adept led on the student to his laboratory, where he left him for a few minutes alone. Then another adept, looking like a monk, joined him, and drew his attention to some powders, by the fumigations of which the Elementals, or "Spirits of Nature" could be made to appear. This provoked the student's curiosity. Sure of his invulnerability in the matter of tests and temptations, he begged to be allowed to see these creatures. . . .

Suddenly the room looked dim, and the walls of the laboratory disappeared. He felt he was in the water, light as a feather, dancing on the waves, with the full moon pouring torrents of light upon the ocean, and the beautiful Isle of Ceylon appearing in the distance. The melodious sound of female voices made him espy near to where he was three beautiful female beings. The Queen of the Undines, the most lovely of the three—for these were the longed-for Elementals—entices the unwary student to her submarine palace. He follows her, and, forgetting theosophical convents, Adepts and Occultism, succumbs to the temptation. . . .

.....

Was it but a dream? It would so appear. For he awakes on the mossy plot where he had lain to rest in the morning, and from whence he had followed the dwarf. But how comes it that he finds in his button-hole the exotic lily given to him by the adept lady, and in his pocket the piece of gold transmuted in his presence by the "Master"? He rushes home, and finds on the table of his hotel-room a promised work on "The Secret

Symbols of the Rosicrucians," and on its fly-leaf a few words in pencil. They ran thus:—

"Friend, I regret . . . I cannot invite you to visit us again for the present. He who desires to remain in the peaceful valley must know how to resist all sensual attractions, even those of the Water Queen. Study . . . bring the circle into the square, mortify the metals. . . . When you have succeeded we shall meet again . . . I shall be with you when you need me."

The work ends with the quotation from Paul's *Second Epistle to the Corinthians*, where the man caught up into Paradise (whether in the body or out of the body . . . God knoweth) "*heard unspeakable words, which it is not lawful for a man to utter.*"

The "adventure" is more than worth perusal.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[*Lucifer*, Vol. I, No. 2, October, 1887, pp. 156-157]

The Theosophist: a magazine of Oriental Philosophy, Art, Literature, and Occultism, conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T. S. Vol. VIII, 1887, Madras, India. In London, George Redway, 15, York Street, Covent Garden.

The September number contains several articles of great interest. For lovers of the wonderful, as for the more scientifically inclined students of the laws of psychophysics, the account given by Sreenath Chatterjee, of a self-levitating lama who stayed for some days in his house, is both interesting and instructive. It is endorsed by Colonel Olcott and another independent witness, and bears evident marks of genuine and careful observation. Curious and wonderful as such feats are, however, they have little to do with Theosophy.

To many readers such articles as Mr. Khandalavala's "*The Bhagavad-Gita and the Microcosmic Principles*" will be far more attractive. The questions propounded in this paper have a very important bearing upon a



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question which has recently been a good deal under discussion, and it is to be hoped that it will elicit from Mr. Subba Row the further explanation of his views which is so much needed.

Visconde de Figanière continues his "Esoteric Studies" with some abstruse but very interesting calculations as to the composition of the alchemical elements during various cycles. A page of moral maxims from the *Mahabharata* and a thoughtful paper on the "Kabbalah and the Microcosm" contribute to make this number full of valuable matter.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 160]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

To Show Anger.—No "Cultured" man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: "Trust not the face which never shows signs of anger, nor the dog that never barks." Cold-blooded animals are the most venomous.

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

"Love Thy Neighbour."—When a parson has preached upon this subject, his pious congregation accepts it as

tacit permission to slander and vilify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christian swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat. The Moslem says: “Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother.” To which the Christian answers: “Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister.”—*Amen.*

Brave as a Lion.—The highest compliment—in appearance—paid to one’s courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to “the people of God” and the members of their congregations, comparing them to *sheep* under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here a wound inflicted upon the offender’s pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(See *Schopenhauer.*)

Forgive and Forget.—“We should freely forgive, but forgive rarely,” says Colton. “I will not be revenged, and this I owe to my enemy; but I will *remember*, and this I owe to myself.” This is real practical wisdom. It stands between the ferocious “Eye for eye, and tooth for tooth” of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace. The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(*Arabic.*)

Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever present autocrat and despot, called *Selfishness* and *Egotism*. The strongest will becomes impotent before the voice and authority of *Self*.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. I, No. 2, October, 1887, p. 82]

[The following brief note was appended to a poem by Gerald Massey in which he speaks of Lucifer as the "Lady of Light."]

The reader well versed in symbology and thegony is, of course, aware that every god and goddess of the ancient pantheons is androgynous in his or her genealogy. Thus our Lucifer, the "Morning Star," being identical with Venus, is, therefore, the same as the Chaldean Istar, or the Jewish Astoreth, to whom the Hebrews offered cakes and buns, addressing her as the Lady of Light and the Queen of Heaven. She is the "great star," *Wormwood*, whom the misanthropical St. John sees falling down to the earth in *Revelation* (Chapter viii), as her great rival is *Aima*, the fruitful mother, or the third Sephiroth Binah (IHVH ALHIM, or the female Jah-hovah), the "woman with child," in Chapter xii of the same.

TETRAGRAMMATON

[*The Theosophist*, Vol. IX, No. 98, November, 1887, pp. 104-116]

I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate, or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

—BACON.

In the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopaedia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that “I envy no man that knows more than myself, but pity them that know less,” I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a *few statements of facts*. Four names and teachings from the *Kabbala* have been brought forward to oppose our septenary doctrine:—

I. We are told that the Tetragrammaton “is in the way . . . of a final union with the Logos.” Because his mystic “constitution, as represented by the sacred Tetragram, has not a septenary basis.”

II. That "it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm * should be interpreted according to the plan revealed by *Malkuth*."

III. That (a) "*Shekinah* is an androgyne power"; and (b) that she "should be accepted as a guide to the interpretation of the constitution of the microcosm."

IV. That "Its [*Shekinah*'s] male form is the figure of man seen on the mysterious throne in the vision of *Ezekiel*." †

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar*—*The Book of Concealed Mystery* and the two *Assemblies*—the *Greater* and the *Lesser*, as also the *Kabbalah Denudata* of Knorr von Rosenroth, ‡ the *Sepher Yetzirah*, with its commentaries, and the *Aech Metzareph*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*. §

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little; because if

" ignorance is the curse of God,"

* Just so. *Malkuth* is the 10th Sephiroth, but as the "Bride of *Microprosopus*" or Tetragrammaton, *who is hexamerous*—*Malkuth*, or the material limb, is the *seventh*. She is the *fourth* letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (*Vau*), as will be shown.

† *The Theosophist*, Vol. VIII, August, 1887, pp. 700 and 705.

‡ Now translated by S. Liddell MacGregor Mathers, F.T.S. See his *Kabbala Unveiled* [London: George Redway, 1887].

§ [Vide pp. 269-71 and 402. in Vol. VII of the present Series, for pertinent information concerning the *Zohar* and its bibliography.—*Compiler*.]

as Shakespeare has it,* too much of

“ Knowledge, when wisdom is too weak to guide her,
Is like a head-strong Horse, that throws the Rider. . . .” †

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eye and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as “no man knoweth all”—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the “Tetragrammaton” and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine, and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus*, in distinction to AHHH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth) of the “Vaster,” rather “Limitless” Face; therefore he is the *antithesis* of Macroprosopus. But who, or what is Macroprosopus, itself?

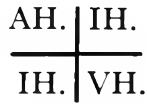
II. It is *not* “Ain-Soph” the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHHH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life.

* [Henry VI, Pt. II, Act iv, Sc. 7, 1.78].

† [Francis Quarles, *Job Militant: with Meditations Divine and Morall*, 1624. Section XI.—*Compiler*.]

Both are therefore mixed with Malkuth,—*H-eva*, “the mother of all that lives,” and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse*, or “Be-ness,” as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahman*; for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or Illusion.

This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—



as shown in *The Kabbalah Unveiled*, Introd., p. 31.*

* So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaiote*, found by Schliemann in abundance under the ruins of ancient Troy, are almost all in these

two forms:  and  —the Indian Swastica

and the *Cross*, the latter being Swastica or “Thor’s Hammer” minus its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramantha*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Matariśwan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhrigus, than he became *terrestrial* fire, that of procreation, therefore *phallic*. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *mathami*, or *manthnami*, “to produce by friction.” Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti*, falls into the selfish act of procreation [*Vide supra—text*].

III. There are two "Tetragrammatons" in the Kabbala, or, rather—he is *dual*, and for the matter of that, even *triple*, *quaternary* and a *septenary*. He becomes *nine* and *thirteen* only toward the end when "thirteen" or UNITY destroys the septenate symbolised by the "Seven Inferior," which seven, are "the *seven* kings of Edom" (when the races are concerned), and the seven "lower Sephiroth" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER—himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space—which is "equal to nothing enclosing nothing"—as says Dr. Henry Pratt, speaking of the triangle in his *New Aspects of Life and Religion*. *A Phantom veiled with four breaths*. So much for "Father" *Macroprosopus*-TETRAGRAMMATON. Whereas

IV. *Microprosopus*-Tetragrammaton—the "Son" or Logos, is the triangle in a square; the *seven-fold* cube; or as Mr. J. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.* In the words of a commentary on the *Secret Doctrine*—

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira*, the "*kether*" or crown, the *Risha Havurah*, or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are "Father-Mother") and thus forms the triangle, the first or upper

* Four in length or the vertical line, and three horizontally. See *The Theosophist*, Vol. VIII, April, 1887.

[H.P.B. refers to her own article on "Classification of 'Principles'." See Vol. VII of the present series.—*Compiler*.]

triad of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are called the “Upper Father-Mother.” These are themselves the reflections of the *Female Holy Spirit*, of which it is said in *Sepher Yetzirah* “One is *She* the Spirit of the Elohim of Life.” * How far yet from AIN-SOPH the ALL, are these *numbers* † of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth*.

Let any one turn to *Plate IV* of *Kabbala Denudata* (Engl. Trans.) drawn by Mr. Mathers. Let him throw a glance at the “Symbolical Deific Forms” placed in their relations to the four Kabbalistic worlds—and he will soon see that “Tetragrammaton” or Microprosopus, the “Lesser countenance,” comes as the fourth. For clearer explanation I copy a small portion of the table.

| | <i>The four Letters</i> | <i>The Sephiroth</i> | <i>The four Worlds</i> |
|-------------------------------|------------------------------|---|-----------------------------|
| | | Macroprosopus. | Atziloth...Archetypal World |
| Letters of the Tetragrammaton | I. Yod | ... The Father | Briah. Creative World |
| | H. The supernal <i>He</i> | ... The Mother Supernal | |
| | V. Vau | ... Microprosopus | Yetzirah. Formative World |
| | H. The inferior <i>He</i> | The Bride of Tetragrammaton or <i>Mal-khulh</i> | Asiah. Material World |

It thus follows that although Macroprosopus—or Kether, the *crown* of numbers, for it is the white head, or O, the

* See *The Kabbalah Unveiled*, Introd., pp. 21-22.

† *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our “ciphers” and are only the *numbers of the creative hierarchies of the Dhyān Chohans*. When the Elohim say “Let us make man,” they have to work *from the first to the last seventh*, each endowing man with its own characteristic or principle.

cipher,* is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the ROOT of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this “tree” are the “father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah,” respectively, Jehovah and “Jehovah Elohim.” †

V. “The Father-Mother” belong to the *creative* world, because it is they who create; *i.e.*, they are the bisexual material, the essence out of which the “Son” (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: “read it *numerically* and compute the figures and numbers, and you will know.”

Now “Tetragrammaton” is Father-Mother and the “Son” in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to

* The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

† The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or “*Jah eve*.” *Jah* alone is masculine and active: therefore while the 2nd Sephiroth, Chokhmah, “Wisdom,” is masculine, and stands for Ab, “Father,” *Binah*, “Intelligence,” is feminine, passive, and stands for Am, “Mother,” the *great deep whose name is “Jehovah.”* But the masculine name is symbolized by one letter alone, the—*Yod*—whose significance is entirely phallic.

the method *revealed at the FOURTH initiation*,* will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two *H*, he); or the “superior” and the “inferior” *H*. The first is the “supernal mother” or “the female *Jehovah*, as *Binah*”; the other is the “inferior *H*,” or the 10th Sephiroth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written *AHIH*, beyond stating that *exoterically* it is connected with the “I am that I am” and with *Eheieh* “Absolute BE-NESS or SAT.”

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence—as an abstract conception.

But *IHVH*, the Tetragrammaton of the *formative* world, and the spouse of the “Bride,” whose kingdom is *Asiah* or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters *I, H, V, H*, to Mr. J. R. Skinner’s *Source of Measures*, p. 10, wherein that symbolism is given. Hindus see it daily in their *Lingas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim* concealed in the Holy of Holies, the *Argha*, or Noah’s Ark. Therefore (see Plate III in *Kabb. Univ.*, pp. 28-29) he is the *seventh* Sephiroth among the “superior” septenary, as *Malkuth* is the seventh of the “inferior” Sephiroth. Microprosopus is the *third* letter *V (Vau)* and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the

* Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Teth* (number 9 and the letter *t*), the mystery of the two *Aima* (the two mothers, or the first and the second *H* of the word *IHVH*) were the three Rabbis Schimon, Abba and Eleazar who, in the Mysteries or *Sod* had stood for Kether, Chokhmah, and Binah (See *Zohar*, the *Lesser Holy Assembly*). After their death the knowledge of the five upper initiations was lost.

[“*Aima*” is very likely a phonetic spelling. Actually, the Hebrew word for mother is *am* or *imah*; the plural being *imoth*.—*Compiler*.]

secret septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically “firmness and victory,” and esoterically something more, is called by its Divine name Jehovah-*Tzabaoth* and corresponds with Haniel (human *physical* life), the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Micropropus, the *Logos*. All these belong to the *formative* world.

They are all *septenates*, all associated with plastic *formation* and MATTER—their “bride.” The latter is the “inferior mother” *Aima*, “the woman with child” of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the “woman” (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah-Tzabaoth* (the “Host”) who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The “Dragon” of esoteric wisdom falls back into darkness indeed! *

* The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven” (See *Revelation*, xi, 15, and xii, 7, and try to understand). This allegory, “War in Heaven,” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven LOGOI*. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called "Tetragrammaton" or Microprosopus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven" (*Book of Conc. Myst.*, Chap. V, 27), and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sefhira having a decidedly phallic signification, I decline union with the lower sevenfold and seven-lettered Jehovah, and prefer pinning my faith to "Ain-Soph"—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which *we* recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the *pro-archetypal* world. As it is said,

"By Gematria AHIH equals IHV without the H the symbol of Malkuth . . ." the "*Bride*" (p. 31). "Closely associated with the subject of the letters of the Tetragrammaton is that of the four Kerubim [cherubs] . . . Therefore the kerubim represent the powers of the letters of the Tetragrammaton *on the material plane* . . . The kerubim are the living forms of the letters, symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . ." (pp. 32 and 34, *Introd. to The Kabbalah Unveiled*).

What the symbolism of these four animals represents in its turn "*on the material plane*" is again known.

the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.

Taurus—whether called Śiva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman—is ever a symbol of the *seed* of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense), of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton*—or Malkuth.

“The mystery of the earthly and mortal man is after the mystery of the supernal and immortal One’ In the form of the body is the Tetragrammaton found. The head is I [the letter Yod], the arms and shoulders are like [supernal] H, the body is V, and the legs are represented by the H [he] final.” (*Kab. Univ.*, p. 34.)

In the “Scale of the number Seven,” the name of God is represented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The “Tree of Life” has seven branches and seven fruits on it. In the *Book of Concealed Mystery*, BRASHITH, the initial word in *Genesis*, reads “*Bera Shith*, ‘He created the six.’ Upon these depend all things which are below” (chap. I, 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

Microprosopus is formed of the six Sephiroth, three male and three female. The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau), his letter. When they (the limbs) touch the earth, they become seven (Introd., p. 32, *Kab. Univ.*, and verse 9 of Comm. xxii, in *Book of Numbers*).

The whole *Book of Concealed Mystery* is full of such sentences. “The Microprosopus is *six-fold*. . . . As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. His seventh principle is represented by the tenth Sephiroth . . . who is Eve in the exoteric system, or the inferior mother. . . .” Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom. (*Book of Conc. Myst.*, verse 22.)

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the *Greater Holy Assembly*—

(Chap. VII, 83) "And concerning this the children of Israel wished to inquire in their hearts, like as it is written, *Exodus*, xvii, 7, 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?' (*Where they distinguished*) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain*, the Negatively Existent?" (p. 121). But—the "yod of the Ancient One is hidden and concealed." (*Introd.*, p. 35.)

(Chap. XLV, 1152) "We have learned that there were ten (Rabbis) [companions, the Sephiroth] who entered into the SOD [mysteries of creation] and that seven came forth."

(Chap. XLV, 1158) "And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (*companions*)."

(Chap. XLV, 1159) "And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, *Zech.*, iii, 9: 'These are the seven eyes of Tetragrammaton'."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a *fourth* Sephirothal emanation and the *male* letter "Vau."

Is this the "Logos" every *initiate* has to seek union with, as "the ultimate result of his labours"? Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esotericism to the archetypal plane, the world of Atziloth, not to the *Shekinah* in Malkuth and Asiah, on the material plane; as will become evident to any one who analyses the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism

of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i.e.*, *Atziloth*, the Archetypal—the shadowy figure of the man; *Briah*, the Creative—the throne; *Yetzirah*, the Formative, the firmament; *Asiah*, the Material, the living creatures. These answer again to the four letters of the tetragram thus: the uppermost point of Yod in IHVH to the "figure of the man," the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate IX of The Kabbalah Unveiled.*)

The "figure of the man" is not "the male form of Shekinah." Shekinah is *not* "an androgyne power." * Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and the *formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter—the "veil of Ain-Soph" and the "divine presence" on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning in the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically, as it is the first ray from the concealed. †

The plan revealed by Malkuth is given in the *Book of Concealed Mystery*, the *Siphra Dtzenioutha*, Chap. V, 31-32, as follows:

* See engraving from the Babylonian account of creation (by George Smith. *The Chaldean Account of Genesis*, p. 85) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken, from an early Babylonian cylinder, and represents the said tree with its seven branches.

† Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth, Malkuth, and is destroyed with the latter (See Chap. I, 22, *Book of Conc. Myst.*). The mistake has probably arisen from Shekinah's divine name being Adonai and the angelic Kerubim. But no Kabbalist will give out in print the key to this.

“The Tree which is mitigated (that is, the Path of the kingdom or Shekinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their places). Beneath it those animals which have power seek the shade (that is, the shells [*Klipoth*], ‘for in it every beast of the forest doth walk forth.’ *Ps.*, civ., 20).

“This is the tree which hath two paths . . . for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesiel [*Ezekiel*]).”

This tree has *seven* branches*, on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in *Siphre Dtzenioutha* and Chapters i to iv of *Revelation*. For the seven churches “of Asia” are identical with the “seven palaces” in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the “figure” in the last chapter are not these seven churches, but the seven keys to them; and the two-edged (androgynous) word which proceeds from his mouth is the Yod of IHVH. This “figure” is the septenary “Tetragrammaton,” the V (Vau).†

* I have consulted our brother Mr. S. Liddel MacGregor Mathers whether any Kabbalist justified the idea that Shekinah was “an androgynous power.” He said *no*—“it is sexless and is the divine presence.” (See his *Kabbalah Unveiled*, page 55, note between verses 32 and 33.)

† Or *Vau*, whose number is six and symbolism—a hook or crook; *phallic*.

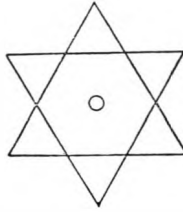
But this figure is a different thing altogether to the one which is on the throne in Ezekiel's vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Yetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is described in the 4th chapter of the *Apocalypse* as the "one who sat upon the throne."

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. MacGregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement). Our brother has kindly consented to give an opinion in writing, and this is how he distributed the *SEPHIROTHAL Tree*.

| | | |
|----------|------------|-----------|
| | KETHER. | |
| BINAH. | | CHOKHMAH. |
| GEBURAH. | | CHESED. |
| | TIPHERETH. | |
| HOD. | | NETZACH. |
| | YESOD. | |
| | MALKUTH. | |

Here the figure on the throne in Ezekiel's vision refer, to Kether; the throne to Chokhmah and Binah, the world of Briah, whose alternative name is *Korsia*—the throne; the firmament is Microprosopus, who consists of the six Sephiroth—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, *and not androgynous*. And the seal of the Macrocosm, the six pointed star, the *

* It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkona Chakra* (the wheel of Vishnu) and the *Pañchakona* (Pentagram). We would call the former the seal of Macroprosopus



is the emblem of Microprosopus, the Tetragrammaton—the Vau of IHVH, who stands within the *seven* light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or the six Sephiroth which compose Microprosopus with Malkuth added as the seventh.*

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with *Tetraktis* on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves. I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation—especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notarikon*, but simply a knowledge of the seventh esoteric key. With Massoretic points one can

only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The *Kabbalah Denudata* of Knorr von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *nolens volens* a prophetic and Christian meaning out of the *Zohar*—more still.

* The *Siphra Dtzenioutha* says concerning Malkuth, “the Shekinah (or the queenly presence) which is below (that is a path of the kingdom, namely, MLKVTh, *Malkuth*, the tenth and last Sephira).” (Chap. I, 32.)

transform the astral Jehovah-Tzabaoth, and even Jehovah-Elohim into the "One living" and the highest God, the "God of gods"—whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mathers' translation of Knorr von Rosenroth's *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B'rashith) in *Genesis*. With the rules of *Notarikon* the opening sentence "*B'rashith Bara Elohim eth hashamayim v'eth h'arets,*" or "In the beginning God made the heaven and the earth," may be made to mean whatever one pleases; since the first and solitary word *B'rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B'rashith) revealed six Christian meanings, the 1st of these was "The Son, the Spirit, the Father, Their Trinity, Perfect Unity"; the 3rd, "Ye shall worship My firstborn, My first, Whose name is Jesus"; the 5th, "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed" [*Kab. Unv.*, Introd., p. 81]. The sixth is given in the foot-note below.* The two others are repetitions.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each

* In the *Notarikon* "Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed." Thus, from the letters of this word *B'rashith*, I too could easily make a sentence which would read:—"Beware! rows are soon hatched in Theosophy"; and then offer it as a divine warning and revelation, taking as my authority the "Book of God." This reading would be as true, but more to the point than the 6th of Prosper Rugere's versions; for he made of *B'rashith*—"Beaugoth Ratzephim Asattar Shegopi Yeshuah Thakelo," which, translated, reads: "I [God] will hide myself in cake [wafer] (baked with) coals, for ye shall eat Jesus, My body" [*Kab. Unv.*, Introd., p. 8]—and converted thereby, and forthwith, another Jew to Roman Catholicism!

symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the "Seven Mysteries of Wisdom"—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM"; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming "the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures." It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg's *The Kabbalah*—that the mysteries of being were "first taught by God himself to a select company

of angels, who formed a theosophic school in Paradise"! * and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of *Knowledge* [New Series, Vol. X], Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the "Theosophic angels," those of the Darwinists of the Hækelian School. Having surveyed "a vast field" in Kosmos, "the limits of which shade into the unlimited on all sides," this anti-Kabbalistic champion of modern science ends *his* "vagaries" by the following startling enunciation:

"We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* [!?] to be the unbroken record of *the evolution OF GAS INTO GENIUS*" [!!!].

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the "Septenary." This is like saying to one in the midst of a desert: prove to me that water is full of *infusoria* when there is no microscope to be got. Better than anyone, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines were ever written and plainly explained; otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on

* [Dr. Christian David Ginsburg, *The Kabbalah: Its Doctrines, Development, and Literature*. An Essay read before the Literary and Philosophical Society of Liverpool, Oct. 19th, 1863. London: Longmans, Green, Reader and Dyer, 1865. Issued as Appendix to the Society's *Proceedings*, No. XIX. The quote is from page 2.—*Compiler.*]

the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for everyone knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY.

“LET EVERY MAN PROVE HIS OWN WORK”

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 161-169]

Such is the title of a letter received by the Editors of *Lucifer*. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

“*Fiat justitia, ruat coelum!*”

Justice will be done to both sides in the dispute; namely, Theosophists and the members of the Theosophical Society * on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

* Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians, are very, *very* few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. “Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (*Matthew*, vii, 21.) “Believe not in ME, but in the truths I utter.” (*Buddha's Aphorisms*.)

We reproduce the letter:

To the Editors of *Lucifer*.

What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be*) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—at *this moment* being endured by a vast proportion of our brothers and sisters, arising in a large measure from their not absolutely having the means for procuring the *bare necessities of existence*?

Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from “those more learned in the Science of Life,” should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of —civilization!

If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely “those more learned” ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organising some great fraternal scheme for dealing *rightly* with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land?

L. F. FF.

October 25, 1887.

* “This” Theosophy is not a religion, but rather *the* RELIGION—if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III of the Theos. Body says: “The Society represents no particular religious creed, is entirely *unsectarian*, and includes professors of all faiths.”

This honest-spoken and sincere letter contains two statements; an implied accusation against “ Theosophy ” (*i.e.*, the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if “ Theosophy,” represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work, “ Christianity,” that is, merely professing Christians, churchmen and laymen lie under a like accusation, evidently. “ Theosophy ” has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise “ disinterested love ” in their Brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that “ those who are earnest in their endeavours to carry out the will of Christ in a Christian Land ” *need the help of* “ ‘ those more learned ’ ones, whether [pagan adepts] in the flesh, or [spirits?] out of it,” is very suggestive, for it contains the defence and the *raison d’être* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchaining dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that “ good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works.” Theosophists admit the definition, and disagree with the Christians only as to the nature of these “ saving principles.” The Church (or churches) maintain that

the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i.e.*, it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works*—*faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The “practical” people either go on “doing good” unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their “churches” any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last few thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence, and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that

98 per cent. of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the “leaders” of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do *practical* work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are the bitterest in their denunciations of the *unspirituality* and the unfitness of the “leaders of theosophy.” By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries do, no abandonment of one’s forefathers’ religion, as a heavy price for favours received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose pitiful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organizing, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely

known, will certainly bear favourable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed "a high and Heaven-born religion." It is argued that since it professes "to receive its advanced knowledge and Light from 'those more learned in the Science of Life,'" the latter ought and *must*, "if appealed to by their votaries [the theosophists], aid them in discovering ways and means in organizing some great fraternal scheme," etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by "those more learned in the Science of [practical, daily, *altruistic*] Life," aye, verily "more learned" in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The "scheme" dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the "scheme" would not have proved the most beneficent to mankind in general, and especially to our poorer brethren, of "the starving multitudes." Theosophy teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind "without distinction of race, colour, caste or creed,"* is it not therefore the fittest to alleviate the sufferings of mankind?

No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing with a Protestant, and *vice versa*. No true theosophist of the original rules would fail to put into practice the parable of the “Good Samaritan,” or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually *obsolete*. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognized and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

“The fault I find with the Theosophical Society,” said one of the most eminent surgeons in London to one of the editors, quite recently, “is that I cannot discover that any of its members really lead the Christ-life.” This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

“You Theosophists don't do enough good for me,” she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one, a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavour very quietly to lead the “Christ-life,” and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular, is a very serious one, and the answer, that probably none of them are strong enough yet to lead the “Christ-life,” is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so coloured and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. “The poor ye have always with you.” The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Lifelong philanthropists, who have started on the work with a joyous youthful conviction that it is possible to “do good,” have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive task-master, *misery*, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do

good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence that disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the “ Buddha-Christ ” spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as

in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the mid-day sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

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It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was

explained by those who laid it down, to the following effect:—

“ HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN— IS NO THEOSOPHIST.”

THE ESOTERIC CHARACTER OF THE GOSPELS

[The superior numbers appearing at various places throughout this Essay refer to Compiler's Notes immediately following it, on pages 217-239.]

— I —

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 173-180]

“ Tell us, when shall these things be? and what shall be the sign of thy presence, and of the consummation of the age? ” * asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the “ Man of Sorrow,” the *Chrēstos*, on his trial, but also on his way to triumph, as *Christos*, or Christ, † is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:—

Take heed that *no man* lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail And many false prophets shall arise, and shall lead many astray . . . then shall the end come . . . when therefore ye see the abomination of desolation which was spoken through Daniel . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not . . . If therefore they shall say unto you, Behold, he is in the wilderness, go not forth: Behold, he is in the

* *St. Matthew*, xxiv, 3, *et seq.* The sentences italicised are those which stand corrected in the *New Testament* after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word “presence,” for “coming,” and “the consummation of the age,” now standing for “the end of the world,” have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

† He who will not ponder over and master the great difference between the meaning of the two Greek words—*χρηστός* and *χριστός* must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip-Christianity*.

inner chambers; believe them not. For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the *presence* of the Son of man, etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) "the coming of Christ," means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (b) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own inner sanctuary, he *has the risen Christ in him*.* The "Son of Man" is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*,† the child of man's own deeds, and the fruit of his own spiritual labour.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines"—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of

* "For ye are the temple ["sanctuary" in the revised N.T.] of the living God." (II Cor., vi, 16.)

† Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephiroth *Binah* (the *female* Jehovah of the Kabalists), are feminine principles—"Divine Spirit," or *Ruach*. "*Achat Ruach Elohim Chayyim*." "One is *She*, the Spirit of the Elohim of Life," is said in *Sepher Yetzirah*. [chap. i, sect. 9.]

robust faith, may go on saying that “the coming of (the carnalised) Christ” is near at hand, and prepare themselves for “the end of the world.” Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no “end of the world,” but “the consummation of the age,” *i.e.*, the close of a cycle, which is now fast approaching.* If our readers have forgotten the concluding passages of the article, “The Signs of the Times,” in *Lucifer* for October last, let them read them over, and they will plainly see the meaning of this particular cycle.¹

Many and many a time the warning about the “false Christs” and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, *Earth's Earliest Ages*, is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is “Here” or “There,” in wilderness or city, and least of all in the “inner chamber” behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: “I am the Christ”;

* There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or “Fish-man” *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

for those born in the West feel themselves, so far, only *Chrêstians*,* however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrêstos*; † to those who haughtily proclaim themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous “false prophets” and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument’s sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false*. ‡ Each of these claims to have Christ exclusively in its “inner chamber,” and denies him to all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the “tree of infamy” of the old Romans—indeed!

* The earliest Christian author, Justin Martyr, calls, in his *First Apology*, his co-religionists *Chrêstians*, *χρηστιανοί*—not Christians.

† “Clemens Alexandrinus, in the second century, founds a serious argument on this paronomasia that (lib. III, cap. xvii, p. 53, *et circa*—Psal. 55, D), all who believed in Chrêst (*i.e.*, in a good man) both are, and are called, *Chrêstians*, that is, *good men*” (*Stromata*, lib. II, ch. iv, quoted in Higgins’ *Anacalypsis*, I, 568).² And Lactantius (*Divine Institutes*, lib. IV, cap. vii) says that it is only through *ignorance* that people call themselves Christians, instead of Chrêstians: “*Sed exponenda huius nominis ratio est propter ignorantium errorem qui eum immutata littera Chrestum solent dicere.*”

‡ In England alone, there are over 239 various sects. (See *Whitaker’s Almanac*.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

The worship of the dead-letter in the Bible is but one more form of *idolatry*, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. "Justification" *by Christ* cannot be achieved at one's choice and fancy, *either* by "faith" or by "works" and James (ii, 25), therefore, contradicting Paul (*Heb.*, xi, 31), and *vice versa*,* one of them must be wrong. Hence, the Bible is *not* the "Word of God," but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, "*nothing but the truth*," under whatever allegorical garb. Only: *Quot homines tot sententiae*.

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or of the "Head" of that or another State-religion. The spirits of "Chrêst" and "Christ" cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that "*from the mere name*, which is imputed to us as a crime, *we are the most excellent*," † is

* It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, *i.e.*, a "Son of Wisdom," and an Initiate into the true *mysteries of Christos*, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his Christos was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey's lecture, "Paul, the Gnostic Opponent of Peter." He was an Initiate, a true "Master-Builder" or adept, as described in *Isis Unveiled*, Vol. II, pp. 90-91.

† "*ὅσον γε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνοματος χρηστότατοι ὑπάρχομεν . . .*" (*First Apology*, iv).³

now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession*, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

We say "lip prayer" and "vain ritualism" knowingly. Few Christians among the laymen are aware even of the true meaning of the word *Christ*; and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin*, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is "Divine Wisdom," or *Gnosis*, but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried "wolf" at every such attempt, and, denouncing it as "blasphemous," has ever tried to kill the spirit of inquiry? But Theosophy, the "Divine Wisdom," has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty "*ism*"—the other "Satanism": they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their

ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank *Lucifer*, perhaps, while those of whom it was said “*qui vult decipi decipiatur*”—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the “New Testament.”⁴ No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the prehistoric ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ’s teachings. Hence the gradual perversion. As Higgins truly said, in the *Christologia* of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of “Are the Teachings Ascribed to Jesus Contradictory?”⁵ Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned lecturer and author are too patent to be explained away by any “Preacher” or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the

descendant of Joseph Pandira (or Panthera) in *Isis Unveiled* (Vol. II, p. 201), from the Talmudic *Sepher Toldoth Jeshu*. His belief with regard to the spurious character of Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mis-translations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:

What is the use of taking your "Bible oath" that this thing is true, if the Book you are sworn upon is a magazine of falsehoods already exploded, or just going off?

Surely it is not a symbologist of Mr. G. Massey's powers and learning who would call the *Book of the Dead*, or the *Vedas*, or any other ancient Scripture, "a magazine of falsehoods." * Why not regard in the same light as all the others, the Old, and, *in a still greater measure*, the *New Testament*?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient,

* The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the *New Testament*. Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of Gnostic wisdom, the groundwork of which is *pre-Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in *Mark*, xvi, from verse 9 to the end—which make of the Gospels a "magazine of (*wicked*) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo-Christian*) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods blood-thirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by "the fingers of a man's hand" on the wall of the Palace of Belshazzar: *they need Daniel to read and understand them.*

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to *Revelation*, from the *Book of the Dead* to the *Acts*. One of the keys, at any rate, the numerical and geometrical key * to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its

* "The key to the recovery of the language so far as the writer's efforts have been concerned was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6561 for diameter and 20612 for circumference." (Cabalistic MSS.)⁶ In one of the future numbers of *Lucifer* more details will be given, with the permission of the discoverer.—*Ed.*⁷

dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators. Berossus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. “On this account it is that men are rational, and partake of divine knowledge,” explains Berossus.* And Lenormant has shown (*The Beginnings of History*, etc., p. 52, footnote) that “the Orphics . . . said that the *immaterial part of man, his soul* [his life], sprang from the blood of Dionysos Zagreus, whom these Titans had torn to pieces. . . .”⁸ Blood “revivifies the dead”—*i.e.*, interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, “Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves” [*John*, vi, 53], can never be understood or appreciated at its true *occult* value, except by those who

* Cory's *Ancient Fragments*, p. 59. So do Sanchoniathon and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the Gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

hold some of the *seven keys*, and yet care little for St. Peter.* These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three keys*—one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely

* The existence of these *seven keys* is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of *Esoteric Buddhism*—unfortunately misunderstood by him in almost every respect—in his Lecture on “The Seven Souls of Man and their Culmination in Christ,” he writes (p. 21):—

“ . . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god ‘in whom the fatherhood was individualised as the *begetter of an eternal soul*,’ the *seventh principle* of the Theosophists] found in the inscriptions lately discovered at Sakkarah. I say in various aspects *because the Gnosis of the Mysteries was at least sevenfold in its nature*—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual—and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.*”⁹

metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies*¹⁰ is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—“was identical” with that which *from the first* had been communicated “to those who were worthy,” as quoted in another lecture.* We may learn from the Gospel according to Luke, that the “worthy” were those who had been initiated into the mysteries of the Gnosis, and who were “accounted worthy” to attain that “resurrection from the dead” *in this life* “those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.” In other words, they were the great adepts of whatever religion; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality—the “Son”—with the “Father,” their individual divine Spirit, *the God within* them. This “resurrection” can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens*—baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrêstos* and *Christos*. The former means certainly more than merely “a good,” an “excellent man,” while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*.† He who finds Christos

* “Gnostic and Historic Christianity.”¹¹

† “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (*John*, iii, 5). Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

within himself and recognises the latter as his only “way,” becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a “Christian,” still less call himself one.

H. P. B.

— II —

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 299-310]

The word *Chrēstos* existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Aeschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Aeschylus (*Choëphoroe*, 901) we read of *μαντεύματα τὰ πυθόχρηστα* (*pythochrēsta*), the “oracles delivered by a Pythian God” (*Greek-Engl. Lex.*) through a pythoness;¹² and *Pythochrēstos* is the nominative singular of an adjective derived from *chraō*, *χράω* (Euripides, *Ion*, 1218).¹³ The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb *χράομαι*, “consulting an oracle”; for it also means “fated,” *doomed* by an oracle, in the sense of a *sacrificial victim to its decree*, or—“to the WORD”; as *chrēstērion* is not only “the seat of an oracle” but also “an offering to, or for, the oracle.” * *Chrēstēs*, *χρήστης*, is one who expounds or explains oracles, “a prophet, a soothsayer”; † and *chrēstērios*, *χρηστήριος*, is one

* The word *χρεών* is explained by Herodotus (7. 11. 7)¹⁴ as that which an oracle declares, and *τὸ χρεών* is given by Plutarch (*Lives: Nicias*, xiv, b) as “fate,” “necessity.” *Vide* Herod., VII, 215; V, 109; and Sophocles, *Philocetes*, 437.¹⁵

† See Liddell and Scott, *Greek-English Lexicon*.

who belongs to, or is in the service of, an oracle, a god, or a "Master";* this Canon Farrar's efforts notwithstanding.†

All this is evidence that the terms Christ and Christians, spelt originally *Chrēst* and *Chrēstians*, *χρηστιανοί*,‡ were

* Hence of a *Guru*, "a teacher," and *chela*, a "disciple," in their mutual relations.

† In his recent work, *The Early Days of Christianity*, Canon Farrar remarks:—"Ps. xxxiv, 8, *χρηστός*, 'sweet' (Aug. *dulcis*, Vulg. *suavis*). Cf. *Luke*, v, 39; vi, 35. Some have supposed a pleasant play of words, founded on itacism, between *chrēstos* (sweet) and *Christos* (Christ) . . ." (Vol. I, p. 158, fnote). But there is nothing to suppose, since it began by a "play of words," indeed. The name *Christus* was not "distorted into *Chrēstos*," as the learned author would make his readers believe (I, p. 19), but it was the adjective and noun *Chrēstos* which became distorted into *Christus*, and applied to Jesus. In a footnote on the word "*Chrēstian*," occurring in the *First Epistle of Peter* (iv, 16), in which in the revised later MSS. the word was changed into *Christian*, Canon Farrar remarks again, ". . . perhaps we should read the ignorant heathen distortion, *Chrēstian* . . ." (I, p. 171, fnote). Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding, Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A.D. 44, but had not come into general use before the persecution by Nero. "Tacitus (*Ann.*, xv, 44)," he says, "uses the word '*Christianos*' with something of an apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts*, xi, 26; xxvi, 28), as it does in iv, 16" (Vol. I, p. 147, fnote). It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men *detested for their enormities* and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens "touched by *grace*."

‡ Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation “Chrêstos” became a noun applied to one special personage, and new terms such as *Chrêstianoî* and *Chrêstodoulos*, “a follower or server of Chrêstos”—were coined out of the old material. This is shown by Philo Judæus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of *θεόχρηστος* (*theochrêstos*), “God-declared,” or one who is declared by god, and of *λόγια θεόχρηστα* (*logia theochrêsta*), “sayings delivered by God”—which proves that he wrote at a time (between the first century B.C., and the first A.D.) when neither Christians nor Chrêstians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words, *χράω*, “consulting or obtaining response from a god or oracle” (*χρεώ* being the Ionic earlier form of it), and *χρίω* (*chrîo*), “to rub, to anoint” (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo’s expression *θεόχρηστος* of that other term *θεόχριστος*, “anointed by God.” Thus the quiet substitution of the letter *ι* for *η* for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chrêstos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes saying *ὦ χρηστέ* (*De corona*, 318 [330]), means by it simply “you nice fellow”; Plato (in *Phædrus*, 264 C) has *χρηστος εἶ, ὅτι με ἠγάει*—“you are an excellent fellow to think. . . .”¹⁶ But in the esoteric phraseology of the temples “chrêstos,”* a

* Vide Liddell and Scott’s *Greek-English Lexicon*. *Chrêstos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that “. . . . The Gnostic form of the name Chrêst, or Chrêstos, denotes the Good God, not a human original,” for it denotes the latter, *i.e.*, a good, holy man; but he is quite right when he adds that *Chrêstianus* signifies “sweetness, goodness, or benignity; an early version of Matthew Arnold’s ‘Sweetness and Light’.” “The *Chrêstoi*, as the

Word which, like the participle *Chrêstheis*, is formed under the same rule, and conveys the same sense—from the verb *χράομαι* (“to consult a god”)—answers to what we would call an adept, also a high *chela*, a disciple. It is in this sense that it is used by Euripides (*Ion*, 1320)¹⁸ and by Aeschylus (I C).¹⁹ This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words *χρῆσεν οἰκιστήρα* used by Pindar (*Odes: Pythia*, IV, 6)²⁰ mean “the oracle proclaimed him the coloniser.” In this case the genius of the Greek language permits that the man so proclaimed should be called *χρηστός* (*Chrêstos*). Hence this term was applied to every Disciple recognized by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name *Christos* should be taken as derived from *χρίω*, *χρισω* (*Chrisô*), “anointed with scented unguents or oil.” But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Iliad*, XXIII, 186; also in *Odyssey*, IV, 252)²¹ as other ancient writers do. Yet the word *χριστής* (*Christês*) means rather a *white-washer*, while the word *Chrêstês* (*chrêstês*) means priest and prophet, a term far more applicable to Jesus, than that of the “Anointed,” since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan*

Good people, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the ‘Good’—was styled *Chrêstos*, or the Christ; and from this meaning of the ‘Good’ does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the ‘Good God’ who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology.”—(*Agnostic Annual*.)¹⁷

mysteries is capable of unveiling.* It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrēstos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrēstos*, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, as in *Luke* (vi, 35), where it means "kind," and "merciful," *χρηστός ἐστὶν ἐπὶ τοὺς*, [and] in I Peter (ii, 3), where it is said, "Kind is the Lord," *χρηστός ὁ Κύριος*. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man: "All who believe in *Chrēst* (a good man) both *are*, and *are called Chrēstians*, that is good men" (*Strom.*, lib. II, ch. iv).²³ The reticence of Clemens, whose Christianity, as King truly remarks in his *The Gnostics and Their Remains*, was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may

* Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest*, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest*, or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of !) the dead."²² See the explanation of this further on.

have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic*, one who *knew*, Clemens must have known that *Christos* was "the way," while *Chrēstos* was the lonely traveller journeying on to reach the ultimate goal through that "Path," which goal was *Christos*, the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words οὐς παλιν ᾠδίνω ἄχρις οὗ μορφωθῆ χριστὸς ἐν ὑμῖν, or, as given in the authorised translations, "of whom I am again in travail until *Christ be formed in you*," mean, but what we give in its esoteric rendering, *i.e.*, "until you find *the Christos* within yourselves as your only 'way'." (vide *Galatians*, iv, 19.)

Thus Jesus, whether of Nazareth or Lüd,* was a *Chrēstos*, as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that "the first name of Jesus may have been *χρεῖσος*, the second *χρησος*, and the third *χρισος*. The word *χρεῖσος* was used before the H [cap. *eta*] was in use in the language."²⁵ But Rev. R. Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet *CHRĒST* signified nothing more than a good man."²⁶

* Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian *Gemara*, called *Sepher Toldoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannæus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lüd. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of *Sotah* and *Sanhedrin*, p. 19, *Book of Jechiel*. See *Isis Unveiled*, II, 201; Arnobius [*Adv. Gentes*, I, 43];²⁴ Eliphaz Lévi's *La Science des Esprits* [pp. 23-40], and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

Here again a number of ancient writers may be brought forward to testify that *Christos* (or *Chreistos*, rather) was, along with *χρηστος*=*Hrêstos*, an adjective applied to Gentiles before the Christian era. In *Philopatris*, 17, it is said: πάντα, εἰ τύχη γε χρηστὸς καὶ ἐν ἔθνεσι, *i.e.*, “if *chrêstos* chance to be even among the Gentiles,” etc.²⁷

Tertullian denounces in the 3rd chapter of his *Apologeticus* the word “*Christianus*” as derived by “crafty interpretation”; * Dr. John Jones, on the other hand, letting out the information, corroborated by good sources, that *Hrêstos* (*χρηστος*) “was the usual name given [to Christ] by the Gnostics, and even by unbelievers,” assures us that the real name ought to be *χριστος* or *Christos*—thus repeating and supporting the original “pious fraud” of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.† But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. *Christos*, or the “Christ-condition,” was ever the synonym of the “Mahatmic-condition,” *i.e.*, the union of the man with the divine principle in him. As Paul says (*Ephes.*, iii, 17):

* “*Christianus vero, quantum interpretatio est, de unctioe deducitur. Sed et cum perperam Chrestianus pronunciatu r vobis (nam nec nominis certa est noticia penes vos), de suavitate vel benignitate compositum est.*”²⁸ Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. “. . . . There can be little doubt,” he says (in *The Early Days of Christianity*, Vol. I, p. 60), “. . . that the name ‘*Christian*’ . . . was a nickname due to the wit of the Antiochenes It is clear that the sacred writers avoided the name [Christians], because it was employed by their enemies (Tac. *Ann.*, xv, 44). It only became familiar when the virtues of Christians had shed lustre upon it” This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the “virtues of Christians” ever shedding *lustre* upon the name, let us hope that the writer had in his mind’s eye neither Bishop Cyril of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

† Quoted by G. Higgins (See Vol. I, p. 570).²⁹

“ κατοικήσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν.” “That you may find Christos in your *inner* man through *knowledge*,” not faith, as translated; for *Pistis* is “knowledge,” as will be shown further on.³⁰

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythraean Sibyl. We read in it ἸΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΤΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.³¹ Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (*Christos*), after which advent—that has once more nought to do with Jesus—will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words “*Iêsous Chreistos theou huios sôtêr stauros*,” meaning literally “Jesus, Christos, Son of God, Saviour, Cross,” are most excellent handles to hang a Christian prophecy on, but they are *pagan*, not Christian.

If called upon to explain the names IÊSOUS CHREISTOS, the answer is: study mythology, the so-called “fictions” of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the “Healer,” and the allegory about his son Janus (or Ion), his priest at Delphi, through whom alone could prayers reach the immortal gods, and his other son Asclepius, called the *Sôtêr*, or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa* (now spelt Crisa), was built in memory of Kreousa (or Creüsa), daughter of King

* In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of *Chrêstos* used as a title during the mysteries. It is mentioned in the *Iliad*, II, 520, as “Krisa” (Κρίσα). Dr. Clarke suspected its ruins under the

Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.* We learn that Janus, abandoned by his mother in a grotto “to hide the shame of the virgin who bore a son,” was found by Hermes, who brought the infant to Delphi, nurtured him by his father’s sanctuary and oracle, where, under the name of Chrêsis (χρησις) Janus became first a *Chrêstês* (a priest, sooth-sayer, or Initiate), and then very nearly a *Chrêstêrion*, “a sacrificial victim,” † ready to be poisoned by his own mother, who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her—when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creüsa, the mother, built the city of Chrysa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation.‡

present site of *Krestona*, a small town, or village rather, in Phocis, near the Crissæan Bay. (See E. D. Clarke, *Travels in various Countries of Europe, Asia and Africa*. 4th ed. Vol. VII, chap. vi, “Lebadëa to Delphi,” p. 239.)

* The root of *χρηστός* (*Chretos*) and *χρηστός* (*Chrêstos*) is one and the same: *χράω* which means “consulting the oracle,” in one sense, but in another one “consecrated,” *set apart*, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word *χρε* (*χρεώ*) means “obligation,” a “bond, duty,” or one who is under the obligation of pledges, or vows taken.

† The adjective *χρηστός* was also used as an adjective before proper names as a compliment, as in Plato’s *Theaetetus*, 166 A, “*οὗτος δὲ ὁ Σωκράτης ὁ χρηστός*”³² (here Socrates is the *Chrêstos*); and also as a surname, as shown by Plutarch (*Vitæ*: Phocion, ch. x, sec. 2), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrêstos*.³³

‡ There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos*, others, of *Coelus* (heaven), hence he is “two-faced” because of his two characters of spirit and matter; and he is not only “Janus *Bifrons*” (two-faced), but also *Quadrifrons*—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the "Initiator" and the "Opener of the Gate of Light," or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrēstos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Esculapius) was the divine physician, the "Healer," the "Saviour," Σωτήρ, as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father's temple, the novices or *chrēstoi*, called "the sons of Iaso." (*Vide* for name, *Plutus*, 701, by Aristophanes.)

four equal sides, with a door and *three* windows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enoch* in the Bible) is, as may be shown on Kabalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), "he is the *Initiator, Instructor*—of the astronomical circle and solar year," as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). (*See Book of Enoch.*) This patriarch has many features in common with Janus, who, exoterically, is Ion but IAO kabalistically, or Jehovah, the "Lord God of Generation," the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Consivium, a conserendo*,³¹ because he presided over generation. He is shown giving hospitality to Saturn (*Chronos, time*), and is the *Initiator* of the year, or time divided into 365.

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the “sons of Iaso,” the *Mystoi* and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words ἸΗΣΟΥΣ ΧΡΕΙΣΤΟΣ mean simply “son of Iaso, a Chrêstos,” or servant of the oracular God. Indeed IASÔ (Ἰᾱσῶ) is in the Ionic dialect IÊSÔ (Ἰησῶ), and the expression Ἰησοῦς (*Iêsous*)—in its archaic form, ἸΗΣΟΥΣ—simply means “the son of Iaso or *Iêsô*,” the “healer,” *i.e.*, ὁ Ἰησοῦς (*viôs*). No objection, assuredly, can be taken to such rendering, or to the name being written *Iêsô* instead of *Iasô*, since the first form is *Attic*, therefore incorrect, for the name is *Ionic*. “*Iêsô*” from which “ho *Iêsous*” (son of *Iêsô*)—*i.e.*, a genitive, not a nominative—is *Ionic* and cannot be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrae have spelt it originally otherwise, as Erythrae, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *Ionic* preceded the *Attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand: “Son of IASÔ, CHRÊSTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS”—(of flesh or matter).* Truly, Christianity can never hope

* *Stauros* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau (*Lucian, Judicium Vocalium*).³⁵ Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar Chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.



RUINS OF THE TEMPLE OF THE SIBYL

Tivoli (anc. *Tibur*), Italy.

to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. E. D. Clarke, the author describes a heathen monument found by him.

. . . . within the sanctuary, behind the altar, we saw the fragments of a marble *Bêma*, or *Cathedra*; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a *sepulchral* inscription upon a monument of this remarkable form:

This inscription ran thus: ΧΡΗΣΤΟΣ ΠΡΩΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΕΙΣΑΙΟΣ ΠΕΛΑΣΓΙΩΤΗΣ ΕΤΩΝ ΙΗ ΗΡΩΣ ; or, "Chrêstos, the first, a Thessalonian from Larissa, Pelasgiot, 18 years old Hêro," Chrêstos the *first* (*protou*), why? ³⁶ Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrêstos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrêstos stood after a name, it would only mean "a good man," a posthumous compliment paid to the defunct, the same being often found on our own modern tumular epitaphs. But the word Chrêstos, standing alone and the other word, "protou," following it, gives it quite another meaning, especially when the deceased is specified as a "hêro." To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year of *neophytism*,* and stood in the first or highest class of discipleship, having passed his preliminary

* Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was "a child of one year," when he began to reign, though a grown-up adult. See I *Samuel*, xiii, 1, and Hebrew scrolls, about his initiation by Samuel.

trials as a “hêro”; but had died before the last mystery, which would have made of him a “Christos,” an *anointed*, one with the spirit of Christos or Truth in him. He had not reached the end of the “Way,” though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, “where I should expect to find it; at Delphi, in the temple of the God called IE,” who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, “adjoining to the Castalian fountain which flowed by the ruins of CRISSA, probably the town called Crestona, into the Crissæan Bay.”³⁷ And again: “In the first part of its course from the [Castalian] *fountain*, it [the river] separates the remains of the GYMNASIUM, where the *Monastery of Panaja* now stands, from the village of *Castri*, as it probably did from the old city of *Delphi*. . . .”³⁸—the seat of the great oracle of Apollo, of the town of Krisa (or Kreousa) the great centre of initiations and of the *Chrêstoi* of the decrees of the oracles, where the candidates for the last *labour* were anointed with sacred oils * before being plunged into their last trance of forty-nine hours’ duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi*.

. . . . in the Clementine *Recognitions* it is announced that the father anointed his son with “oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ”; whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the

* Demosthenes, *De Corona*, 259[313], declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the *Yogi* mysteries—various ointments or unguents being used.

Karest and the Christ, also as the Horus of both sexes. ("The Name and Nature of the Christ."—GERALD MASSEY.)³⁹

Mr. G. Massey connects the Greek *Christos* or Christ with the Egyptian *Karest*, the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru*, and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu*, or *mummy*. The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the *Karest*, or *Karust*, and it was the Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the eternal; and, when made, it was called the *Karest*; so that this is not merely a matter of name for name, the *Karest* for the *Christ*.

We are able to get beyond a Greek word signifying the anointed, or greased; we can here identify a determinative in the domain of things.

This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.

. . . . Further, Jesus is put to death in accordance with the instructions given for making the *Karest*. Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved *Karest*, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualised. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka*, has been omitted in the Gospel, and, as a result, the Christian Christ is neither physical nor spiritual; the Gnostic types having been continued without the Gnosis. [pp. 9-10.]

. . . . This spelling of the name as Chrest or Chrést in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust*, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers. *Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome.* No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, is the mummy-type of the resurrection; Lazarus is the *Karest*, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who *was not and could not become an historical character.*

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru* is the mummy by name. With the Greek terminal *s* this becomes Lazarus. In the course of humanizing the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This *Karest* type of the Christ in the Catacombs is not limited to Lazarus. [pp. 12-13.]

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians *οί χρηστοί*, on

the Egyptian monuments. *Ma-Kheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated "Come thou to me"—an invitation by Horus the Justifier to those who are the "Blessed ones of his father, Osiris"—they who, having made the Word of Truth the law of their lives, were the Justified=*οἱ χριστοί*, the Christians, on earth. [p. 12.]

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib is also the *Karest*, or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red*! * It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II that he has "*re-fashioned his flesh in vermilion.*" Besides which, the Initiated in the Greek mysteries were daubed or anointed with clay (Demosthenes, *De corona*, 313). This anointing with red ochre is called *Kura* by the Maori, who likewise made the *Karest* or Christ.

We see the mummy-image continued on another line of descent when we learn that, among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honour of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year.

It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs.

* Because he is cabalistically the new Adam, the "celestial man," and Adam was made of red earth. [Footnote by H. P. B.]

These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance—they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology. [pp. 13-14.] (*Agnostic Annual.*)⁴⁰

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic*, just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms Ἰησοῦς ὁ χριστός (See *Acts*, v, 42; ix, 34; *I Cor.*, iii, 11, etc.), the article ὁ designating “Christos,” proves it simply a surname, like that of Phocion, who is referred to as Φωκίων ὁ χρηστός (Plutarch, *Vitae*).⁴¹ Still, the personage (Jesus) so addressed—whenever he lived—was a great Initiate and a “Son of God.”

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi*—the *rays* of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter*, and are, therefore, called the “Fallen Ones.” This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine*, very fully.

Having said so much, a few more facts may be added to the etymology of the two terms. Χριστός being the verbal adjective in Greek of χρίω, “to be rubbed on,”

as ointment or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and *Kri*, in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with,"* among many other things, this may lead one as easily to make of Krishna, "the anointed one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish*, "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrēstos, Christos, and *Chrishna*, are analyzed more carefully, it will be found that they are all of the same origin.†

In "Böckh's *Christian Inscriptions*, numbering 1,287, there is no single instance of an earlier date than the third century wherein the name is not written *Chrēst* or *Christ*. ["The Name and Nature of the Christ," by G. Massey, *The Agnostic Annual.*]⁴²

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in *Purānas* or Bible, fulfil astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested

* Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrēstos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the Christos condition.

† On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *ghrish*, "rub"; thus: *gharsh-â-mi-to*, "to rub," and *ghrish-ta-s*, "flayed, sore." Moreover, *Krish*, which means in one sense to plough and make furrows, means also to cause pain, "to torture, to torment," and *ghrish-ta-s*, "rubbing"—all these terms relating to Chrēstos and Christos conditions. One has to die in *Chrēstos*, i.e., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrēstos-Meshiac*, and Leo, as *Christos-Messiah*, antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the “sun” of truth. The mystic philosophy of the allegory is well understood by the author of *The Source of Measures*, who writes:

. . . . One [Chrēstos], as causing himself to go down into the pit [of Scorpio, or incarnation in the womb], for the salvation of the world; this was the sun shorn of his *golden rays*, and *crowned with blackened * ones* (symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah. . . .⁴³

in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana “were but epitomizers of the

* The Orientalists and Theologians are invited to read over and study the allegory of Viśwakarman, the “Omnificent,” the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself*, in a “Sarva Medha” (general sacrifice)—and ponder over it. In the Purānic allegory, his daughter *Yoga-siddha*, “Spiritual consciousness,” the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Viśwakarman, in his character of *Takshaka*, “wood cutter and carpenter,” placing the Sun upon his lathe, cuts away a part of his brightness. *Surya* looks, after this, crowned with dark thorns instead of rays, and becomes *Vikartana* (“shorn of his rays”). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viśwakarman, the father, and the general *artificer* of the gods (the adepts on earth), and the candidate—*Surya*, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified “Light of the World”—*Christos*. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

history of the same sun, under differences of aspect or condition." * 44 The explanation, he says,

is simple enough, when it is considered that the names *Jesus*, Hebrew $\omega \text{ } ^{\text{r}}$, and Apollonius, or Apollo, are alike names of *the sun in the heavens*; and necessarily the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs, and miracles, could be but the *history of the other*, where there was a wide-spread, common method of describing those travels by personification.⁴⁵

The fact that the Secular Church was founded by Constantine, and that it was a part of his decree "that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun-day*," shows that they knew well in that "Secular Church" that the allegory rested "upon an astronomical basis," as the author affirms.⁴⁶ Yet, again, the circumstance that both *Purânas* and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed* books to the scholars "having authority." (!) Nor does it affect that other truth, that all those systems are *not the work of mortal man*, nor are they his invention in their origin and basis.

Thus "Christos," under whatever name, means more than *Karest*, a mummy, or even the "anointed" and the *elect* of theology. Both of the latter apply to *Chrêstos*, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Meshiach* (from whence Messiah) condition, as the word is

* The author of *The Source of Measures* thinks that this "serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the *Life of Apollonius* has been taken from the New Testament, or that the New Testament narratives have been taken from the *Life of Apollonius*, because of the manifest sameness of the *means of construction* of the narratives" (p. 260).

etymologised * by Fuerst, and the author of *The Source of Measures*, p. 255. Christos is the crown of glory of the suffering Chrēstos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrēstos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrēstos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.† Therefore, one may be permitted to conclude, with good reason,

* “The word שִׁיחַ, *shiach*, is in Hebrew the same word as a verbal, signifying *to go down into the pit*. As a noun, it also means *pit, place of thorns*; also, the *complaining word*. The *hifil* participle of this word is שִׁיחַן, or *Meshiach*, or the Greek *Messias*, or *Christ*, and means ‘he who causes to go down into the pit’”⁴⁷ (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit “Christos,” or rather the “Logos” (*read Logoi*), is said to “go down into the pit,” when it incarnates in flesh, *is born as a man*. After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* “fire of life,” the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrēstos, neophyte* (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the “Sleep of Siloam” or the final *trance* condition, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Scheol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

† Several classics bear testimony to this fact. Lucian (*Iupp. Conf.*, 16) says Φωκίων ὁ χρῆστος, and Φωκίων ὁ ἐπίκλην (λεγόμενος, surnamed) χρῆστος.⁴⁸ In *Phaedrus*, 266 E, it is written, “you mean Theodorus the Chrēstos.” Ἐὐὸν χρῆστων λέγεις Θεόδωρον. Plutarch shows the same; and Χρηστος—Chrēstos, is the proper name (see the word in *Thesaur. Steph.*)⁴⁹ of an orator and disciple of Herodes Atticus.

that Jesus, or Jehoshua, was like Socrates, like Phocion, like Theodorus, and so many others surnamed *Chrêstos*, *i.e.*, the "good, the excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers," have tried to throw into the background all the other Chrêstoi, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crêsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

H. P. B.

— III —

[*Lucifer*, Vol. I, No. 6, February, 1888, pp. 490-496]

No one can be regarded as a Christian unless he professes or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a *conditio sine qua non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have—or *pretend to have*—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

"Faith is the key of Christendom,"

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in *St. Mark's Gospel*, Chapter xvi, verse 16th: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries, remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such *un-Christ-like* sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people had assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a foot-note remark of a very equivocal character, one that would grace the work and do honour to the diplomatic faculties of the craftiest Jesuits. It tells the "believer" that:—

The two oldest Greek manuscripts, and some other authorities omit from ver. 9 to the end. Some other authorities *have a different ending* to the Gospel.*

—and explains no further.

But the two "oldest Greek MSS." *omit* the verses *nolens volens*, as these *have never existed*. And the learned and truth-loving revisers know this better than any of us do; yet the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed to go on, glaring into the faces of coming generations of students of theology and, hence, into those of their future parishioners. Neither can be, nor are they deceived by it, yet both *pretend* belief in the authenticity of the cruel words worthy of a

* *Vide* "The Gospel according to St. Mark," in the *revised* edition printed for the Universities of Oxford and Cambridge, 1881.

theological Satan. And this Satan-Moloch is their own *God of infinite mercy and justice* in Heaven, and the incarnate symbol of love and charity on Earth—blended in one!

Truly mysterious are your paradoxical ways, oh—Churches of Christ!

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest “Infidels” of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men’s minds in Christendom. Belief in the Bible *literally*, and in a *carnalised* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas—the perfect counterpart of those belonging to other exoteric and pagan religions—claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas—and these two only very partially mastered, how can a line of demarcation be drawn, or any difference made between the religions of say, Krishna

and Christ. between salvation through the blood of the “first-born primeval male” of one faith, and that of the “only begotten Son” of the other, far younger, religion?

Study the *Vedas*: read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by offering their blood to their Supreme God or chief. The *Book of the Dead* teaches that mortal man “became one with the gods through an interflow of a common life in the common blood of the two.” Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 36, Professor Monier Williams, translating from the *Taittiriya Brâhmana*, writes:—“By means of the sacrifice the gods obtained heaven.” And in the *Tandya Brâhmana*:—“The lord of creatures (*prajāpati*) offered himself a sacrifice for the gods.” . . . And again in the *Satapatha Brâhmana*:—“He who, knowing this, sacrifices with the *Purusha-medha*, or the sacrifice of the primeval male, becomes everything.”

Whenever I hear the Vedic rites discussed and called “disgusting human sacrifices,” and cannibalism (*sic*), I feel always inclined to ask, where’s the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,* Brahmanism—its philosophical schools at any rate—teaches its adherents, that this (*pagan*) sacrifice of the “primeval male” is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the

* *Vide* “The Soldier’s Daughter,” in this number, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the “blood sacrifices,” “Atonement by blood,” etc., in the Church of England. The reaction begins: another *sign of the times*.⁵⁰

Church proclaims as Satanic plagiarisms (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and "solar" myths as anywhere else. Analysed and criticised superficially and on its dead-letter face, Professor Joly (*Man before Metals*, pp. 189-190) finding in the *Swastika*, the *crux ansata*, and the cross pure and simple, mere sexual symbols—is justified in speaking as he does. Seeing that

The father of the sacred fire [in India] bore the name of *Twashtri*, that is the divine carpenter who made the *Swastika* and the *Pramanthā*, whose friction produced the divine child *Agni* (in Latin *Ignis*); that his mother was named *Maya*; he himself, styled *Akta* (anointed, *χριστός*) after the priests had poured upon his head the spirituous *soma* and on his body butter purified by sacrifice. . . .

seeing all this he has a full right to remark that:

. . . . the close resemblance which exists between certain ceremonies of the worship of *Agni* and certain rites of the Catholic religion may be explained by their common origin, at least up to a certain point. *Agni* in the condition of *Akta* (anointed) is suggestive of Christ; *Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible.

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the "divine origin" of Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions—Judæo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-Religion. Without the

light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the “dark sayings” of fiction and parable, thus covers the original esoteric texts from which the New Testament—as now known—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaïm* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient *Tanaïm*, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery-language, and it is *in this language that the Gospels were written*.* He alone who has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius

* Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies, the *Revelation* is written in the mystery language of the *Tanaïm*—the relic of Egyptian and Chaldean wisdom—and St. John's Gospel is purely Gnostic.

which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that "St. Barnabas, the companion of St. Paul, in his epistle (ch. ix) discovers . . . the name of Jesus crucified in the number 318," namely, Barnabas finds it in the mystic Greek I H T—the *tau* being the glyph of the cross. On this, a Kabbalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes: ⁵¹

But this is but a play upon the Hebrew letters *Jod*, *Cheth*, and *Shin*, from whence the I H S as the monogram of Christ coming down to our day, and this reads as $\aleph \eta \iota$ or 381, the sum of the letters being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek. True it is also the number of Jacob and his antagonist as could be shown. Godfrey Higgins gives the authority for the number 608. It is the number of Melchizedek's name, for the value of the last is 304 and Melchizedek was the priest of the Most High God, without beginning nor ending of days.

The solution and secret of Melchizedek are found in the fact that

It has been said that in the ancient Pantheons the two planets which had existed from eternity [*aeonic eternity*], and were eternal, were the sun and the moon, or Osiris and Isis, hence this term of *without beginning nor ending of days*. 304 multiplied by two is 608. So also the numbers are in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . The stable value in the name of Joshua was the number 365, the indication of the solar year, while Jehovah delighted in being the indication of the lunar year—and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . .

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather

more dubious.* The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the “mystery-language.” For these Gnostics—the inspirers of primitive Christianity—were “the most polite, the most learned and most wealthy of the Christian name,” as Gibbon has it.⁵² Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the “foolish Galatians” reproved by Paul, who, as he tells them (*Gal.*, iii, 1-5), having begun (by believing) in the Spirit (of Christos), “ended by believing in *the flesh*,”—*i.e.*, a *corporeal* Christ. For such is the true meaning of the Greek sentence, “ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε.” †⁵³ That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a “Christ-Spirit,” though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy

* “The Claim of Christianity to possess Divine Authority rests on the ignorant Belief that the Mystical Christ could and did become a person, whereas the Gnosis proves the Corporeal Christ to be only a Counterfeit Presentment of the Trans-Corporeal Man; consequently, Historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality.” (G. Massey, “Gnostic and Historic Christianity.”)

† This sentence analyzed means “Shall you, who in the beginning looked to the *Christ-Spirit*, now *end* by believing in a Christ of flesh,” or it means nothing. The verb ἐπιτελουμαι has not the meaning of “becoming perfect,” but of “ending by,” becoming so. Paul’s lifelong struggle with Peter and others, and what he himself tells of his vision of a spiritual Christ and not of Jesus of Nazareth, as in the *Acts*—are so many proofs of this.

of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone—"the philosopher devoted to the contemplation of Divine things," as Clement describes him—the 24 volumes of his *Interpretations upon the Gospels*—were all burned by order of the Church, Eusebius tells us (*Hist. Eccles.*, Book IV, chap. 7).⁵⁴

As these *Interpretations* were written at a time when the Gospels we have now, were not yet in existence,* here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucias, the disciple of Peter (Clemens Alexandrinus, *Strom.*, VII, ch. xvii),⁵⁶ must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the *Secret Doctrine* of the East. For,

. Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clement of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the *heretic*, broke loose.† He asserted that there is a Supreme God, by name Abraxas, by whom Mind [Mahat] was created, whom the Greeks called *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,‡ and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world,

* See *Supernatural Religion*, Vol. II, chap. "Basilides."⁵⁵

† It was asked in *Isis Unveiled* "were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one *heretic*, Tertullian, against another *heretic*, Basilides, when the abuse happens to further her own object." [*Isis Unveiled*, II, 189, fnote.]

‡ "Does not Paul himself speak of '*Principalities* and *Powers* in heavenly places' (*Ephesians*, iii, 10; i, 21), and confess that there be *gods* many and *Lords* many (*Kurioi*)? And angels, powers (*Dunameis*), and *Principalities*? (See *I Corinthians*, viii, 5; and *Epistle to Romans*, viii, 38.)" [*Isis Unveiled*, II, 189, fnote.]

he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels." * (*Isis Unveiled*, Vol. II, p. 189.)

Another proof of the claim that the *Gospel of Matthew* in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than St. Jerome (or Hieronymus). The suspicion of a conscious and gradual *euhermerization* of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in Book II of the *Comment. to Matthew* by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently re-written by this too zealous Church Father.† He says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus to Caesarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* "exhibited matter *not for edification, but for destruction.*" ‡ The "destruction" of what? Of the dogma

* Tertullian, *Liber de praescriptione haereticorum*.⁵⁷ It is undeniably owing only to a remarkably casuistical, sleight-of-hand-like argument that Jehovah, who in the *Kabala* is simply a Sephiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the *One* absolute God. Even in the Bible he is but one of the *Elohim* (See *Genesis*, iii, 22, "The Lord God" making no difference between himself and others).

† This is *history*. How far that *re-writing* of, and tampering with, the primitive gnostic fragments which are now become the New Testament, went, may be inferred by reading *Supernatural Religion* which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.⁵⁸

‡ The chief details are given in *Isis Unveiled*, Vol. II, pp. 180-83. Truly faith in the infallibility of the Church must be *stone-blind*—or it could not have failed being killed and—dying.

that Jesus of Nazareth and the *Christos* are one—evidently; hence for the “destruction” of the newly planned religion.* In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ)—admits that Matthew did not wish his gospel to be *openly written*, hence that the MS. was a *secret* one. But while admitting also that this gospel “was written in Hebrew characters and *by the hand of himself*” (*Matthew*), yet in another place he contradicts himself and assures posterity that *as it was tampered with, and re-written by a disciple of Manichaeus, named Seleucus* .. “the ears of the Church properly refused to listen to it.”⁶⁰

No wonder that the very meaning of the terms *Chrēstos* and *Christos*, and the bearing of both on “Jesus of Nazareth,” a name coined out of Joshua the *Nazar*, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The *Zohar* and the Kabala have been remodelled by Christian hands out of recognition; and were it not for a copy of the Chaldean *Book of Numbers* there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabbalists of England and France, many of whom are Theosophists, protest too vehemently; for *this is history* (See Munk). It is as foolish to maintain, as some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de León, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Shimon Ben Yochai delivered the “tradition” to his son and followers. Not a single [one]

* See Hieronymus, *De viris illustribus liber*, cap. 3; H. Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Testaments*, p. 35.⁵⁹ The Greek text of Matthew's Gospel is the only one used or ever possessed by the Church.

of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post-Christian forgery, for he says:

It appears evident to us . . . that the compiler made use of ancient documents, and among these of certain *Midraschim* or collections of traditions and Biblical expositions, which we do not now possess.⁶¹

After which, quoting from Tholuck (*l.c.*, pp. 24 and 31),⁶² he adds:

Hây Gaôn, who died in 1038, is to our knowledge the first author who developed the theory of the *sephirôth*, and he gave to them the names which we find again to be among the Kabalists (cf. Jellinek, *Moses ben Schem-tob de Leon*, etc., p. 13, note 5);⁶³ this doctor, *who had frequent intercourse with the Syrian and Chaldean Christian savants*, was enabled by these last to acquire a knowledge of some of the Gnostic writings.

Which "Gnostic writings" and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the *Zohar*, as Munk well proves. That Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics*—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the "Heretics," an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels*, and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia*, "Knowledge-Wisdom."⁶⁴

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who

translate *Pistis* by "Faith," are utterly wrong. The word "faith" as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably—an INITIATE.

H. P. B.

(*To be continued*) *

COMPILER'S NOTES

[*These notes correspond to the respective superior numbers in the text of "The Esoteric Character of the Gospels."*]

¹ This refers to H. P. B.'s Editorial in *Lucifer*, Vol. I, October, 1887, pp. 83-89, which is published in its chronological sequence in the present series of volumes.

² This refers to G. Higgins' *Anacalypsis*, I, 568, where he quotes the Rev. Robert Taylor (1784-1844). The full title of Taylor's work is: *Syntagma of the evidences of the Christian religion: Being a vindication of the Manifesto of the Christian evidence society, against the assaults of the Christian instruction society, through their deputy, J. P. S., commonly reported to be Dr. John Pye Smith . . . London: Printed for the author, 1828. Reprinted by W. Dugdale [no date]. It is a small book of some 128 pages. The entire passage, as quoted by Higgins, is:*

"The complimentary epithet CHRĒST (from which by what is called the Ioticism, or change of the long E into I, a term of respect grew into one of worship), signified nothing more than a good man. Clemens Alexandrinus, in the second century, found a serious argument on this paronomasia, that (Lib. III, Cap. xvii, p. 53, et circa—Psal. 55, D) all who believed in ChrĒst (*i.e.*, in a good man) both are, and are called, *ChrĒstians*, that is, *good men.*" (*Stromata*, Lib. II.)

The word "Christian" occurs three times in the New Testament, namely, in *Acts*, xi, 26; xxvi, 28; and *1 Peter*, iv, 16. Its spelling differs,

* [As far as could be ascertained, this essay was never completed.—*Compiler.*]

however, in the three most ancient MSS. known, as appears in the following table:

| | "Received text" (modern) | Codex Alexandrinus | Codex Vaticanus | Codex Sinaiticus |
|-------------------------|-----------------------------|-----------------------|--------------------|---------------------------------|
| <i>Acts</i> , xi, 26 | χριστιανούς | χριστιανους | χρειστιανους | χρηστιανους (corrected text) |
| <i>Acts</i> , xxvi, 28 | χριστιανόν | χριστιανον | χρειστιανον | χρηστιανον |
| <i>1 Peter</i> , iv, 16 | χριστιανός | χριστιανος | χρειστιανος | χρηστιανος |

³ In John Kaye's *The First Apology of Justin Martyr* (Edinburgh: John Grant, 1912), the translation of this passage runs thus: ". . . and as far as our name, which is tantamount to a crime against a Christian, if we are tried upon that article, we must certainly be acquitted as very good men."

Godfrey Higgins, in his *Anacalypsis*, I, 569, writes in connection with this:

"On this passage Thirlby has the following note: *χρησοτατοι*, allusio est ad *vulgatam eo tempore consuetudinem*, quâ Christus ignorata nominis ratione nominabitur Chrestus (Sylburgius). Here is another decisive proof that in the time of Justin the Christians were commonly called Chrêstians. In the next page Justin calls the Christians *χριστιανοι*, and he adds, *το δε χρηστον μισεσθα ν δικαιον*—'To hate what is good, chreston, is not just.' On this Thirlby in a note says (*χριστιανοι*) *χρηστιανοι* legendum haud immerito conjectavit Sylburgius, ex mente scilicet seu potius voce adversariorum (Grabe). And certain it is, that Sylburgius conjectured very truly. For it cannot be doubted that the *χριστιανοι* of Justin is a corruption, and a very absurd corruption. If he have been corrupted in one place he may in others."

⁴ Three installments of this Essay on "The Esoteric Character of the Gospels" were published in *Lucifer*, and the Series remained unfinished.

However, the subject of the esoteric meaning of the Gospel story, the occult significance of its symbolism, and the historicity of Jesus, have been discussed by H. P. B. in several other important essays, articles and footnotes appended to contributions from other writers. Special mention should be made of her lengthy controversy with the Abbé Roca published in the pages of *Le Lotus* (Vol. II, December, 1887; Vol. III, April and June, 1888); her powerful article on "The Origin of the Gospels and the Bishop of Bombay," which appeared in *The Theosophist* (Vol. IV, October, 1882, pp. 6-9); her article entitled "A Word with the Theosophists" (*ibid.*, Vol. IV, March, 1883, pp. 143-45); her valuable editorial notes to an article on "The Crucifixion of Man," published in *Lucifer* (Vol. II, May, 1888,

pp. 243-50), embodying an analysis of the "Cry on the Cross"; her many passages on similar subjects throughout the volumes of *The Secret Doctrine* and *Isis Unveiled*; and the several Sections devoted almost exclusively to these themes in the volume entitled "The Secret Doctrine, Vol. III," which was published in 1897.

⁵This has reference to Gerald Massey's very able letter (*Lucifer*, Vol. I, No. 2, October, 1887, pp. 135-138) in which he answers an objection from Dr. G. Wyld who is surprised to hear anyone say that the teachings ascribed to Jesus are contradictory. Mr. Massey points out a large number of direct and implied contradictions in the text of the accepted Gospels, such as *John*, x, 30 and *John*, xiv, 28 (also *Matt.*, xxiv, 36); *John*, v, 22, 30 and *John*, viii, 15, as well as *John*, xii, 47; *John*, viii, 14, 18 and *John*, v, 31; *John*, v, 33 and *John*, xv, 27; *Matt.*, v, 16 and *Matt.*, vi, 1; *Matt.*, v, 39, as well as *Matt.*, xxvi, 52, contradicted by *Luke*, xxii, 36 and *Matt.*, x, 34; *Luke*, xii, 4 and *John*, vii, 1.

Mr. Massey expresses his readiness "to meet any competent and well-informed defender of the faith upon the platform or in the press." He says: "I should prefer it to be a bishop, who is also an Egyptologist. But beggars are not allowed to be choosers. I am prepared at any time to demonstrate the entirely mythical and mystical origin of the Christ, and the non-spiritual, non-historical beginnings of the vast complex called Christianity."

To this are appended two separate Editorial Notes, presumably by H. P. B. The first states:

"Any 'Bishop Egyptologist,' or even Assyriologist, of whom we have heard there are not a few in England, is cordially invited to defend his position in the pages of *Lucifer*. The 'Son of the Morning' is the *Light-Bearer*, and welcomes light from every quarter of the globe."

The second Note states:

"As *Lucifer* cannot concur in the exclusively *exoteric* view, taken by Mr. Massey, of this allegorical, though none the less philosophical, scripture, the next number will contain an article dealing with the *esoteric* meaning of the New Testament."

⁶This Kabalistic MS. may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by J. Ralston Skinner, which was originally published at Cincinnati in 1875. In this MSS., after the heading: "Section I—Introduction—Giving a Key of formation of an ancient language," the opening sentence runs as follows:

"After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . ."

H. P. B., has quoted from this MSS. in *The Secret Doctrine* (Vol. I, pp. 308-09) and elsewhere, with considerable approbation.

Towards the end of the MSS. the author has written:

“ I end this closing section of my work on Monday the 18th day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.

“ I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS. to Madame Blavatsky Ostend.”

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements* (Indo-American Book Co., Chicago, 1913), pp. 39-41, Dr. Buck sent this MSS. to H. P. B. and she wrote him saying that there were Seven Keys to the Kabala, of which Skinner had discovered “ two and a half.”

The MSS. is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H. P. Blavatsky, and beneath it the capital letters P. S., whose meaning is uncertain. Inside, on the fly-leaf, H. P. B., has written her name: “ H. P. Blavatsky, Ostende, 1887,” and on the same page is a rubber stamp: “ H. P. B. 17 Lansdowne Rd., London W.”

The inside of the book consists of 358 pages, about $5\frac{3}{4} \times 9\frac{1}{2}$, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with H. P. B.'s handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

The book is in two Sections, the first one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, etc., etc. Some of the headings are: “ How the woman was taken out of the man ”; “ The covenant of Jehovah ”; “ The Parker ratio and the British inch ”; “ The Garden of Eden ”; “ The Flood ”; “ The Measures of the Great Pyramid,” etc.

Apart from a few brief passages used by H. P. B. in her writings, the text of this MSS. has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which H. P. B. wrote to Skinner in reply to his many questions concerning the Kabala and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.

⁷ Instead of doing so, H. P. B. apparently incorporated what she intended to say in the text to *The Secret Doctrine*, where this subject is treated at length, in Vol. I, pp. 313 *et seq.*

⁸ This quotation is from the English translation by Mary Lockwood of François Lenormant's original French work entitled: *Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux*. 2 vols. Paris, 1880-84, 8vo.

⁹ This and other Lectures of Gerald Massey are bound together in a volume available at the British Museum (Press Mark 4018.i.12, 1-9). The words within square brackets, and the italicizing of various portions of the present quotation, are H. P. B.'s own.

Massey's lectures were all printed privately, and most of them bear the imprint: Villa Bordighiera, New Southgate, London, N.; they are very difficult to get in their original editions, as separate pamphlets. *Vide* Bio-Bibliogr., Index, s.v. MASSEY, for a comprehensive account of his life, and a list of his works and lectures.

¹⁰ The Clementine or Pseudo-Clementine literature is a name generally given to certain writings which at one time or another have been attributed to Pope Clement I (88-97 A.D.), known also as Clemens Romanus, and who is supposed to have been the first of the Apostolic Fathers. He was regarded as a disciple of St. Peter. This authorship is very much in question.

Chief among these writings are: 1. The so-called Second Epistle of Clement to the Corinthians. 2. Two Epistles on Virginité. 3. The *Homilies* and *Recognitions*, with which may be classed the Epistle of Clement to James. 4. The *Apostolic Constitutions*. 5. Five Epistles forming part of the forged *Decretals*.

The Clementine literature throws light upon a very obscure phase of Christian development, that of Judeo-Christianity. Especial prominence was given to the *Homilies* and *Recognitions* by the Tübingen School which considered them of primary importance for the history of the first stage of Christianity. The Greek original of these two Scriptures has been lost, but can be placed by conjecture somewhere about the beginning of the 3rd century. We have only a Latin translation by Rufinus of Aquileia (b. ca. 345 A.D.—d. 410 A.D.) a rather unreliable character as far as scholarship is concerned. These works are generally admitted to have emanated from the Ebionitic party of the early Church, once the purest form of primitive Christianity. They are most likely based on older Petrine writings, such as the *Preaching of Peter* (Κήρυγμα Πέτρου) and the *Travels of Peter* (Περίοδος Πέτρου). The judaistic and ebionitic character of the lost originals can be inferred from the existing 3rd and 4th century orthodox versions.

The *Homilies* purport to contain letters from Peter and Clement to James of Jerusalem and some twenty sermons preached by Peter while Clement was travelling with him. The *Recognitions* use similar

material in another setting. They contain discussions between Peter and Simon the Magician—who may have been St. Paul himself—regarding the identity of the true Mosaic and Christian religions. They show a very decided animus against Paul who is denounced as an impostor.

¹¹ This Lecture of Gerald Massey is also contained in the bound volume of Lectures mentioned in Note 9 *supra*.

¹² Verses 900-902 of Aeschylus' *Choëphoroe* (χοηφόροι), or "The Libation-Bearers":

ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα
τὰ πυθόχρηστα, πιστὰ δ'εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.

"What then becomes henceforth of Loxia's oracles, declared at Pytho, and of our covenant pledged on oath? Count all men thy enemies rather than the gods."

¹³ Verses 1217-1219 of Euripides' *Ion* (Ἴων):

θεὶ δ'εὐθὺς ἔξω συλλαβῶν θοινάτορας
ὁ πυθόχρηστος Λοξίου νεανίας,
κὰν κοιράνοισι Πυθικοῖς σταθεῖς λεγεί.

"Straight from the fears with all the company
Ran forth Apollo's prince, and laid his charge
Before the sacred bench of Pytho thus:"

(*The Ion of Euripides*, with a transl. into English verse and an introd. and notes, by A. W. Varrell. Cambridge: University Press, 1890.)

¹⁴ This reference might be a typographical mistake. There are a number of passages in Herodotus' *History* where this word occurs, one of them being in VII, 17, where we find *χρεὸν γενέσθαι* in the sense of "that which must befall or happen"; *χρέωσα*, the feminine participle of *χράω*, "to declare, to deliver an oracle, to give an oracular response," is found in VII, 111; the masculine form of this would be *χρέων*. It is not very clear what particular passage was meant by H. P. B.

¹⁵ The actual wording in Sophocles' *Philoctetês* (φιλοκτητης), 437, is:

..... ἀλλὰ τοὺς χρηστοὺς αἰεί

and the English translation of the passage (by F. Storr, *Loeb Classical Library*) is:

"Dead like the rest, for this in sooth is true:
War never slays an evil man by choice,
But still the good."

¹⁶ Harold North Fowler (*Loeb Class. Lib.*) translates thus the passage where these words occur:

“ You flatter me in thinking that I can discern his motives so accurately.”

¹⁷ These two passages are taken from Gerald Massey’s essay entitled “ The Name and Nature of the Christ ” published in the *Agnostic Annual* of 1888, an issue which has become very scarce, and can be consulted only in the Central Library of Manchester, England. The passages are both from page 11.

¹⁸ Verse 1320 of Euripides’ *Ion* contains an exclamation of the Pythoness:

Ἐπίσχεσ ὦ παῖ τρίποδα γὰρ χρηστήριον usually translated as: “ Pause, O my son! From yon prophetic stool. . . .”

¹⁹ This reference is most likely a misprint. It is impossible to say what work of Aeschylus is meant here. According to L. Dindorf’s *Lexicon*, there is only one instance in Aeschylus where the word *χρηστά* is used, namely in *Persae*, line 228 (224 in Dindorf), where the meaning of “ prosperous ” is attached to it.

²⁰ The original Greek text of verses 5 and 6 (or 10 acc. to another numeration) in Part IV of Pindar’s *Ode to Pythia* runs thus:

οὐκ ἀποδάμουν Ἀπόλλωνος τυχόντος. ἱερά
 κρήσεν οἰκιστήρα Βάττον καρποφόρου Λιβύας, ἱεράν

usually translated to the effect that the priestess of Zeus, “ in the presence of Apollo, declared that Battos, the coloniser of fruitful Lybia.”

²¹ The passage in the *Iliad*, XXIII, 186 is:

. ῥοδόεντι δὲ χρίεν ἐλαίῳ ἀμβροσίῳ, . . .

. and with oil anointed she him, rose-sweet, ambrosial. . . .

The words referred to in the *Odyssey*, IV, 252, are:

. καὶ χρίον ἐλαίῳ,

. anointed him with oil.

The same idea is to be found in *Odyssey*, IV, 49, where the word-form *χρίσαν* occurs.

²² From G. Massey’s “ The Name and Nature of the Christ,” in the *Agnostic Annual* of 1888, p. 11.

²³ For some reason or other, possibly due to dogmatic interpretation of earlier texts, the distinction pointed out by H. P. B., is partially lost in current editions. By consulting Migne, *Patrol. Curs. Compl.*, Series Graeca, Vol. VIII, 1891, where both Greek and Latin texts appear in parallel columns, and the English translation in *The Ante-Nicean Fathers* (New York: Scribner’s Sons, 1913), we find the following:

“ Jam qui in Christum [χριστόν in Greek text] crediderunt, chresti [χρηστοὶ in Greek text], id est, *probi*, et sunt, et dicuntur: sicut ii, qui sunt revera regale, regi curae sunt.”

“Now those who have believed in Christ both are and are called *Chrestoi* (good), as those who are cared for by the true king are kingly.”

²⁴ The passages of the *Talmud* to which allusion is made are to be found in the treatises known as *Sotah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107b). The complete existing evidence on this controversial subject has been fully discussed by G. R. S. Mead in his valuable work, *Did Jesus Live 100 B.C.?* (London and Benares: Theos. Publ. Society, 1903).

Éliphas Lévi, writing in *La Science des Esprits* (ed., of 1909, Paris, Félix Alcan, p. 37), speaks of a book which he calls the *Disputation of Rabbi Jehiel*. This is the *Disputacio R. Jehielis cum quodam Nicolao*, which is the second volume of a work by Johann Christoph Wagenseil (1633-1708) entitled: *Tela ignea Satanae* (Altdorfi Noricorum, 1681. 4to.). It is a very rare work which can be consulted in the British Museum. The same work contains also the Hebrew text of the *Sepher Toldoth Jeshu* (see Bibliogr. of Oriental Works, for further data).

Jehiel Ben Joseph of Paris, tosafist and controversialist, was born at Meaux towards the end of the twelfth century. His French name was Sir Vives. In rabbinical literature he is variously designated as Jehiel of Paris, Jehiel the Holy, Jehiel the Pious, and Jehiel the Elder. He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded in 1224 as head of the Talmudistic School of Paris. This School was attended under him by upward of 300 disciples, among whom were well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews, and was favorably received at court. He was forced into many controversies with Christians, the main disputation having been the one he had to sustain, together with several other rabbis, on June 25-27, 1240, in the presence of Saint Louis and the court, against the Jewish apostate Nicholas Donin. The latter denounced the *Talmud* as containing blasphemies against Christianity. In spite of Jehiel's great courage and dignity, this disputation resulted in the condemnation of the *Talmud*, after which the state of the Jews in France grew worse, and Jehiel was forced to leave with his son for Palestine, where he died in 1286. He was the author of several tosafot on various Talmudistic treatises. The passage from Arnobius, *Adversus Gentes*, I, 43, runs as follows (See *The Ante-Nicene Fathers*, Vol. VI, p. 425):

“My opponent will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a Magian [*magus*]; He affected all these things by secret arts. From the shrines of the Egyptians He stole the names of angels of might, and the religious system of a remote country. . . .”

²⁵ Speaking of the celebrated acrostic embodying the pronouncement of the Erythraean Sibyl, Godfrey Higgins writes as follows (*Anacalypsis*, I, 568):

“ . . . It will not be denied that this is among the very earliest of the records of Jesus Christ, whether it be a forgery or not, and it is very important, as it proves to every Greek scholar that the name of Christ does not necessarily come from the Greek word *χρῖω* to anoint, but may come from the word *χρησος* *benignus, mistis*; for it is here written in the manner which was common in very ancient times, but in the later times disused, when the *ει* became changed into the *η*—as in *σωτειρα*, which became *σωτηρια*.* Thus *χρεισος* became *χρησος*. The *η* constantly changed into the *ι*, but I believe seldom or ever did the *ι* change into the *η*. This I say with diffidence, not professing to be learned enough in the Greek language to give a decided opinion on so nice a point, or to say that in all the Greek writers the change never occurs. However, no Greek scholar will deny that it *may* as readily have changed from the *ει* to the *η* as to the *ι*, and that any word which was written in ancient times with the *ει*, like *σωτειρα*, may have changed, like it, into *σωτηρια*.

“The first name of Jesus may have been *χρεισος*, the second *χρησος*, and the third *χρισος*. The word *χρεισος* was used before the H was in use in the language.”

It should be noted that Higgins spells the words *Chreistos* and *Chrēstos*, as well as *Christos*, with the archaic letter *sigmata* in the middle of these words, standing for the sound *st*. He has the following to say on the subject of this letter and its later changes (*op. cit.*, I, 580-81):

“If we turn to Scapula we shall find that *χρησις* and *χρησις* have precisely the same signification, and are convertible terms. In short, it is evident that they are used indiscriminately for one another. It is not to be supposed that in the very early times, perhaps before the invention of letters, when the names of places first took their rise, the same strictness in the pronunciation, or at first, after the invention of letters, the same strictness in the writing of them, took place, as was observed by the Greeks when they became, in regard to their language, the most fastidious people in the world. It has been shown that the Tau in the ancient languages was constantly written by a cross. For reasons which will appear hereafter, I think the root of the *χρης* has been ΤΡΣ-ΧΡΣ. It was the constant practice of the Greeks to soften the harsh sounds of their language. Thus Pelasgos became Pelagos, Casmillos Camillos, Nesta Nessa, Cristos Crissos; where a strong consonant comes after the *σ*, it is often dropped. *Αγνωστος* became ignotus, the island of *χρησος*, *χρητος*, the country of Crestonia had its capital *Crisa* and its port *Crysos*. . . .

* See Payne Knight's *History of the Greek Alphabet*, p. 105.

“. . . . With the Chaldeans the Sigma and Tau were convertible, as in Tur and Sur, and in Assyria called Aturia, as Dion Cassius has observed. I suspect it was from the indiscriminate use of these two letters that at last the sigmatau arose. The S was not only in Chaldaic and Syriac, but also in Greek so frequently changed into the T, that Lucian composed a dialogue upon it. In the Latin language, in old manuscripts, the c and the t are often written indiscriminately; as, for instance, *initiale* with a c. From this, I think, came the French ç, which is really in figure nothing but the sigmatau of the Greeks. But though I have met with an assertion that the sigma and the sigmatau were used indiscriminately by the early Greeks, I rather believe the change was from *χρησος* to *χρησος*, and *χρισος* to *χρισος*, conformably to the practice of softening. . . . The sigma has something very particular about it; it is neither a mute, liquid, nor aspirate; therefore it has been called *solitarium*. It partakes something of the sound of the *Theta*. . . . This, I think, in part accounts for the indiscriminate use of the Sigma and the Tau, and the rise of the Sigmatau.”

²⁶ *Vide* Compiler's Note No. 2.

²⁷ This passage is from the work of Lucian entitled *φιλόπατρις, ἡ διδασκόμενος*, “The Lover of his Country, or the Student.” It occurs in section 17. This work is considered spurious by some scholars, and is not to be found in certain editions of Lucian's writings. It is, however, included in the edition of C. Iacobitz, Vol. III, p. 419. In this passage, a certain Triephton answers the question whether the affairs of the Christians were recorded in heaven, by saying: “All nations are there recorded, since Chrēstos exists even among the Gentiles.”

²⁸ This passage is translated as follows by T. R. Glover (*Loeb Class. Library*):

“ ‘ Christian,’ as far as translation goes, is derived from ‘ anointing.’ Yes, and when it is mispronounced by you ‘ Chrestian ’ (for you have not even certain knowledge of the mere name) it is framed from ‘ sweetness ’ or ‘ kindness.’ ”

²⁹ Higgins refers to the Unitarian critic, John Jones, LL.D. (1766?-1827), who wrote under the pseudonym of Ben David a work entitled: *A Reply to . . . “ A New Trial of the Witnesses,” etc., and . . . “ Not Paul but Jesus,” etc.*, 1824. 8-vo. See Bio-Bibliogr. Index, s.v. JONES.

³⁰ The authorized version has: “ The Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love. . . . ”

³¹ The whole subject concerning the Sibyls of antiquity is shrouded in considerable mystery. They were supposed to be women inspired

by influences from higher regions, who were consulted for their prophetic utterances and flourished in different parts of the ancient world. It is likely that they ranged from the mediumistic and sensitive stage to that of true seership. According to Varro, they were ten in number, one of them being the Erythraean, whom Apollodoros of Erythrae claimed as a native of that city, though some considered her of Babylonian origin. She is said to have predicted to the Greeks, when they were sailing for Troy, that this city was destined to perish. The most celebrated Sibyl was the Cumaean, in Italy, spoken of by Naevius, and other Latin writers, especially Virgil. This was the Sibyl that accompanied Aeneas to the lower regions (Ovid, *Metam.*, XIV, 104 *et seq.*; Servius, *In Verg. comm.*, vi, 321).

According to a well-known Roman legend, one of the Sibyls came to the palace of Tarquinius the Second, and offered to sell him nine books which she declared to contain the inspired prophecies of the Sibyl of Cumae. For these treasures she asked what the monarch regarded as an extravagant price. He refused to purchase the books and dismissed the woman with ridicule. The Sibyl turned aside and burned three of the volumes in the king's presence. She then offered the remaining six for the same price previously asked for the whole, and when Tarquinius again refused and laughed at her, she burned three more, and offered the remaining three for the same price as before. This strange behaviour produced a great impression upon the monarch. She whom he had ridiculed as mad, he now regarded as inspired. He accordingly purchased what remained of the prophetic treasures, and the Sibyl disappeared and was never seen after.

These books of so-called *Sibylline verses* were preserved with great care, a college of priests being appointed to have charge of them, and they were consulted with the greatest solemnity when the state seemed to be in danger, to the end that the will of the gods might be known and the danger averted. When the Capitol was burned during the troubles of Sylla, 83 B.C., the Sibylline books deposited there were destroyed. To repair this loss, commissioners were sent out to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls, to make a new collection. As regards the final fate of this second collection, much uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, 399 A.D., to destroy it, in pursuance of which, Stilicho burned all these prophetic writings and demolished the temple of Apollo where they were deposited.

It should be clearly understood that the eight books of Sibylline verses extant today have no definite relation to these early Roman collections. They are oracles for the most part of a Judeo-Christian origin. Because of the great vogue enjoyed by the oracles of antiquity, and because of the influence they had in shaping the

religious views of the period, the Hellenistic Jews in Alexandria, during the second century B.C., composed verses cast in a similar form, and attributed them to Sibyls; they were circulated among pagans as a means of diffusing Judaism. This custom was continued down into Christian times, and was borrowed by some Christians, so that in the second and third centuries A.D. a new class of oracles emanating from Christian sources came into being. Some of these were adaptations from previous Jewish sources, and others were entirely written by Christians.

It is most likely that these Alexandrian and later collections contained in their text some fragments from the earlier, purely pagan oracles, and the one ascribed to the Erythraean Sibyl, and commented upon by H. P. B., is apparently one of these. It is to be found in acrostic form in the initial letters of verses 217-250 of Book VIII of the extant collection of Sibylline Oracles.

The subject of Sibyls and their utterances calls for serious study and elucidation by students of the Esoteric Philosophy, as it throws a flood of light upon the latent powers of man and the mysteries of his psychic and noetic consciousness.

One of the fullest accounts we have of the Sibyls of old is that found in the writings of Firmianus Lactantius (*Divine Institutes*, Bk. I, ch. vi; J. P. Migne, *Patr. C. Compl.*, Ser. Latina, Vol. VI, 140-47). This Latin Father flourished about the close of the 3rd century A.D.; he refers to Varro as his authority. The Sibyl and her oracles are the subject of the entire ch. xxxvii of a treatise entitled a *Hortatory Address to the Greeks*, usually attributed to Justin the Martyr and published in his writings (Migne, *Part. C. Compl.*, Ser. Graeco-Latina, Vol. VI, 309 *et seq.*; M. S. Terry, *The Sibylline Oracles*, has a transl. of Migne's Greek text), though its real authorship is uncertain. Augustine (*De civitate dei*, Bk. XVIII, ch. xxiii) cites the first 27 lines of the above-mentioned acrostic, in a Latin translation which aims at retaining the acrostic form of the Greek. There is an English transl. of Augustine's Latin version by Marcus Dods in *Select Library of the Nicene and Post-Nicene Fathers* (quoted by Terry also), where Dods aims to retain in English the acrostic form. The acrostic verses are quoted in full by Eusebius in his report of Constantine's *Oration to the Assembly of the Saints*, xviii (Migne, *Patr. C. Compl.*, Ser. Graeco-Latina, XX, col. 1288-89).

For the benefit of the serious student we list below certain works and essays which give a great deal of information on the subject of Sibyls, their utterances, and divination in general:

G. R. S. Mead, "The Sibyl and her Oracles," *The Theosophical Review*, Vol. XXII, July and August, 1898; and "The Sibyllists and the Sibyllines," *ibid.*, Vol. XXIII, September, October and November, 1898. Considerable bibliographical information included.

Milton S. Terry, *The Sibylline Oracles translated from the Greek into English blank Verse*, New York, 1890. Very complete bibliography. New ed., revised after the text of Rzach. New York: Eaton and Mains; Cincinnati: Curts and Jennings, 1899.

C. Alexandre, *Oracula Sibyllina*, Paris, 1841 and 1853. Also a later ed. of 1869. Greek text.

A. Bouché-Leclercq, *Histoire de la divination dans l'antiquité*. Paris: E. Leroux, 1879-82. 4 vols. 8-vo. Exhaustive bibliography. Work crowned by the French Academy.

Fernand Cabrol and Henri Leclercq, *Dictionnaire d'archéologie chrétienne et de liturgie*. Paris: Librairie Letouzey et Ané, 1903-54. Fifteen tomes in 30 vols. 8-vo. *Vide* long and most valuable article on *Oracles*.

Charles Daremberg and Edmond Saglio, *Dictionnaire des antiquités grecques et romaines*. Paris: Librairie Hachette, 1877-1919, etc. Five tomes in 10 vols. *Vide* article on *Sibyllae, Sibyllini libri*.

³² Usually translated as “. . . our estimable Socrates. . .” (Cf. *Loeb Class. Library*).

³³ In the same “Life of Phocion,” chap. xix, Plutarch speaks of the fact that “the reputation [of his second wife] was not less than that of Phocion for probity,” the last word being the equivalent of the Greek *chrêstotêti*.

³⁴ “He who sows or plants,” according to Macrobius, *Saturnalia*, I, 9; I, 15. *Conserentes dii*, who preside over generation.

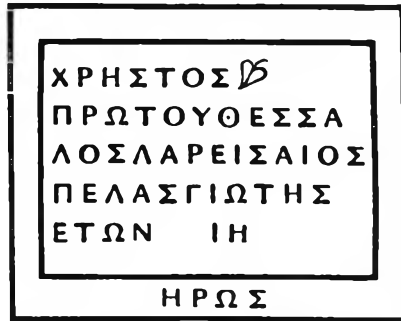
³⁵ This reference is to Lucian's work, sometimes called *Trial in the Court of Vowels*, the last paragraph of which runs as follows, according to the English translation of H. W. and F. G. Fowler (*The Works of Lucian of Samosata*. Oxford: Clarendon Press, 1905 and 1939):

“. . . men weep . . . and curse Cadmus . . . for introducing Tau into the family of letters; they say it was his body that tyrants took for a model, his shape that they imitated, when they set up the erections on which men are crucified. *Σταυρός* the vile engine is called, and it derives its vile name from him. Now, with all these crimes upon him, does he not deserve death, nay, many deaths? For my part I know none bad enough but that supplied by his own shape—that shape which he gave to the gibbet named *σταυρός* after him by men.”

³⁶ This important passage is from E. D. Clarke, LL.D., *Travels in various Countries of Europe, Asia and Africa*. 4th edition. London: Printed for T. Cadell and W. Davies in the Strand, by R. Watts, Crown Court, Temple Bar, 1816-24. 11 vols. It occurs in a description of Delphi, in Vol. VII, chap. vi, “Lebadéa to Delphi,” pp. 239-40. We quote the greater part of it:

“The remains of the Gymnasium are principally behind the monastery Within the monastery we found the capitals of pillars, broken friezes, and triglyphs. . . . And within the

sanctuary, behind the altar, we saw the fragments of a *marble Béma*, or *Cathedra*; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a *sepulchral* inscription upon a monument of this remarkable form:



It is in honour of a youth of *Larissa* in *Thessaly*, who died at eighteen years of age. As to the words *χρήστος* and *ἥρως*, it may be remarked that all the epitaphs upon *Larissaeans*, which *Spon* has preserved, contain these words.* There were many cities having the name of *Larissa*; consequently the city of which the youth here commemorated was a native, has the distinction of *Πελασγιώτης*. It is mentioned by *Strabo*, in his description of *Thessaly*: † it had the name of *Larissa Pelasgia*, although its situation was without the *Pelasgiotis*.”

Transliterated, the inscription reads: *Chrêstos protou Thessalos Lareisaios Pelasgiôtês etôn. Iê Hêrôs.*

With no desire of raising the question as to the accuracy of H.P.B.’s interpretation of this inscription, as far as its occult meaning is concerned, it is advisable, however, to point out that the grammatical form “*protou*” does not mean “the first,” which would be “*protos*”; actually it means “of the first.” However, it is the considered opinion of a Greek scholar that in this particular case the word could well mean “son of *Protos*.” In the English rendering given by H. P. B., “. . . from *Larissa, Pelasgiot . . .*” should actually be “. . . from *Larissa-Pelasgia. . .*”

³⁷ Higgins, *Anacalypsis*, I, 582.

* *Vide Spon, Miscell. Antiq.*, 331.

† *Strabo, Geogr.*, lib. IX, p. 630. Ed. *Oxon.*

³⁸ Dr. E. D. Clarke, *Travels*, etc., Vol. VII, pp. 237-38. There is some uncertainty in the punctuation and construction of H. P. B.'s sentence which immediately follows this quotation; we have left it unaltered.

³⁹ *Agnostic Annual* for 1888, p. 12.

⁴⁰ These copious excerpts are all from Gerald Massey's essay on "The Name and Nature of the Christ," in the *Agnostic Annual* of 1888, pp. 9-14. *Vide* Compiler's Note No. 17.

⁴¹ "Life of Phocion," ch. x, sec. 2. Cf. Compiler's Note No. 33.

⁴² This passage is from Gerald Massey's essay on "The Name and Nature of the Christ," *Agnostic Annual* of 1888, p. 12. *Vide* Compiler's Note No. 17.

The reference in this passage is to Augustus Böckhs' *Corpus Inscriptionum Graecarum* in 4 volumes. Berlin: Kaiserliche Akademie der Wissenschaften. Fol., 1828-77. In the 4th volume of this series are listed the 1,287 inscriptions entitled "Inscriptiones Christianae," numbered 8606-9893. These inscriptions are from Egypt, Nubia, Syria, Greece, Illyria, Sicily, Sardinia, Italy, Asia Minor, Gaul, Germany, etc.

⁴³ H. P. B. quotes from J. Ralston Skinner, *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, p. 256. Cincinnati: R. Clarke & Co., 1875, 324 pp.; 2nd ed., Philadelphia: David McKay Company [1931].

⁴⁴ *Op. cit.*, p. 259.

⁴⁵ *Op. cit.*, p. 260.

⁴⁶ *Op. cit.*, p. 260.

⁴⁷ *Op. cit.*, p. 255.

⁴⁸ The first expression is from Lucian's work entitled *Zeus eleghomenos* (Latin, *Iuppiter Confutatus*), *Zeus Cross-Examined*, a dialogue between Zeus and a Cynic.

The second expression has not been positively identified.

⁴⁹ This reference stands for the *Thesaurus Graecae linguae* (θησαυρὸς τῆς Ἑλληνικῆς γλώσσης), of Henricus Stephanus. 5 vols. Geneva, 1572, fol. (British Museum: 680.g.1-4). This remarkable scholarly work was republished in London, 1816-26, fol. (Edited by A. J. Valpy), and also in Paris, where it was issued by A. Firmin Didot, 1831-65, in eight volumes. Stephanus was the pseudonym of Henri Estienne (1528-98, 2nd of the name), a most prolific French classical scholar who belonged to a family of scholars and printers that produced a large number of scholastic works on classical antiquity.

⁵⁰ H. P. B. appended several footnotes to Rev. Headley's article; they will be found in their chronological sequence, in February, 1888, in the present series.

⁵¹ *Vide* Compiler's Note No. 6. The words within square brackets occurring in this passage are H. P. B.'s own.

⁵² *The History of the Decline and Fall of the Roman Empire*, Chapter XV.

⁵³ The accepted rendering of *Gal.*, iii, 3, is as follows: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

⁵⁴ In the English translation of Eusebius' *Ecclesiastical History*, made from the Greek original by Rev. C. F. Crusé (London: George Bell & Sons, 1908), the passage referred to runs as follows: ". . . the best refutation of Basilides that has come down to us, is that of Agrippa Castor, one of the most distinguished writers of the day. . . He says, that he [Basilides] composed 24 books upon the Gospels. . ." (pp. 121-22).

This subject is thoroughly gone into in Cassels' work. See note 55 below.

⁵⁵ Originally published anonymously by Walter Richard Cassels (1826-1907). 2 vols. London, 1874. Its sub-title was: *An Inquiry into the Reality of Divine Revelation*. By 1875, six editions had appeared. In 1877, a 3rd volume was added by the author. 5th ed., London: Longmans, Green & Co.; Boston: Roberts Bros., 1875-77. 3 vols. Popular editions in one volume appeared in 1902 and 1905.

The reference is to Vol. II, Part II, chapter vi, "Basilides—Valentinus."

⁵⁶ This reference, in reality, is not as definite as H. P. B. seems to imply. The passage merely mentions a certain Glaucias who is alleged to have been the interpreter (*ἑρμηνεύς*) of St. Peter, and who was claimed as an instructor of Basilides.

⁵⁷ In J. P. Migne, *Patrologiae Cursus Completus*, Series Latina, Paris, 1879, this passage is to be found in Chapter XLVI, B, of *De praescriptionibus adversus haereticos* (The Prescription against Heretics), where, according to an older manuscript, it is also paged as [62]. It occurs in a brief section which is introduced with the sub-title: *CONTRA HAERETICOS EXPLICIT*, as an addition to the main work.

In the *Ante-Nicene Fathers* (Vol. III, pp. 649-50, Buffalo, 1885), this passage appears in the English translation of Rev. S. Thelwall. The entire section to which it belongs is published separately from *De praescriptionibus*, under the title of: *Against All Heresies* (*Adversus Omnes Haereses*), as a fragment which is considered by many scholars as being spurious. Oehler attributes this fragment to Victorinus Petavionensis, *i.e.*, Victorinus Bishop of Pettaw, on the Drave, in Austrian Styria, who fell a martyr in the Diocletian persecution, probably about A.D. 303. St. Jerome does likewise.

H. P. B.'s rendering is somewhat abbreviated and has minor differences from the original. Migne's Latin text is as follows:

"Postea Basilides haereticus erupit: hic esse dicit summum Deum nomine Abraxan, ex quo mentem creatam, quam Graece ΝΟΥΝ appellat. Inde Verbum. Ex illo providentiam ex providentia

virtutem et sapientiam: ex ipsis inde principatus, et potestates, et angelos factos, deinde infinitas angelorum editiones et probolas: ab istis angelis trecentos sexaginta quinque coelos institutos, et mundum in honore Abraxae, cujus nomen hunc in se habebat numerum computatum. In ultimis quidem angelis, et qui nunc fecerunt mundum, novissimum ponit Judaeorum Deum, id est Deum legis et prophetarum; quem Deum negat, sed angelum dicit.”

S. Thelwall’s translation is as follows:

“Afterwards broke out the heretic Basilides. He affirms that there is a supreme Deity, by name Abraxas, by whom was created Mind, which in Greek he calls Nous; that thence sprang the Word; that of Him issued Providence, Virtue [or, Power], and Wisdom; that out of these subsequently were made Principalities, Powers [Potestates], and Angels; that there ensued infinite issues and processions of angels; that by these angels 365 heavens were formed, and the world [mundum], in honor of Abraxas, whose name, if computed, has in itself this number. Now, among the last of the angels, those who made this world, he places the God of the Jews latest, that is, the God of the Law and of the Prophets, whom he denies to be a God, but affirms to be an angel. . . .”

⁵⁸ Ref. is mainly to Vol. II, pp. 423-28, 434, 471-73.

⁵⁹ In *Isis Unveiled*, II, 182, footnote, H. P. B. quotes the passage on page 35 of Hermann Olshausen’s work, in its English rendering, thus:

“It is remarkable that, while all church fathers say that Matthew wrote in *Hebrew*, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our Greek one! It had many *peculiar additions* which are wanting in our evangel.”

Olshausen’s work has been translated into English by Dr. Fosdick, under the title of: *Proof of the genuineness of the writings of the New Testament*. Andover (US), 1838. 12-vo (Br. Museum: 1216.b.1.).

However, by referring to the original German text of *Nachweis der Echtheit*, etc., the last sentence of the quotation, as given above, could not be located. The original text of the first two sentences is as follows:

“Sonderbar ist nur der Umstand, dass, während alle Kirchenväter erzählen, Matthäus habe hebräisch geschrieben, sie doch insgesamt den griechischen Text brauchen als echte apostolische Schrift, ohne zu bemerken, wie sich der hebräische Matthäus zu unserm griechischen verhalte. Denn dass die ältern Kirchenlehrer das Evangelium des Matthäus nicht etwa in einer andern Form hatten, als wir es jetzt besitzen, ist ganz ausgemacht.”

⁶⁰ At this point, in the original place of publication, in *Lucifer*, reference is made in parenthesis to St. Jerome’s *Comment. to Matthew*,

Book II, chap. xii, 13; from the middle of this paragraph, one would easily imagine that H. P. B. is taking these facts from this particular Commentary, especially as it is mentioned in the text itself.

However, if the student refers to *Isis Unveiled*, II, 182, he will find the same facts spoken of, and quoted excerpts ascribed to "St. Jerome, V, 445." This latter reference has proved to be an insurmountable obstacle to a number of scholarly students, who were unable to find it in the writings of St. Jerome, in spite of repeated efforts over a period of years. At the time that a large number of quotations occurring in *Isis Unveiled* were being checked for accuracy, this one had to be abandoned for lack of adequate data as to its source.

As a result of more recent search, the actual source of these quotations, or rather series of excerpts, has been located. In connection with this, we owe a debt of gratitude to Foster M. Palmer, Reference Assistant in Charge of Reference Section, at the Harvard University Library, Cambridge, Mass., whose interest and helpfulness have been of much value in the course of the editorial work incident upon the publication of the present series of volumes. The passage used by H. P. B. was located in the Johannes Martianay edition of St. Jerome's Works published in Five Volumes in Paris, by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin.

However, this whole section is made up of material falsely ascribed to St. Jerome, and is entitled: "Sancto Hieronymo Stridonensi falso adscriptorum opusculorum tripartita series." Our particular piece is in the third series, described as: "In tertia similiter quae suos Auctores ipsa prae se ferunt; sed quae parum docta habentur." The Latin text is as follows:

HIERONYMUS CHROMATIO & HELIODORO EPISCOPI

"Dominis sanctis & beatissimis, Chromatio & Heliodoro Episcopis, Hieronymus exiguus Christi servus in Domino salutem. Qui terram auri consciam fodit, non illico arripit quicquid fossa profuderit lacerata, sed priusquam fulgens pondus vibrantis jactus ferri suspendat, interim vertendis suspendendisque cespitibus immoratur, & specialiter qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit Matthaëus Apostolus & Evangelista voluit in aperto conscribi. Si enim hoc secretum non esset, Evangelio utique ipsius quod edidit addidisset: sed fecit hunc libellum Hebraicis literis obsignatum: quem usque adeo edidit, ut & manu ipsius liber scriptus Hebraicis literis à viris religiosissimis habeatur, qui etiam à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, nunquam alicui transferendum tradiderunt: textum ejus aliter atque aliter narraverunt.

“Sed factum est ut à Manichaei discipulo nomine Seleuco: qui etiam Apostolorum gesta falso sermone conscripsit: hic liber editus, non aedificationi, sed destructioni materiam exhibuerit: & quod talis probaretur in synodo cui meritò aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non istum libellum canonicis nos superaddidimus scripturis: sed ad detegendum haereseos fallaciam, Apostoli atque Evangelistae scripta transferimus: in quo opere non tam piis jubentibus Episcopis obtemperamus, quam impiis haereticis obviamus. Amor igitur est Christi cui satisfacimus, credentes quòd nos suis orationibus adjuvent: qui ad salvatoris nostri infantiam sanctam per nostram potuerint obedientiam pervenire.”

In the considered judgment of Professor Mason Hammond, Pope Professor of Latin Language and Literature at Harvard University, Cambridge, Mass., to whom the above text was submitted, the Latin of it was rather confused and did not make clear sense. He and Professor La Piana, at home in the field of Church History, drew our attention to a more recent work in French entitled *Les Évangiles Apocryphes*, published in *Textes et Documents pour l'étude historique du Christianisme*, issued under the supervision of Hippolyte Hemmer and Paul Lejay (Paris: Picard, 1911-14. 2 vols.). In Vol. I of this work are several apocryphal gospels edited by Charles Michel, of which the second is “Pseudo-Matthew.” This is prefaced by two letters; the first being from the Bishops Chromatius and Heliodorus to Jerome, and the second being his reply to them. This second letter, in which we are interested, is to be found on pages 56-58, together with a translation into French. The Gospel of Pseudo-Matthew is discussed in the Preface, pp. xix-xxii, where Michel dates it, on the basis of these letters, as not before the end of the 4th century A.D. and probably in the 6th. He regards the letters as “evidently apocryphal,” written at a period “when the name of St. Jerome had a very great authority.”

Now the text given by Michel differs considerably from the one quoted above, which may be due to ancient errors of transcription or to later improvements. What is of importance is that Michel's text makes far better sense. We append it below:

“Dominis sanctis & beatissimis Chromatio & Heliodoro Episcopis, Hieronymus exiguus Christi servus in Domino salutem. Qui terram auri consciam fodit, non illico arripit quicquid fossa profunderit lacerata, sed priusquam fulgendum pondus vibrantis jactus ferri suspendat, interim vertendis supinandisque cespitibus immoratur, et spe alitur qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit a vestra mihi beatitudine imperatum quod nec ipse sanctus Matthaeus Apostolus & Evangelista voluit in aperto conscribi. Si enim secretius non esset, Evangelio utique ipsi quod edidit addidisset: sed fecit hunc libellum Hebraicis litteris obsignatum, quem usque adeo non edidit, ut hodie manu

ipsius liber scriptus Hebraicis litteris à viris religiosissimis habeatur, qui eum à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, cum nunquam alicui transferendum tradiderunt; textum vero ejus aliter aliterque tradiderunt.

“ Sic factum est ut à Manichaei discipulo nomine Seleuco, qui etiam Apostolorum gesta falso sermone conscripsit, hic liber editus non aedificationi, sed destructioni materiam exhibuerit, & quod talis probaretur in synodo, cui meritò aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non enim istum libellum canonicis nos superaddidimus scripturis; sed ad detegendum haereseos fallaciam Apostoli atque Evangelistae scripta transferimus. In quo opere tam jubentibus piis obtemperamus Episcopis, quam impiis haereticis obviamus. Amor ergo Christi est cui satisfacimus, credentes quòd nos suis orationibus adjuvent qui ad salvatoris nostri sanctam infantiam per nostram potuerint obedientiam pervenire.”

Translated into English, the above Latin text is as follows:

“ An arduous task has been enjoined by your beatitudes on me, namely what St. Matthew, Apostle and Evangelist, did not wish openly written up. For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book sealed up in Hebrew characters; and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they never gave this book to anyone to be transcribed, they transmitted its text some in one way and some in another.

“ And so it happened that this book, published by a disciple of Manichaeus, named Seleucus, who also wrote in false speech the Acts of the Apostles, contained matter not for edification, but for destruction; and that being such it was approved in a synod which the ears of the Church properly refused to listen to . . . ”

As to the *Commentary to Matthew*, Book II, chap. xii, 13, the only sentence in it which relates to the present subject is the following one:

“ . . . In Evangelio, quo utuntur Nazaraeni et Ebionitae (quid nuper in Graecum de Hebraeo sermone transtulimus, et quod vocatur a plerisque Matthaei authenticum), homo iste, qui aridam habet manum, caementarius scribitur . . . ” *

* *Vide Hieronimi, Commentarius in Evangelium secundum Matthaeum. J. P. Migne, Patrologiae Cursus Completus. Series Latina. Tomus XXVI. Col. 80-81. Paris: Garnier frères, 1884.*

which, translated into English reads:

“ . . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason. . . . ”

As to H. P. B.'s footnote reference to St. Jerome's *De viris inlustribus liber*, cap. 3, it is of course fully apposite to the general subject, but seems to be attached at a wrong place in the text, resulting in somewhat of a confusion, possibly due to faulty proofreading of her MSS. The paragraph referred to in chapter 3 of St. Jerome's work is as follows:

“ Mattheus, qui est Levi, ex publicano apostolus, primus in Iudaea propter eos qui ex circumcissione crediderant, Evangelium Christi Hebraeicis litteris verbisque composuit: quod quis postea in Graecum transtulerit, non satis certum est. Porro ipsum Hebraicum hebetur usque hodie in Caesariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaraeis, qui in Beroea urbe Syriae hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, veteris Scripturae testimoniis abutetur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: ‘ex Aegypti vocavi Filium,’ et: ‘quoniam Nazaraeus vocabitur.’ ” *

which, translated into English reads:

“ Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Veria, a city in Syria. It should be noted that wherever the Evangelist brings forth the testimony of the Old Testament, either himself or according to the man Salvatore, he does not follow the version of the Septuaginta, but quotes directly from the Hebrew. From it come the following two passages: ‘From Egypt have I called the Son,’ and ‘for this reason was he called the Nazarene.’ ”

* *Vide* J. P. Migne, *P.C.C.*, Series Latina, Tomus XXIII, Col. 613. Paris, 1883.

This entire subject-matter is also covered by H. P. B. in her powerful article entitled: "The Origin of the Gospels and the Bishop of Bombay," (*The Theosophist*, Vol. IV, October, 1882, pp. 6-9) which will be found in its correct chronological order in the present series. A few additional passages from the Fathers are brought into the discussion.

⁶¹ This quotation is an English rendering of Salomon Munk's (1803-67) original French text, in his *Mélanges de Philosophie Juive et Arabe* (Paris: A. Franck, 1859), p. 276, which is as follows:

" Il nous paraît évident, au contraire, que le compilateur s'est servi de documents anciens, et entre autres de certains *Midraschîm*, ou recueils de traditions et d'expositions bibliques, que nous ne possédons plus aujourd'hui. . . ."

⁶² This is a rather misleading reference, seeing that H. P. B. does not quote from any works of Augustus Tholuck (1799-1877) in her text above. By referring again to S. Munk's *Mélanges*, etc., we find that on the same page 276 he continues in the following manner:

" . . . Nous croyons aussi qu'on peut reconnaître dans les *sephirôth* des analogies frappantes avec les doctrines de certains gnostiques, notamment de Basilide et de Valentinien."

At this point, Munk appends the following footnote:

" Cf. Tholuck, l.c., pag. 24 et 31.—Hâya Gaôn, mort en 1038, est à notre connaissance le premier auteur qui développe la théorie des *sephirôth*, et il leur donne des noms que nous retrouvons plus tard chez les kabbalistes (cf. Jellinek, *Moses ben Schem-Tob de Léon*, pag. 13, note 5); ce docteur, qui avait de fréquents rapports avec des savants chrétiens syriens ou chaldéens, a pu par ces derniers avoir connaissance de quelques écrits gnostiques."

It is this passage from Tholuck that H. P. B. quotes in its English rendering. By consulting earlier pages of S. Munk's *Mélanges*, it would appear that the l.c. (*loco citato*) refers to Tholuck's *Commentatio de vi quam graeca philosophia in theologiam tum Muhammedanorum tum Judaeorum exercuerit*, pp. 24 and 31.

⁶³ Adolf Jellinek (sometimes spelled Gellinek) (1821-1893), *Moses ben Schem-tob de Leon und sein Verhältniss zum Sohar*. Eine historisch-kritische Untersuchung über die Entstehung des Sohar. Leipzig, 1851. 8-vo (British Museum: 4033. dd. 8.).

⁶⁴ In 1890, George R. S. Mead (1863-1933), Theosophist, classical scholar and close collaborator with H. P. B. at the London Headquarters, translated into English M. G. Schwartz's Latin version of the *Pistis-Sophia*, made from the original Coptic MSS. in the British Museum (MS. Add. 5114). He published pages 1-252, with commentaries and notes, in *Lucifer*, Vols. VI, VII and VIII, between April, 1890, and May, 1891. H. P. B. added a considerable number

of her own Commentaries and Notes, which unfortunately are unsigned.

In 1896, G. R. S. Mead, after re-translating the whole work again and checking it by É. Amélineau's French translation (Paris, 1895), published it in book-form (London: The Theosophical Publishing Society), with a valuable Introduction. It does not include any Commentaries or Notes of any kind. He seems to have intended publishing a separate volume of Commentaries, but no such volume ever appeared, nor have any MSS. on this subject been found among his papers by his executor, John M. Watkins.

H.P.B.'s Commentaries and Notes, which originally appeared in *Lucifer* will be found in Volume XIII of the present Series, with as much of the text of *Pistis-Sophia* as seems necessary for the understanding of H.P.B.'s text. In the same place succinct data will be found regarding the existing literature concerning this work, and other pertinent information.

H.P.B.'s intention to write another installment of her series on "The Esoteric Character of the Gospels," with explanations regarding *Pistis-Sophia*, does not seem to have ever been carried out.

THE SCIENCE OF LIFE

[*Lucifer*, Vol. I, No. 3, November 1887, pp. 203-211]

What is Life? Hundreds of the most philosophical minds, scores of learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, *dead matter*. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life*, but only that of the *appearances* of life. While true philosophy stands Oedipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In

truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a "phantom," as Du Bois-Reymond calls it? For his taunt that "life," as something independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocaenosis and Bioparodosis *, ever helped a Huxley or a Haeckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. "That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN"—is the answer to the riddle of the Sphinx. But "man" here, does not refer to *physical* man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing

* Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Leo N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy, will be found on the perusal of a few fragments from a lecture delivered by him at Moscow before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:—

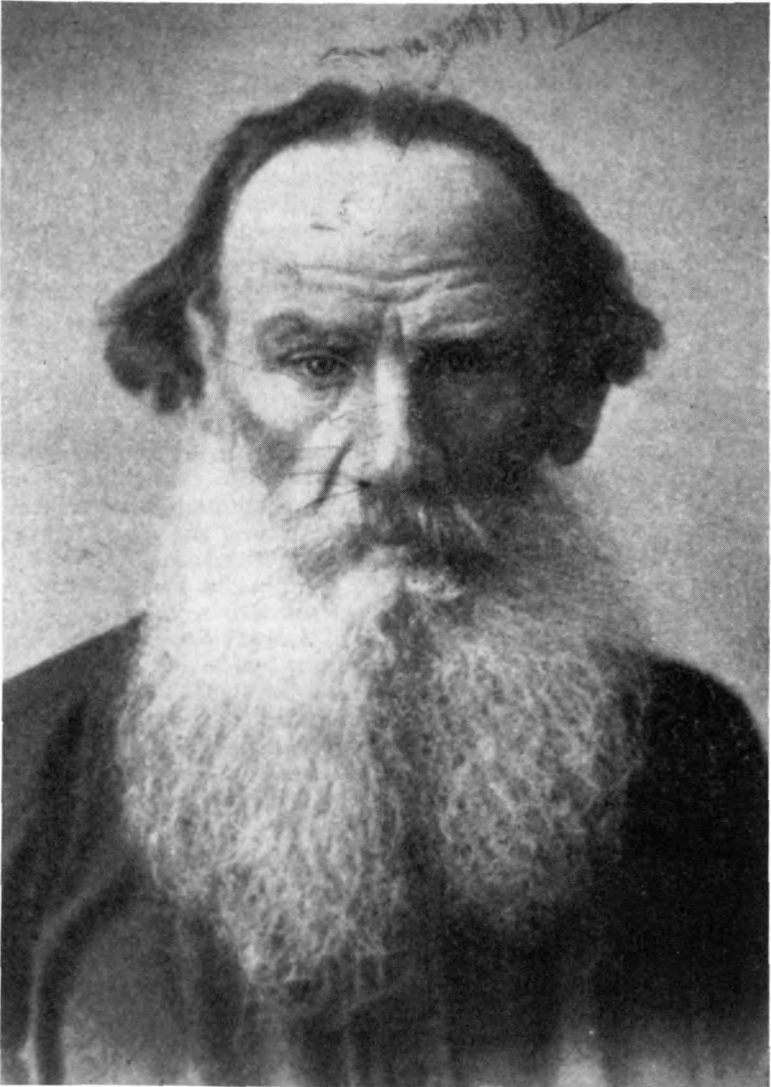
Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking* * the part for the whole, called these manifestations the integral total of life. . . .

* “Mistaking” is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. “*Pretending to mistake*” would be more correct.—H. P. B.



COUNT LEV NIKOLAYEVICH TOLSTOY

1828-1910

(From a photograph taken in 1896)

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query "How are we to live?" appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . . One must live the best way he can—that's all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? Have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study *self*. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night.

All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me*, pleasure.

Meanwhile, something else is bound up with this knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other.

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that I may be made comfortable."

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe—if his reason has only thrown any light upon the results of his activity—must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between the vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever. If they only think of it, each will see as clearly as the other; *firstly*, that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany, is solely due: the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. *Secondly*, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And *thirdly*, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that incipient state from which begins life, and the ultimate limit of life. . . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on

the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between the two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; *i.e.*, he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind? . . .

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected as the tree is subjected to its law, we *see* it not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively

* This is what the Theosophists call "living *the* life"—in a nut-shell.—H. P. B.

—since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformations to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; *i.e.*, that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death: for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death.* . . .

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man—only this solitary light which burns within his soul.

We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average

theosophist will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that "solitary" light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the "animal" outside us may remain blind to it—is that "Light" upon which the Neo-Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realisation of the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul—which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutations of the baser metals—the *animal mass*—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF, which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist*, the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. "It is in every man and in every place, and at all seasons, and is called the end of all philosophers," as the *Vedanta* is the end of all philosophies.

To wind up this essay *on the Science of Life*, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their "animal." He who lives for Self, and only for *Self*, will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery with one of the highest. For, as the author of *Alchemy or the Hermetic Philosophy* * beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself.* For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt*, the true immortality. He may know truth as it really is—*Aletheia*, the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi has well understood the riddle.

H. P. B.

SIN AGAINST LIFE

[*Lucifer*, Vol. I, No. 3, November, 1887, p. 211]

A newspaper paragraph lately declared that a certain American lady of great wealth, residing in London, had conceived the strange desire to possess a cloak made of the soft warm down on the breasts of birds of Paradise. Five hundred breasts, it was said, were required for this purpose, and two skilful marksmen, the story went on to aver, had been sent to New Guinea to shoot the poor little victims whose wholesale slaughter must be accomplished

* [Dr. Alexander Wilder.]

to gratify this savage whim. We rejoice to observe that the whole statement has been flatly contradicted by the *World*, apparently on the best possible authority; but, however little the lady concerned may deserve the reproach which the authors of the calumny endeavoured to evoke against her, the feeling it may have excited is worth analysis in a world where, if bird of Paradise cloaks are rare, most women who dress luxuriously adorn themselves in one way or another at the expense of the feathered kingdom. The principle involved in a bonnet which is decorated with the plumage of a single bird, slaughtered for its sake, is the same as that which would be more grotesquely manifest in a garment that would require the slaughter of five hundred. Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering. Too many, again, forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind; and thus we have the painful spectacle of human "sport" associated in civilised countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence. But the acme of all that is reprehensible in these various departments of ill-doing is surely reached when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

FOOTNOTES TO " BLOOD-COVENANTING "

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 216-225]

[The writer, Gerald Massey, a learned Egyptologist, sends a scholarly review of a work by H. Clay Trumbull, D.D., entitled *The Blood-Covenant; a Primitive Rite and its Bearing on Scripture*. This work contains a mass of data from a wide range of sources on the very ancient rite of covenanting by the inter-transfusion of blood. The reviewer takes exception with Dr. Trumbull's interpretation that the root-idea of this covenanting was that of an " inter-union of the spiritual natures by the inter-commingling of blood for the sake of an inter-communion with deity." He says: " Dr. Trumbull claims the Egyptians as witnesses to the truth of his interpretation. But so far from their highest conception of ' a union with the Divine nature ' being an inter-flowing and interfusion of blood, the soul of blood was the very lowest, that is the first, in a series of seven souls! Their highest type of the soul was the sun that vivified for ever, called Atmu, the Father Soul. . . . All through, the writer is apt to confuse the past with the present, and eager to read the present into the past." To this paragraph, H. P. B., has appended the following two footnotes:]

The Theosophists are reminded that the " seven souls " are what we call the " seven principles " in man. " Blood " is the *principle* of the Body, the lowest in our septenary, as the highest is " Atma," which may well be symbolized by the Sun; Atma being the light and life in man, as the physical sun is the light and life of our solar system.

The arcane doctrine teaches that the " blood " rites are as old as the Third-Root race, being established in their final form by the Fourth Parent race in commemoration of the separation of androgynous mankind, their forefathers, into males and females. Mr. G. Massey is a strict scholar, who holds only to that which is made evident to him, and ignores the Occultistic division of

mankind into Races, and the fact that we are in our Fifth-Root race, and would, of course, refuse to carry mankind back into *pre-Tertiary* times. Yet his researches and the fruit of his life-labour, corroborate, by their numberless new facts revealed by him, most wonderfully, the teachings of the "Secret Doctrines."

ESOTERIC BUDDHISM

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 229-230]

As the Editors of *Lucifer* kindly invite questions concerning Theosophy and kindred subjects, an honest enquirer into these matters would welcome an answer to the following difficulty:

In his book on *Esoteric Buddhism*, Mr. Sinnett states that souls or spirits pass the long interval between the one incarnation and another in a sort of quiescent, and at least half-unconscious, state, losing enough of their identity to preclude their carrying any recollection of one incarnation on to the next. In his novel, *Karma*, Mr. Sinnett represents one character, Mrs. Lakesby, gifted with more than usual powers, as being very fond, when she has the chance, of allowing her spirit to escape from the trammels of the body and meeting the spirits of departed—that is, dead friends—"and others" on the Astral plane where she holds agreeable converse with them.

How are these two statements reconcilable?

N. D.

October 22nd, 1887.

Mr. Sinnett would probably reply that the answer could only be given fully by reprinting all that he has written in various published works, on the conditions of existence in Kama-Loka, and Devachan, and on the higher and lower aspects of *Self*. The normal course of events will conduct a human being who quits the material body through Kama-Loka to the Devachanic state, in which Mrs. Lakesby would not be able to interview him. But while in Kama-Loka she might at least imagine she did this, and, perhaps not too wisely, indulge in the practice of so doing. If we remember rightly, the Baron

in *Karma*, who is represented as knowing a good deal more than Mrs. Lakesby, gifted as she is, throws some discredit upon her view concerning the Astral plane and its inhabitants. At the best when a clairvoyant can gain touch with a soul in Kama-Loka, it is the lower self remaining there, though it has left the body, that she deals with. And though that lower self may be very recognizable for people who have known it in the earthly manifestation, it will be *lower* than the lower self of earth and not higher because ethereal. That is to say on earth the living man is more or less under the guidance of his higher self. But the higher has no longer any business to transact with the lower self of Kama-Loka, and does not manifest there at all.

Finally it must always be remembered that a romance, even though written by an Occultist, is a romance still, designed to suggest broad conceptions rather than to expound scientific and doctrinal details.

THE REAL HISTORY OF THE ROSICRUCIANS *

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 231-236]

Mr. Waite's new book will be welcomed by that large class of readers who regard occultism, alchemy, and all like studies with antagonism and suspicion. Secret societies supposed to deal with such subjects are, from their point of view, better exposed and ridiculed than treated with respect or taken seriously. The author of the present volume does not, however, cast disrespect on occult science, nor does he discuss the Rosicrucians in a spirit of levity or disdain. He recognises that there may be, and probably is, a grand spiritual and moral philosophy

* Arthur Edward Waite, *The Real History of the Rosicrucians*. Founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. With Illustrations. London: George Redway, 1887. viii, 446 pp.

in the higher aspects of true alchemy, but in these pages he treats the subject of the society from the historical, and not at all from the mystical side, and confines himself to tracing its recorded history, its rise, fall, and *raison d'être*. The conscientious study of these records relating to the Brotherhood has brought Mr. Waite to the conclusion that they do not support the traditions which up to the present have surrounded the society with a veil of unknown antiquity and have endowed its members with a halo of marvellous wisdom. It is these conclusions that will charm the incredulous, and may probably blind them to the indications of an undercurrent of belief in the reality of occult science, *per se*, which the author has evidently not desired to suppress. To investigate and disentangle the network of facts, theories, and traditions which must necessarily envelop a society that up to the commencement of the seventeenth century had not been heard of by the general public is no easy task, and Mr. Waite may be congratulated upon the calm and judicial spirit with which he has treated his subject, as well as upon the moderation with which he advances his own views. To be able to gather from these open records how far the members of such a society may have held in their keeping some of the inner secrets of Nature is of course impossible to ordinary humanity. The real character and aims of such an association can be known only to passed Initiates. In his preface [p. 4] Mr. Waite says: "I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by the pretension to superior knowledge, which claimants have never been able to substantiate." This statement is fully justified in the pages of the book under review. Its value does not lie so much in any new presentation of the facts or theories pertaining to the Rosicrucians, and which are so frequently distorted by ignorant commentators, as in the compact and systematic arrangement of some of the principal writings available. He has brought together not only the leading works of the various writers known, or supposed to be Rosicrucians, but he has also collected

the criticisms and conjectures on these current at the time of their appearance in Germany, together with others of a much more recent date. Consequently the reader has before him almost all the information of this description he could require, and which he could not obtain for himself except by the expenditure of time and trouble that very few are either able or willing to give.

It is not surprising that Mr. Waite should have satisfied himself that the Rosicrucians have no sort of claim to the reverence and admiration in which scholars and mystics have held them up to the present time. But these conclusions will form only one more of other proofs to students of esotericism, that the task of writing a true and real history of a secret occult society from its records, where such exist, is an impossibility. For even when such societies left reliable information of their pursuits, aspirations, and beliefs—the language employed has always been of such a character as to baffle entirely the ordinary exoteric reader, whether he were historian, literateur, or scientist. Such literature can be interesting only to the student on the track of esoteric knowledge, or to one who has in a great measure acquired the meaning conveyed for himself in other ways. This method of giving to the world, as it were, the proceeds, of life-long research in the realms of unseen Nature, has been adopted by alchemists, magicians, priests, and hierophants from all ages. None but those who were sufficiently steadfast in the cause of truth could read and understand what was thus written. The numerous and minute directions for the working of spells and cures, etc., left by Paracelsus, and which are apparently as straightforward and practicable as the receipts in a modern cookery book, would turn out probably much less successful in the hands of an amateur, no matter how highly educated on the physical plane, than the more delicate dishes taken from such receipts manipulated by an entirely inexperienced servant. For these elaborate instructions are given in terms that appeal simply to the material senses of those who are in search of power rather than wisdom, whereas the real effort to produce the result has to take place on

the Astral plane of nature. The spiritual or soul side of man, must be awakened and utilised, before the Philosopher's stone, or the elixir of life, can be discovered.

The comprehension of the potentialities of the human body, their nurture and eventual utilisation for purely unselfish ends and spiritual, *i.e.*, real wisdom, is, or ought to be, the work of all secret occult societies. But to return to Mr. Waite's book. The popular notion that this Brotherhood is of great, almost incredible antiquity, is utterly condemned by him. He fails to find any documentary evidence to show that it existed before the early part of the seventeenth century, and argues that the well-known antiquity of the Rose and Cross in symbolism is no proof of the antiquity of a society using them "at a period subsequent to the Renaissance" [p. 210]. Granting that the device of the Rose and Cross, as emblems of a particular order or brotherhood, does not guarantee its equal antiquity with them, still it must be admitted that these symbols bearing as they do a profoundly esoteric interpretation, and being adopted by a society of a distinctly occult character, is an argument in support of the theory that the founder or originator of this order had some reason other than fancy for thus labelling his fraternity. Elsewhere he says, "I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus" [p. 209].

The author here seems to be not entirely logical in his deductions. When he states that he has not met in his search with either letters, records, or papers that mention or suggest the existence of such a society before the seventeenth century, he is of course, as a historian, safely ensconced from attack. In this capacity as an impartial seeker after facts, it is outside the area of his work in the absence of data to theorise on probabilities. When, however, in dealing with the manifestoes of the seventeenth century, he finds therein evidence that shows him the Brotherhood has no back history or ancestry, his conclusions are open to criticism. The very fact of the want

of originality and novelty in the views, aims and aspirations set forth in the *Fama*, and *Confessio* surely gives strength to the theory that holds to the antiquity of the society, rather than to its being the outcome of a spontaneous effort.* All true students of mysticism have good reason to believe, even when they do not absolutely know, that the various schools of occultism considered from their highest or most spiritual and abstract teaching, lead to the same goal. They may be called by different names, and their methods in minor details may not be the same, but the wisdom *au fond* is identical. Therefore when Mr. Waite casts discredit upon the Rosicrucians for not advertising novelties in their manifesto, in the mystical line of thought, he reminds us of a man who in making up his mind on the value of a violin, decides that it cannot be of great age, because it emits only the same set of sounds that such musical instruments have been accustomed to give forth from time immemorial.

* [Reference is here made to the two earliest manifestoes anonymously issued at the beginning of the 17th century in Western Europe. One of them was the *Fama Fraternitatis* (Cassel, 1614 or 1615) which was preceded in the first traceable printed edition by a tract longer than itself and entitled *Allgemeine und General Reformation der ganzen weiten Welt* (Universal Reformation of the Whole Wide World); the other was the *Confessio Fraternitatis* (Cassel and Frankfurt, 1615). They first appeared in German, Dutch and Latin, being translated into other languages later on. The theologian Johann Valentin Andreae (1586-1654) acknowledged in his autobiography to have been the author of both the *Fama* and the *Confessio*, the appearance of which caused immense excitement throughout Europe. The name of Francis Bacon, Lord Verulam, has also been associated with these documents.

Interesting information concerning the early Rosicrucian movement may be found in the following two essays: "The Rosicrucians," by Karl Kisewetter, *The Theosophist*, Vol. VII, April, 1886, pp. 451-61; and "Christian Rosencreutz and the Rosicrucians," by W. Wynn Westcott, *The Theosophist*, Vol. XV, March, 1894, pp. 365-77.

Consult also the Bio-Bibliographical Index. s. v. ANDREAE.—
Compiler.]

As far as can be ascertained by studying the state of thought and society at the period when the Rosicrucians were first heard of in Europe, this particular order manifested itself as an antidote to the general tendency towards the material side of alchemy, which honey-combed the educated classes of Germany. Wonder-seekers then, as now, did not apprehend that ethics, both social and spiritual, are the fundamental basis of real wisdom, consequently the great cry was for power, no matter of what description, for the accumulation of wealth. The craving for arcane knowledge, so widely diffused, and which alchemists were truly known to possess, had gradually degenerated into a purely selfish desire for the secret of transmuting metals. To supply this eager demand, charlatans of every description rushed to the front professing to teach all who joined their standards, *i.e.*, who could pay the necessary fee, how to turn common metal into pure gold. The craze for this power was so universal, the motive of it so unspiritual, that in order to stem the tide of the folly, and to checkmate the impostors who were bringing discredit on the *Sacred Art*, the *Fama* was issued by a body of people who took as their symbols the Rose and Cross. From this point of view the Rosicrucians historically come before the world in the light of a group of Reformers.

Different people interpret in different ways the two manifestoes—the *Fama* and *Confessio*. Mr. Waite appears to place great importance on the adherence to Christian dogmas observable in the wording of these papers. But in taking the documents literally, he seems to overlook the necessity that all writers were under, in those troubled times, of pandering to the narrow and prejudiced minds of the leaders of the so-called Christian Church, by apparently adhering to the Ritual. Naturally, the author of the *Fama* worded it in such a manner as to avoid persecution or suspicion of heresy. Those to whom it was really addressed would not be misled by its tone of orthodoxy, and the general public and the church would pass it by as harmless. Moreover, as Mr. Waite remarks further on [pp. 200-01], “the philosophical and scientific

opinions and pretensions of the Rosicrucian Society have more claim on our notice" than their theology. Speaking again of the school of thought current at the time this organisation was floated, and which he tells us the Rosicrucians followed, he says [p. 201]: "Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries; they were alchemists in the spiritual sense and the professors of a divine magic. Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the *Fama* and *Confessio* must be reviewed in the light of the great elder claims of alchemy and magic." In spite of this, Mr. Waite judges the Society, it would appear, by what he admits to be the minor and less important side of its object, for he speaks of it eventually, as a body of "pre-eminently learned men and a Christian Sect" [p. 216]. We will not stop to consider the probability or possibility of a body of "pre-eminently learned men," being at the same time a "Christian Sect."

Having thus deprived the Rosicrucians of the dignity, reverence and romance, that cling round great antiquity; having saddled them with the tenets and dogmas of conventional mediæval Christianity, Mr. Waite next proceeds to demolish their emblems, or at all events, to deny that they attached any esoteric interpretation to them. He says: ". . . the whole question of the significance of the Crucified Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifestoes, and no acknowledged Brother have ever given any explanation concerning it, and that no presumption is afforded by the fact of its adoption for the antiquity of the society or for its connection with universal symbolism" [p. 24]. Allowing for the necessity in writing a history of a mystical society of taking the documents as they stand, Mr. Waite rather ignores the fact that the evidence for the statement above is of a negative character. That in their manifestoes and records there appears no explanation of their emblems, hardly justifies the conclusion that they were incapable of giving any.

It would indeed have been a new departure in the annals of Secret Societies if the founders of this particular order had left behind the explanation of their signs and symbols. The study and interpretation of symbology forms a most important element in the education of occult disciples, and therefore to assume that the projectors of this organisation should be unaware of the mystic reading of the Rose and Cross, is a hypothesis that no student of mysticism could accept.

It is, on the whole, generally assumed by those who have taken any pains to investigate the evidence, that Johann Valentin Andreae* was the author of the *Fama*, the *Confessio Fraternitatis*, and also of the *Chymical Marriage* of Christian Rosencreutz, and to that extent he must be looked upon exoterically as the founder of the Rosicrucian Society, as first known to history. He was deeply versed in mystic studies and alchemy, and had besides a widespread reputation as a scholar and learned man. His *Chymical Marriage*, to anyone with even a slight acquaintance with alchemical literature, reveals him as one who had penetrated deeply into some of the mysteries of nature. Consequently, he must have been well aware that the Rose and Cross bore a profoundly occult signification. Considering the man himself, the character of his studies, and his well-known devotion to alchemy and mysticism, it is certainly more reasonable to suppose that he took those emblems (presuming he had any choice in the matter) for his society, not as some suggest, because they happened to form a part of his own armorial bearings, or that the Rose and Cross on a Heart was used by Martin Luther, but because he recognized their full value and importance as symbols of cosmic evolution.

Mr. Waite seems, on the whole, to agree with the idea that Andreae was the author of the *Fama* and *Confessio*, and regards the *Chymical Marriage* as undoubtedly his production. He also allows that the latter pamphlet can only have been the work of a man deeply imbued with

* [Vide Bio-Bibliogr. Index, s.v. ANDREAE.—*Comp.*]

alchemical speculations, a mystic and follower of Paracelsus. How then can he ask us to believe that the Society formed under such auspices was *au fond*, nothing but a Christian sect based on the teachings of Martin Luther! To the public at large these theories may perhaps appear sufficiently plausible in face of the wording of those parts of the manifestoes that touch on theology. To students of esotericism, however, such conclusions will be absolutely unacceptable, and we cannot allow to pass without comment Mr. Waite's hypothesis that the Rosicrucian Society, as it first came before the world, was simply a society for the propagation of the deteriorated Christianity of the middle ages. No mystic, whether calling himself Rosicrucian, Cabbalist, Theosophist, Christian, or Buddhist, would either intellectually or spiritually accept the narrow dogmas and intolerant views of the Christian church, even when to some extent cleansed of many of its grosser abuses by the energy of Martin Luther's Reform.

The two lines of thought are essentially different. In the case of the Christian, no matter of what denomination, his thoughts are bound down and paralysed within the rigid circle drawn by the materialistic reading of Christ's birth, life, and death. The true occultist takes those episodes spiritually or allegorically, finding their correspondences within himself as well as in the universe. To say that a human being can at one and the same time be an occultist, and a sectarian Christian, is as impossible as to speak of a Christian Jew. A true Christian, *i.e.*, one who understood and followed absolutely the teachings of Jesus, would be also a true Rosicrucian. Membership of particular churches or societies does not unfortunately endow the individual immediately with the virtue, knowledge or power, that is the theoretical goal of his initial action. Such membership is, or may be, a step in the direction of Divine Wisdom, but one step does not carry him to the summit of the path. Men do not become either Rosicrucians, Christians, or Theosophists merely by joining the Societies working under those particular names. But certain tendencies in their temperaments

urge them into the special Society where the mode of thought seems best fitted to help them, to realise the magnitude and glory of the possibilities inherent in their own souls.

Between the humanity of to-day, and the development of a sixth sense, which will enable it to perceive what now is imperceptible, there is but a thin veil of obstructing matter, metaphorically speaking. This veil is even now being continually pierced by psychics, first in one direction, then in another, letting in through these tiny openings glimpses of the invisible world around. In a little while the veil will be worn away entirely, and the humanity of that future time will doubtless wonder how the humanity of this age, which we find so enlightened, could have been so unintuitive and blind to the most important side of their natures. Until the race however has by soul evolution attained to this sixth sense, real histories of Mystical Societies can hardly be hoped for. Members of such Societies, who by study and training have attained some degree of knowledge *may* not disclose the secrets, non-members cannot get at them. The reading-classes of to-day may, after reading Mr. Waite's book, think they have learnt something of the body of people called Rosicrucians, and until now supposed to have some claim to arcane knowledge. The students of occultism will know that the vital part of the subject is and must remain ever impregnable, excepting from its esoteric side.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. I, No. 3, November, 1887, pp. 239-240]

I am sternly rebuked for some remarks made in the last number. My reflections with regard to the respective value of Mussulman and Christian pledges exchanged, as also on the doubtful propriety of zoological symbolism in the Churches—are pronounced wantonly wicked and

calculated to hurt the tender feelings of Christian readers—if any. Protestant England—it is solemnly urged—is full of truly good men and women, of sincere church-goers, who “walk in the ways of the Lord.” No doubt there are such, and no doubt they do, or try to, which is a step in advance of those who do not. But then none of the “righteous” need recognize their faces in the mirror presented by the “Unpopular Philosopher” only to the *unrighteous*. And again—

“THE WAYS OF THE LORD. . . .” The ways of *which* Lord? Is the jealous Lord of Moses meant, the God who thundered amidst the lightnings of Sinai, or the meek “Lord” of the Mount of Olives and Calvary? Is it the stern God that saith “*vengeance is mine*,” and who must be “*worshipped in fear*,” or the “man-God” who commanded *to love one’s neighbours as oneself, to forgive one’s enemies and bless those who revile us?* For the ways of the two Lords are wide apart, and can never meet.

No one who has studied the Bible can deny for one single moment that a large proportion (if *happily* not all) of modern Christians walk indeed “in the ways of the Lord”—Number I. This one is the “Lord” who *had respect unto Abel*, because the meat of his sacrifice smelt sweet in his nostrils; the “Lord” who commanded the Israelites to *spoil* the Egyptians of their jewels of silver and gold; * also to “*kill every male among the little ones*,” as “*every woman . . . but all the women children [virgins] to keep alive for yourselves*” (*Numb.*, xxxi, 17, *et seq.*); and to commit other actions too coarse to be repeated in any respectable publication.

Hence the modern warriors who achieve such feats (with the modern improvement occasionally, of shooting their enemies out of the mouths of big guns) walk, most undeniably, “in the ways” of the Lord of the Jews, but *never in the ways* of Christ. So does the modern trader who keeps the Sabbath most rigorously, attending Divine

* And no doubt also the Anglo-Indians to *spoil* the King of Burmah of his?

Service thrice on that day, after treating during the whole week his hired clerks as the brood of Ham “who shall be their (Shem and Japhet’s) servants.”

So does, likewise, he who helps himself, David-like, to a Bath-Sheba, the wife of Uriah, without the least concern whether he simply robs or kills the Hittite husband. For he has every right to take for his sampler “a friend of God”—the *God* of the old covenant.

But will either of these pretend they walk in the ways of their Lord of the *new* Dispensation? Yet, he who raises his voice in a protest against the “ways” of the Mosaic God, therefore, in favour of those preached by the very *antithesis* of Jehovah—the meek and gentle “Man of Sorrow”—he is forthwith set up on the pillory and denounced to public opprobrium as an *anti-Christian* and an *Atheist*! This, in the face of the words: “*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand and great was the fall thereof*”! [Matt., vii, 21, 26-27.]

THE “WILL OF MY FATHER”? Is this “Father” identical with the God of Mount Sinai and of the Commandments? Then what is the meaning of the whole Chapter V of Matthew, of the Sermon on the Mount, in which every one of these Commandments is virtually criticised and destroyed by the new amendments?

“*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:*

“*But I say unto you that ye resist not evil,*” etc. [Matt., v, 38-39.]

Glance at the big centres of our Christian civilizations. Look at the jails, the court and the prison-house, the tribunals, and the police; see the distress, with starvation and prostitution as its results. Look at the host of the men of law and of judges; and then see how far the words of Christ, “Love your enemies, bless them that curse you, Judge not that ye be not judged,” apply to the whole

structure of our modern civilised life, and how far we may be called *Christians*.

How well the commandment—" *He that is without sin among you, let him first cast a stone at her*" [John, viii, 7]—is now obeyed, may be seen by following day after day, the law reports for slander, calumny and defamation. Obedience to the injunction, and warning against the sin of offending children, "*these little ones*," of whom is the Kingdom of Heaven, is found in the brutal treatment of fatherless children on the streets by the Christian police, of other children by their parents, and finally, in the merciless flogging of wee bits of culprits driven to crime by their own parents and starvation. And is it those who denounce such an anti-Christian spirit in legislation, the Pharisaical church and society, who shall be branded for speaking the truth? The magistrate, who has sworn on the Bible—contrary to Christ's express injunction—to administer justice; the pious defaulter, who swears falsely on it, but cannot be convicted; the sanctimonious millionaire who fattens on the blood and sweat of the poor; and the aristocratic "Jezebel" who casts mud from her carriage wheels on her "fallen" sister, on the street, a *victim perchance, of one of the men of her own high caste*—all these call themselves Christians. The *anti-Christians* are those who dare to look behind that veil of respectability.

The best answer to such paradoxical denunciation may be found in one of "Saladin's" admirable editorials. The reader must turn to *The Secular Review* for October 22nd, 1887, and read some pertinent reflections on "The Bitter Cry of Outcast London," and the "Child-thieves" flogging. Well may a "heathen Chineese" or a "mild Hindu" shudder in horror at the picture in it of that "drawing of blood" out of the baby-bodies of infant thieves. The process is executed by a Christian policeman acting under the orders and in the presence of a righteous Christian magistrate. Has either of the two ever given a thought during the "child-torture" to the words of their Christ: "*And whosoever shall offend one of these little ones that believes in me, it is better for him that a*

millstone were hanged about his neck, and he were cast into the sea”? [Mark, ix, 42.]

Yes, they *are* walking “in the ways of the God of Israel”! For, as “*it repenteth*” the Lord that he had made man so wicked and so imperfect, that “Lord” drowned and destroyed him “from the face of the earth,” without more ado. Verily so, “*both man, and beast, and the creeping thing, and the fowls of the air*” [Gen., vi, 7], though the latter had neither sinned, nor were they “wicked.” And why shouldn’t the righteous men on Earth do likewise? It repents the Christian citizens of pious LUGDUNUM perchance also, that they create the starving little wretches, the foundlings abandoned to vice from the day of their birth? And the truly good Christian men, who would believe themselves damned to hell-fire were they to miss their Sabbath Service, forbidden by law to drown *their* creatures, resort to the next best thing they can; they “draw blood” from those little ones whom their “Saviour” and Master took under his special protection.

May the shadow of “Saladin” never grow less, for the fearless honest words of truth he writes:—

And whose blood was in the veins of these two boys? Whose blood reddened the twigs of the birch? Peradventure that of the magistrate himself, or of the chaplain of the prison. For mystical are the grinding of the wheels of the mill of misery. And God looks on and tolerates. And I am accounted a heretic, and my anti-Christian writings are produced against me in a Court of Justice to prevent my getting justice, because I fail to see in all this how Christianity “elevates” woman and casts a “halo of sacred innocence round the tender years of the child.” So be it. I have flung down my gauge of battle, and the force of bigotry may break me to death; but it shall never bend me to submission. Unsalariated and ill-supported, I fight as stubbornly as if the world flung at my feet its gold and laurels and huzzas; for the weak need a champion and the wronged an avenger. It is necessary that Sham find an opponent and Hypocrisy a foe: these they will find in me, be the consequences what they may.

SALADIN.*

* [Pseudonym of William Steward Ross. *Vide* Bio-Bibliogr. Index for Volume IX, s.v. Ross.—*Compiler.*]



JOHN WORRELL KEELY

1837-1898

Reproduced from *Le Lotus*, Vol. III, September, 1888.

This is the epitomized history of the “Unpopular Philosopher”; aye, the story of all those who, in the words of *Lara*, know that “Christianity will never save humanity, but humanity may save Christianity,” *i.e.*, the ideal spirit of the Christos-Buddha—of THEOSOPHY.

[H. P. BLAVATSKY AND THE KEELY MOTOR]

[In Volume II of *Le Lotus*, in the issue of November, 1887, there appears a fairly long excerpt from *The Secret Doctrine* on the subject of the etheric force discovered by John Worrell Keely of Philadelphia, Pa., and the motor which he built.

As H. P. B.'s *magnum opus* was not published until late Fall of 1888, this excerpt is obviously taken from her unfinished manuscript. The text is translated into French with just a few unimportant remarks by the Editor of *Le Lotus*, F. K. Gaboriau.

We do not translate this lengthy excerpt into English for two reasons: first, because such a translation would almost certainly be different from the original English text used by the Editor; and, second, because this very text, with slight variations and amplifications, can be found in the final version of *The Secret Doctrine*, Vol. I, pp. 554-66, in Section X entitled “The Coming Force.”

Keely was born in Philadelphia, Pa., September 3, 1837, and died Nov. 18, 1898. In his early life he was a carpenter. He became interested in music, and claimed that the tuning-fork had suggested to him the idea of a new motive power.—*Compiler.*]

*LUCIFER TO THE ARCHBISHOP OF
CANTERBURY, GREETING! **

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 242-251]

MY LORD PRIMATE OF ALL ENGLAND,—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and

* [There is some doubt as to the authorship of this famous pronouncement. Many of its passages, perhaps most of them, bear a close resemblance to H. P. B.'s style when engaged in a polemical exchange with an opponent. On the other hand, there is a letter written by William Quan Judge to Richard Harte, dated February 3, 1888, wherein occur the following words:

“The ‘Address to the Archbishop of Canterbury’ is peculiarly able, well-conceived, and temperate, and two persons here expressed a wish that it should be printed and circulated as a pamphlet. . .”

This letter can be found in a work entitled: *Practical Occultism*. From the Private Letters of William Q. Judge. Pasadena, Calif.: Theos. Univ. Press, 1951, p. 67.

It is possible that Richard Harte and H. P. B., collaborated on this remarkable Editorial.—*Compiler.*]

disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohammedans, Parsees, Christians and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both

represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilisation and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*.

We are accustomed to say to the Buddhist, the Mohammedan, the Hindoo, or the Parsee: “The road to Theosophy lies, for you, through your own religion.” We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot

say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the “mysteries of the kingdom of heaven”—which it was given to them (his apostles) alone to know.* These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediaeval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those “mysteries of the kingdom of heaven” which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the “Christian” dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be

* *Mark*, iv, 11; *Matthew*, xiii, 11; *Luke*, viii, 10.

to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings (*λογία*) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three “objects” the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and

allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realisation of which is alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathising with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to "love" such a God as

that depicted in a well-known passage by Herbert Spencer:

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence. . . *

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day, that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognised by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and

* "Religion: A Retrospect and Prospect," in the *Nineteenth Century*, Vol. XV, No. 83, January 1884.

the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large to-day, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy

stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these, were *the rack and the faggot*; and she cannot use that system of logic *now*.

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit, is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever

seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false"; and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external

plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today—a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air today? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science—of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the

devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that “What you advance, has been frequently said before.” Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye; as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now, than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the “revised version,” and by their social and political deadweight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organisation which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the

prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God" which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go, are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence.

But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrification of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a

centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house, that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognise the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognise there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the *Theosophists* of all times have endeavoured to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and complaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have

united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and goodwill? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil one, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other “sons of God” who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—“SILENCE GIVES CONSENT.”

“GOD SPEAKS FOR LAW AND ORDER”

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 292-295]

INTRODUCTION

The readers of the curious article which follows are requested to remember that the writers of signed papers in *Lucifer*, and not the editors, are responsible for their contents. Captain Serjeant's views excite much interest among a large number of earnest people, who use Biblical forms and phraseology to picture to themselves the hidden things of nature and of spirit—things which we, the editors, and also the large majority of Theosophists, believe to be more clearly conveyed under the symbolism of the ancient Wisdom-Religion of the East, and better expressed in its terminology. The article is an attempt to explain the significance of a very curious cloud formation observed by many persons in Scotland, on the 16th of September last, a sketch of which appeared in the *St. Stephen's Review* on the 24th of the same month. In the centre of the sketch appears a side view of the British Lion rampant, with his paw on the head of a bearded man, who bears a considerable likeness to Mr. Parnell; to the right of the Lion is an excellent likeness of Her Majesty, crowned, as in the Jubilee coinage, and smiling very naturally; and to the left of the picture is an Irish harp. The appearance, by the testimony of many witnesses, must have been remarkably perfect and striking. Cloud-forms of a similar kind have been recorded many times in history, and they are usually connected in the public mind with some important political event. The Cross of Constantine will, no doubt, recur to the readers' mind, but the sword and reversed crescent, which everyone saw in the sky when the Turks were driven out of Vienna, may be less generally known; as also the reversed thistles, with the outline of a Scotchman, armed with claymore and targe, and falling backward, which was observed in the clouds by the King and

Court at Windsor on the night before the battle of Culloden.*

The question of what interpretation is to be put upon remarkable cloud appearances, is of little interest to anyone who believes that such phenomena are merely accidental arrangements of the watery vapours of the atmosphere driven by currents of air. Apart, however, from the obvious consideration that this way of regarding the phenomenon only raises the further question of what causes the currents of air to run in these particular ways, it may be safely said that the chances are millions of millions of millions to one, against the appearance in the clouds of any such perfect and complete picture of well-known persons and emblems, as were seen in Scotland on the 16th of September. Of course it may be argued, on the other hand, that the clouds are for ever forming and re-forming in millions of millions of millions different ways, and that the mathematical chances are that one of these ways will occasionally represent an earth scene. But even if the infinite number of continual permutations and transformations of cloud substance be held to account for the occasional appearance of some graphic picture of human things, it does not in any way explain why these rare pictures, when they do occur, should be perfect and appropriate symbols; neither does it account for their appearance at the particular moment when the extraordinary events, to which they are appropriate, are occurring, or about to occur.

The phenomenon of vapours and fumes taking the shape of persons and things, is one of the oldest and best accredited facts in magic, and these cloud appearances, if they be viewed as having any significance are merely instances of a similar action on a large scale produced by some conscious or unconscious force in nature.

If it be allowed, however, that the occasional assumption by vapours of the shapes and likenesses of terrestrial

* [Fought April 16, 1738, near Inverness, Scotland, when the Jacobites were totally defeated by the Duke of Cumberland. This was the last effort of the Stuarts to regain the throne.—*Compiler.*]

things is not a "fortuitous concourse of atoms," but occurs in accordance with some obscure law of nature that in itself is the result of the mutual interaction and interdependence of everything in the Universe, the important question still remains—whether these appearances, when they do occur, are "intended" as warnings or omens? Should the lion, the harp, her Majesty, and Mr. Parnell, of the Scottish cloud-picture, be taken as having any more significance in the affairs of the nation, or of the world at large, than chemical phenomena can be supposed to presage disturbances or rejoicings in the world of nature? To answer this question would involve considerations which only an advanced Occultist would be able to comprehend; so we shall merely say, that although there are natural symbols which carry in them a definite meaning for those who can read that secret language, still symbols are generally significant in proportion as people themselves put a significance into them.

A triangle or a cube is nothing but a triangle or a cube to a yokel, but to an Occultist they contain the philosophy of the Universe. Even so, Captain Serjeant, "the New Dispensationist," and Theosophist, can put the meaning he likes into this or any other symbolical representation. We do not quite agree with either his methods or his results in the case before us, but the conclusions he draws are the same that are now being reached by many minds pursuing very different paths; and these conclusions may be summed up by saying that great changes are approaching, both in the temporal and in the spiritual life of humanity, and that these changes will eventuate in better things and nobler ideas.

AN INTERPRETATION OF THE VISION, BY SERJEANT *

(The New Dispensationist)

Thus may be interpreted the symbolical appearance represented and described in the *St. Stephen's Review* of 24th September 1887. The lion¹ of the house of Judah † arises with Victoria ‡ the female principle of the victor² of this world of ignorance, error, sin, crime and misery. The lion represents that wisdom which is the only true and lasting power on earth. He shall crush out the anarchy and confusion now so manifest in *the world* which is the state of ignorance existing on this earth. Without a miracle shall all this be accomplished?

* [All footnotes signed “ *Editor* ” are by H. P. B.—*Compiler*.]

¹ It is somewhat difficult to follow the argument of this passage, unless the meaning of the words is explained. The Lion of the House of Judah is equivalent to “ the Lord ” and to “ the Victor ” mentioned below. In the writer's phraseology “ Victor is the symbol of the Trinity of Wisdom, Love, Truth.” Now the Lion is symbolical of Wisdom; but, as it is impossible to sever one element of the Trinity from another, it is necessary to remember that whenever the word wisdom is used it carries with it the other two as well. The above sentence would then seem to mean the conjunction of the male and female principles to effect the purposes of the manifestation of the Trinity above mentioned; by which manifestation all ignorance is dispelled.—*Editor*.

† Judah means *praised*; the true idea being *the Lord be praised*. Too much attention cannot be paid to the meanings of the words used in the sacred writings of all nations and peoples.

‡ *i.e.*, the Queen, on whose lands *the Sun never sets*; it must be remembered that—“ neither is the woman without the man, nor the man without the woman, in the Lord.”—(I *Corinthians*, xi, 11.)

² “ And no man can say, *Jesus is Lord* [*i.e.*, Victor], but in the Holy Spirit.”—(I *Corinthians*, xii, 3, Revised Version.) It is especially necessary to remember that whenever allusion is made to Victoria, it is not Her Most Gracious Majesty who is meant but the unseen Victoria whose outward manifestation the Queen is alleged to be. It is as though the Queen is the mouth-piece of the

As insidious doubt has crept into the hearts of the children of men, so shall insidious truth creep in to dispel all doubt; ignorance developed into wisdom shall be the destruction of the world.¹ Ignorance is the former or lower expression of knowledge, and knowledge is the former or lower expression of wisdom—ignorance² is the cross—wisdom is the crown. Ignorance regarded in a true light is really an incentive to knowledge, for no man would try to attain to knowledge were he not ignorant. And no man would strive to attain to wisdom, did he not possess the knowledge which ever silently proclaims to him its crowning happiness. Wisdom is not only the celestial crown which every embodied soul is ultimately destined to possess, but it is also that particular state of Heaven called the “New Jerusalem” which shall descend from the Spirit (*i.e.*, God, see *John*, iv, 24) to earth in these latter days (see *Revelation*, xxi).

Man was created³ an ignorant being for a great purpose, which he will ultimately realise and know. Were there no ignorance, there could be no error, without error there could be no sin. Were

intelligence behind, as the Foreign Secretary may be the mouth-piece of the Foreign policy of the Government. The language used is purely symbolical and by using words as symbols an esoteric meaning is attached to the most commonplace events in life. It is a truly occult argument, but one which matter-of-fact people will regard as nonsensical.—*Editor*.

¹ According to the explanations of the writer (*v. supra*) *The World* signifies a state of ignorance and darkness, Taken in this sense the above sentence becomes a truism.—*Editor*.

² Ignorance is the equivalent of the Body, which is the Cross. By this light the Wisdom means the life of the Spirit.—*Editor*.

³ To say that Man was created ignorant for a great purpose would argue the idea of a creator, according to orthodox ideas. But the writer is known to repudiate this idea entirely. It is difficult, therefore, to see what he means, unless it is that the man of flesh was ushered into existence by an evolution which he has not yet completed—ignorant, to acquire knowledge gradually.—*Editor*.

there no ignorance, no sin, there could be no crime, no unhappiness, no misery existing on the earth. When, therefore, general ignorance shall succumb to the disintegrating power of universal intelligence so rapidly developing in these latter days¹ (see *Daniel*, xii, 4), and which is the quickening of the Spirit of God in man; then the very conditions responsible for evolving error, sin, crime, unhappiness, and misery will be entirely done away with, and thus the consummation of the age—or, as the old translation of the Bible has it, the end of the world—will be brought about as a necessary consequence of purification by the Fire of the Spirit, *Truth*, which is the Divine Son of the Supreme Spirit, or God. “ When he, the Spirit of truth, is come, he shall guide you into all the truth ” [*John*, xvi, 13]; then shall the princes of the House of David * arise from amongst the people to rule the nations in equity and justice, in prosperity and peace, and the reign of the One Almighty Spirit of Wisdom, Love, and Truth shall begin on earth—for the Lion (or wisdom) shall lie down with the Lamb (or innocence), and a little child (or truth, see *Rev.*, xii, the coming man-child) shall lead them.

The soul-stirring and elevating harp of the sweet and trusting daughters of Judah² is hushed—no crown surmounts it; and the

¹ This is a *very* optimistic view of the case, and we can only hope to see it realised. The article “ Signs of the Times ” agrees with the views of the writer of this article. There is a development going on, but the forces against which it has to contend are too dense for an early realisation of this dreamlike Golden Age. It is too good to be true; but that it is possible to help it is also true. The Kingdom of Heaven may be taken by violence, and an entrance effected in an instant, but the process of attaining the position whence the attack may be delivered, is one extending over years. No student of occultism needs to be told this.—*Editor*.

* David means *beloved*; he was the first King of Israel, chosen of the Spirit. Israel means *one who strives with God—i.e.*, one who strives against ignorance in order that he may be blessed together with his posterity. It was a name given to Jacob when he wrestled with the Angel (*Genesis*, xxxii, 28), and applies to *all* who contend on the side of the Deity.

² In the writer’s phraseology, Judah is the equivalent of Erin in this case. It becomes exceedingly difficult to

angels weep and mourn over the discord now prevailing in the world. Where are the harmonious chords which, through their inherent, soft, loving and sympathetic notes once rendered powerless that enemy of man—the serpent? Lost, through the ignorance and sin of the puny-worms of this world! Yet Ireland, in common with the whole earth, shall be freed ere long from the yoke of ignorance which is so sorely oppressing all God's creatures, for the crowned female head symbolically represents the "Sign in Heaven" *which has appeared*, of the Victoria or the woman * clothed with the Sun, the Divine Mother from whom will proceed the Child of Wisdom, Love and Truth, who shall rule all nations with a rod of iron, † and who shall be caught up unto God and unto His Throne. ‡

The following quotation from one of the replies to two leading articles, which appeared in the *Manchester Courier* of May 4th and 13th, may also tend to throw some light on the vision of the crowned female head: "The present year heralds the jubilee of Her Majesty Queen Victoria, on whose glorious Empire the sun never sets. It shall also proclaim the jubilee of another Queen Victoria, well known to the ancients as the Bride of God who awaits the arrival of the

follow his meaning, for as everything is the equivalent of everything else, we are landed in a hopeless maze of paradox. On the principle that there is no truth without a paradox, there must be a great truth in this article (as there is), but its disentanglement is a matter of much labour and thought. The line of argument is the Judah meaning "Be praised"—certain people who praised or followed the Lord (or Wisdom) were "oppressed and laid aside *their harps*." There are people unjustly oppressed in Ireland, not by the outer troubles, but by the causes of the undoubted misery which prevails there. Consequently, the daughters of Judah and Erin are equivalent terms and interchangeable as symbols. The fact is that the author uses a peculiar cryptogram, as he himself states.—*Editor*.

* See *The Mother, the Woman clothed with the Sun*, Vols. I and II; and also the celebrated picture of "The Woman clothed with the Sun," by Carl Müller.

† *i.e.*, the Sceptre that endureth.

‡ *Revelation*, xii.

Bridegroom. This queen is She of Sheba *—the female principle of the one who is the Victor † of this world of ignorance and darkness, sin and crime; and He is the Solomon, ‡ or Man of Light, Truth and Life Eternal. On her glorious empire the golden rays of Love and Peace shall shine forth from the Living Sun which nevermore shall set. She is the woman clothed with the Sun, and from her will proceed the promised man-child who shall rule all nations with a rod of iron, and shall be caught up unto God and unto His Throne. Were the English nation but to realise the mighty import of the grand and everlasting truths which I now proclaim, it would, to a man, support us in that work in which we, the New Dispensationists, daily and hourly labour in the interests of a suffering humanity now being slowly ground to powder in the stern mill of social ignorance and degradation. The time has come for the promise to be made known of the fulfilment of the “ Saving health of all nations ”; the prophecies of the ancients relating to the ultimatum of the written Word of Truth clearly point to the present age; and the Eternal Fiat has gone forth from the Universal King: “ Write, for these words are faithful and true ”—“ Behold, I make all things new.” (*Revelation*, xxi, 5.)

It is fashionable in the world to covertly sneer at the things of the Spirit, and to regard the Living God in Heaven as a Being either unable or unwilling to manifest His Almighty Power and Presence to the world in this orthodox nineteenth century. To all who may be inclined to ignorantly hold what I have here written to be the outcome of a disordered imagination I would say, in the words of Paul, an apostle: “ not of men, neither by men.”—“ We speak wisdom among the full-grown, yet a wisdom, not of this world, nor of the rulers of this world, *which are coming to nought*: but we speak God’s wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory, *which none of the Rulers of this world knoweth.*” § “ Now the natural man

* The Queen of the South or Zenith (*i.e.*, the most supreme point of the Heavens) who shall rise in judgment with this generation (see *Matthew*, xii, 42), She’ba represents two Hebrew words (*Shebhā* and *Shebhā*). The first of these is an obscure term, compared by Gesenius with the Ethiopic for “ man ”; the second signifies an oath or covenant.

† *i.e.*, the Christ, the Messiah.

‡ *i.e.*, the man of “ Sol ” or the Sun. Hence, Christians worship on Sunday instead of on the Sabbath or on Saturday, as the Jews worship.

§ *i.e.*, Theosophy, or the hidden outcome of the hidden wisdom of the ages.

receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined. But he that is spiritual examineth all things, and he himself is examined of no man." (See *I Corinthians*, ii, 14-15.)

The year 1887 heralds the spiritual activity which will eventually culminate in the glorious consummation of the age.

W. ELDON SERJEANT.

ANSWERS TO QUERIES

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 325-328]

A Correspondent from New York writes:

. . . . The Editors of *Lucifer* would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

(1.) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?

I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your *Rules*? The same, however, is found in the New Testament. "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, etc., etc.," is said in *Matthew* (x, 37). Do the MASTERS of Theosophy demand as much?

Yours in the Search of Light.

L. M. C.

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no *theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the "Masters of Theosophy" (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but "few the chosen." Dozens were refused, simply because married

and having a sacred duty to perform to wife and children.* None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is “*unworthy*” of the Science of Sciences, “or ever to approach a holy MASTER.”

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to “abandon father and mother, wife and children,” and every duty of an honest man and citizen, in order to become a monk. And it is in *St. Luke’s Gospel* that one reads the terrible words, put in the mouth of Jesus: “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, HE CANNOT BE MY DISCIPLE.” (xiv, 26.)

Saint (?) Jerome teaches, in one of his writings, “If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, trample on thy father’s lifeless body, TRAMPLE ON THY MOTHER’S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!”

Surely then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some *anti-Christian*, or too dogmatically “Christian” paper.

Our society has never been “more Catholic than the Pope.” It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than

* We know but two cases of *married* “*chelas*” being accepted; but both these were Brahmins and had *child-wives*, according to Hindu custom, and they were *Reformers* more than *chelas*, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the “Path,” as is usual in India since long ages.

one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, or its Masters, but on the limitations of human nature. The *Rules*, however, of *chelaship*, or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV of *Kiu-ti*, in the chapter on “*the Laws of Upasans*” (disciples), the qualifications expected in a “regular *chela*” are “(1.) Perfect physical health.* (2.) Absolute mental and physical purity. (3.) Unselfishness of purpose; universal charity; pity for all animate beings. (4.) Truthfulness and unswerving faith in the laws of Karma. (5.) A courage undaunted in the support of truth, even in the face of peril to life. (6.) An intuitive perception of one’s being the vehicle of the manifested divine *Atman* (spirit). (7.) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8.) Blessings of both parents † and *their permission to become an Upasana* (*chela*); and (9.) Celibacy, and freedom from any obligatory duty.”

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as a *lay chela*.

This is sufficient, it is hoped. We have heard of *chelas* who, having *failed*, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognize their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise *Kirātārjunīya* of *Bhāravi*:

* This rule I applies only to the “temple *chelas*,” who must be *perfect*.

† Or one, if the other is dead.

“The enemies which rise within the body,
 Hard to be overcome—the evil passions—
 Should manfully be fought, *who conquers these*
Is equal to the conqueror of worlds.” (xi, 32.)

—ED.*

We have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, “Let every man prove his own work.” A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed “M.” Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that “the practical people either go on doing good unintentionally and often do “harm” and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

* [Although Mabel Collins was Co-Editor of *Lucifer* with H. P. B., it is most likely that “ED.” stands for H. P. B. herself, owing to the nature of this and the following answer.—*Compiler.*]

The fact that "thousands are making great efforts in all the cities throughout our land" to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honey-combed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Churchianity" has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the evergrowing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb*. The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society

creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognizes and enforces most hypocritically Christianity—*i.e.*, "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whited sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest impostor who ever trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John is the ideal for every would-be sage and Western candidate-Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that other statement that in "His life he [Jesus] has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to "*Jehovah*"; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V, in the *Gospel of Matthew*, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of "the man of war," the "Lord" of Moses (*Exod.*, xv, 3). "Ye have heard that it hath been said by them of old times,"—so and so—"But I say

unto you," quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chrestians*, let alone *Christians*.*

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two "*infidels*" as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic here frankly confesses (a) that Christian dogmas have only developed *fear* of death, and (b) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation*.

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in

* See "The Esoteric Character of the Gospels," in this number.

the idea that God may have preassigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.

—ED.

LITERARY JOTTINGS

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 329-334]

HYLO-IDEALISM VERSUS "LUCIFER," AND THE "ADVERSARY."

"Under the head of "Correspondence" in the present number, two remarkable letters are published (See Text). Both come from fervent Hylo-Idealists—a Master and Disciple, if we mistake not—and both charge the "Adversary," one, of a "sighting," the other, of a "hostile

notice” of Hylo-Idealism, in the September number of *Lucifer*.

Such an accusation is better met, and answered in all sincerity; and, therefore, the reply is, a flat denial of the charge. No *slight*—nor *hostility* either, could be shown to “Hylo-Idealism,” as the “little stranger” in the happy family of philosophies was hitherto as good as unknown to *Lucifer’s* household gods. It was *chaff*, if anything, but surely no hostility; and even that was concerned with only some dreadful words and sentences, with reference to the new teaching, and had nothing whatever to do with Hylo-Idealism proper—a *terra incognita* for the writer at the time. But now that three pamphlets from the pens of our two correspondents have been received in our office, for review, and carefully read, Hylo-Idealism begins to assume a more tangible form before the reviewer’s eye. It becomes easier to separate the grain from the chaff, the theory from the (no doubt) scientific, nevertheless, most irritating, words in which it is presented to the reader.

This is meant in all truth and sincerity. The remarks which our two correspondents have mistaken for expressions of hostility, were as justified *then*, as they are *now*. What ordinary mortal, we ask, before he had time (to use Dr. Lewins’ happiest expressions) to “*asself* or *cognose*”—let alone *intercranialise* * (!!)—the hylo-idealistic theories, however profound and philosophical these may be, who, having so far come into direct contact with only the *images* thereof “subjected by his own *egoity*” (*i.e.*, as words and sentences), who could avoid feeling his hair standing on end, over “*his organs of mentation*,” while

* *Auto-Centricism; or the Brain Theory of Life and Mind* [London, 1888], p. 41.

spelling out such terrible words as “*vesiculo-neurosis* in conjunction with *medico-psychological symptomatology*,” “*auto-centricism*,” and the like? Such interminable, outlandish, multisyllabled and multicipital, newly-coined compound terms and whole sentences, maybe, and no doubt, are, highly learned and scientific. They may be most expressive of true, real meaning, to a specialist of Dr. Lewins’ powers of thought; nevertheless, I make bold to say, that they are far more calculated to obscure than to enlighten the ordinary reader. In our modern day, when new philosophies spring out from the spawn of human overworked intellect like mushrooms from their mycelium after a rainy morning, the human brain and its capacities ought to be taken into a certain thoughtful consideration, and spared useless labour. Notwithstanding Dr. Lewins’ praiseworthy efforts to prove that brain (as far as we understand his aspirations and teachings) is the only reality in the whole kosmos, its limitations are painfully evident, on the whole. As philanthropists and theosophists, we entreat the founder of Hylo-Idealism and his disciples to be merciful to their new god, the “Ego-Brain,” and not tax too heavily its powers, if they would see it happily reign. For otherwise, it is sure to collapse before the new theory—or, let us call it philosophy—is even half appreciated by that “Ego-Brain.”

By speaking as we do, we are only pursuing a life-long policy. We have criticized and opposed the coinage of hard Greek and Latin words by the New York Pantarchists; laughed at Haeckel’s pompous tendency to invent thirty-three syllabled terms, and speak of the *perigenesis* of *plastidules*, instead of honest whirling atoms—or whatever he means; and derided the modern psychists for calling simple thought transference “telepathic impact.” And now, we tearfully beg Dr. Lewins, in the interests of humanity, to have pity on his poor readers: for, unless he hearkens to our advice, we shall be compelled, in dire self-defence, to declare an open war to his newly-coined

words. We shall fight the usurper "Solipsism" in favour of the legitimate king of the Universe—EGOISM—to our last breath.

At the same time, as we have hitherto been ignorant of the latest philosophy, described by Mr. H. L. Courtney as "the greatest change in human thought," may we be permitted to enquire whether it is spelt as its Founder spells it, namely, "Hylo-Idealism," or as his disciple, Mr. Courtney does, who writes Hylo-Ideaism? Is the latter a *schism*, an improvement on the original name, a *lapsus calami*, or what? And now, having disburdened our heart of a heavy weight, we may proceed to give an opinion (so far very superficial), on the three Hylo-Idealistic (or *Ideaistic*) pamphlets.

Under the extraordinary title of *Auto-Centricism and Humanism versus Theism*, or "Solipsism (Egoism) = Atheism" (W. Stewart & Co., 41, Farringdon Street, E.C.; and Freethought Publishing Co., 63, Fleet Street, E.C.)—Dr. Lewins publishes a series of letters on the subject of the philosophy of which he is the founder. It is impossible not to feel admiration for the manner in which these letters are written. They show a great deal of sincere conviction and deep thought, and give evidence of a most wide and varied reading. However his readers may dissent from the writer's conclusions, the research with which he has strengthened his theory, cannot fail to attract their attention, and smooth their way through the somewhat tortuous labyrinth of arguments before them. But—

Dr. Lewins is among those who regard consciousness as a function of the nerve-tissue; and in this aspect, he is an uncompromising materialist. Yet, on the other hand, he holds that the Universe, God, and thought, have no reality whatever, apart from the individual Ego. The

Ego is again resolvable into brain-process. We thus arrive at the doctrine that Brain is the workshop in which all our ideas of external things are originated. Apart from brain there is no Ego, no external world. What, then, is the Brain itself—this solitary object in a void universe? Hylo-Idealism does not say. Thus, the author cannot escape the confusion of thought which his unique working-union of materialism and idealism involves. The *oscillation* between these two poles is strikingly apparent in the subjoined quotations. At one point Matter is discussed as if it were an objective reality; at another, it is regarded as a mere “phantasm of the Ego.” The Brain alone survives throughout in solitary state. We quote from the two pamphlets—

MATTER ASSERTED

“*Matter*, organic and inorganic . . . is now fully known . . . to perform . . . all *material* operations.”

—*Auto-Centricism*, p. 40.

“. . . man is *all body or matter*. . . .”

—*Ibid.*, p. 40.

“Abstract . . . thought [is] *neuropathy* . . . disease of the *nervous centres*.”

—*Humanism versus Theism*, p. 25.

“What we call mind . . . is a function of certain *nerve structures in the organism*.”

—*Humanism v. Theism*, p. 24.

MATTER DENIED

“*All discovery* is . . . a *subjective phenomenon*.”

—*Humanism v. Theism*, p. 17.

“*All things* are for us but *modes of perception*.” [Mental figments].

The “*celestial vault and garniture of Earth*,” are “*a mere projection or extension of our own inner consciousness*.”

—*Humanism v. Theism*, p. 17.

“*We get rid of Matter altogether*.”

—*Humanism v. Theism*, p. 17.

“ . . . The whole objective world . . . [is] *phenomenal or ideal* . . . ”

—*Auto-Centricism*, p. 9.

“ *Everything is spectral* ” (*i.e.*, unreal).

—*Ibid.*, p. 13.

Matter is at one time credited with a real being, and again resolved into a mere mental figment *as circumstances demand*. If Matter is, as the author frequently states, unreal, it is at least clear that the brain, one of its many phases, goes with it!!

As to the learned doctor's assertion that perception is relative, a theory which runs through his whole work, we have but one answer. This conception is, in no sense whatever, a monopoly of Hylo-Idealists, as Dr. Lewins appears to think. The illusory nature of the phenomenal world—of the things of sense—is not only a belief common to the old Brahminical metaphysics, and to the majority of modern psychologists, but it is also a vital tenet of Theosophy. The latter distinctly realises matter as a “ bundle of attributes,” ultimately resolvable into the subjective sensations of a “ percipient.” The connection of this simple truth with the hylo-idealistic denial of soul is not apparent. Its acceptance has, also, no bearing on the problem as to whether there may not exist a duality—*within the limits of manifested being*—or contrast between Mind and the Substance of matter. This Cosmic Duality is symbolised by the Vedantins in the relations between the Logos and Mulaprakriti—*i.e.*, the Universal Spirit and the “ material ” basis (or root) of the objective planes of nature. The *Monism*, then, of Dr. Lewins and other negative thinkers of the day, is evidently at fault, when applied to unify the contrast of mental and material facts in the conditioned universe. Beyond the latter, it is indeed valid, but that is scarcely a question for practical philosophy.

To close with a reference this once to Dr. Lewins' letter (see “ Correspondence ” in the text), in which he makes his subsequent assertion to the effect that God is the “ functional [*sic*] image,” of the Ego, we should prefer

to suggest that all individual "selves" are but dim reflections of the universal soul of the Kosmos. The orthodox concept of God is not, as he contends, a myth or phantasm of the brain; it is rather an expression of a vague consciousness of the universal, all-pervading Logos. It is because SELF pinions man within a narrow sphere "beyond which mortal mind can never range," that the destruction of the personal sense of separateness is indispensable to the Occultist.

The New Gospel of Hylo-Idealism or Positive Agnosticism, (Freethought Publishing Co., 73, Fleet Street, E.C. Price 3d.), is another pamphlet on the same subject, in which Mr. Herbert L. Courtney contributes his quota to the discussion of the "Brain Theory of mind and matter." He is, if we mistake not, an avowed disciple of Dr. Lewins, and, perhaps, identical, with the "C.N.," who watched over the cradle of the "new philosophy." * The whole gist of the latter may be summed up as an attempt to frame a working-union of Materialism and Idealism. This result is effected on two lines: (1) in the acceptance of the idealistic theorem, that the so-called external world only exists in our consciousness; and (2) in the designation of that consciousness, in its turn, as a mere function of Brain. The first of these contentions is unquestionably valid, in so far as it concerns the world of appearances, or *Maya*; it is, however, as "old as the hills," and incorporated into the Hylo-Ideal argument from anterior sources. The second is untenable, for the simple reason that on the premises of the new creed itself, the brain, as an object of perception, can possess no reality outside of the Ego. Hegelians might reply that Brain is but an *idea* of the Ego, and cannot hence determine the existence of the latter—its creator.

* ["C.N." stands for Constance Naden, pseud. of Caroline Woodhill (1858-89).—*Compiler*.]

Metaphysicism will, however, find much to interest them in Mr. Courtney's brochure, representative, as it is, of the new and more subtle phase into which modern scepticism is entering. Some expressions we may demur to—*e.g.*, "That which we see is not Sirius, but the light-wave." So far from the light-wave being "seen," it is a mere working hypothesis of Science. All we experience is the retinal sensation, the objective counterpart to which is a matter of pure inference. So far as we can learn, Hylo-Idealism is chiefly based upon gigantic paradoxes, and even contradictions in terms. For, with regard to the speculations anent the Noumenon (p. 8) what justification can be found for terming it "MATTER," especially as it is said to be "unknowable"? Obviously it may be of the nature of mind, or—*something* HIGHER. How is the Hylo-Idealist to know?

The Jewish World enters bravely enough (in its issue of the 11th November, 1887) on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of *Lucifer* of ignorance; and criticises certain expressions used in our October number, in a foot-note inserted to explain why the "Son of the Morning," LUCIFER, is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astoreth"; or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There was no *Jewish Astoreth*, though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite *new* information. Yet such an astounding statement as that the whole of the foot-note in *Lucifer* is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the *Jewish*

World and mangle it very badly. Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? *sic*) this pagan form of worship, and *may, at times* (? !), have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES (! !).

This is what any impartial reader might really term "bad history," and every Bible worshipper describe as a *direct lie* given to the Lord God of Israel. It is more than *suppressio veri, suggestio falsi*, for it is simply a cool denial of facts in the face of both Bible and History. We advise our critic of the *Jewish World* to turn to his own prophets, to Jeremiah, foremost of all. We open "Scripture" and find in it: "the Lord God" while accusing *his* "backsliding Israel and treacherous Judah" of following in "the ways of Egypt and of Assyria," of drinking the waters of Sihor, and "serving strange Gods," enumerating his grievances in this wise:

. . . . according to the number of thy cities are thy gods, O Judah. . . . (*Jer.*, ii, 28).

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them. . . . (xi, 10).

. . . . according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. (xi, 13).

So much for Jewish *monotheism*. And is it any more "pure imagination" to say that the Jews offered cakes to their Astoreth and called her "Queen of Heaven"? Then the "Lord God" must, indeed, be guilty of more than "a delicate expansion of facts" when thundering to, and through, Jeremiah:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

The children gather wood, and the fathers kindle the fire, and the women knead their dough, TO MAKE CAKES to the *queen of heaven*, and to pour out drink offerings unto other gods. . . . (*Jer.*, vii, 17-18).

“The Jews *may* AT TIMES” only(?) have wandered towards pagan forms of worship but “had *nothing in common* in it with Syrian beliefs in multiplicity of deities.” Had they not? Then the ancestors of the editors of the *Jewish World* must have been the victims of “suggestion,” when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven *. . . . *as we have done, we, AND OUR FATHERS, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.*

But *since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. . . . (Jer., xlv, 16-18).*

Thus, according to their own confession, it is not “at times” that the Jews made cakes for, and worshipped Astoreth and the strange gods, but constantly: doing, moreover, *as their forefathers, kings and princes did.*

“Bad history”? And what was the “golden calf” but the sacred heifer, the symbol of the “Great Mother,” first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was *created before the sun and moon; metaphorically*, of course, not astronomically,† the assumption being based upon, and meaning that which the *Nazars* and the Initiates alone understood among the Jews, but that the writers of the *Jewish World* are not supposed to know. For the same reason the Chaldeans

* Astoreth-Diana, Isis, Melita, Venus, etc., etc.

† Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, “created,” or evolved before the physical or cosmic sun or moon. “Hence the sun-god was called the child of the moon-god Sin, in Assyria, and the lunar god, Taht, or Tehuti, is called the father of Osiris, the sun-god, in Egypt.” (G. Massey, “The Hebrew and other Creations, etc.,” pp. 15-16.)

maintained that the moon was produced before the sun (*see Babylon—Account of Creation, by George Smith*).* The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the “Golden Calf.” For, as says Mr. G. Massey in his lecture on “The Hebrew and other Creations Fundamentally Explained” [p. 16]:

This [the Golden Calf] being of either sex, it supplied a twin type for Venus, as Hathor or Ishtar [Astareth], the double Star, that was male at rising and female at sunset, and therefore the Twin-Stars of the “First Day.”

She is the “Celestial Aphrodite,” *Venus Victrix*, *νικηφόρος*, associated with *Ares* (see Pausanias, *Periégésis*, I, viii, 4; II, xxv, 1).

We are told that “happily for them [the Jews] there was no Jewish Astareth.” The *Jewish World* has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no *Ourania*, her earlier appellation; nor would she have been confounded with the Assyrian Mylitta (Herodotus, *History*, I, 199; Pausanias, *Periégésis*, I, xiv, 7; Hesychius, *Μυλήταν. τὴν Οὐρανίαν Ἀσσύριοι*) had it not been for the Phoenicians and other Semites. We say the “Jewish Astareth,” and we maintain what we say, on the authority of the *Iliad*, the *Odyssey*, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astareth, etc. of the Phoenicians, and she is one (as a planet) with “Lucifer” the “Morning Star.” So far back as the days of Homer, she was confounded with *Kypris*, an Oriental goddess brought by the Phoenician Semites from their Asiatic travels (*Iliad*, V, 330, 422, 458). Her worship appears first at Cythera, a Phoenician settlement depôt or trade-establishment (*Odyssey*, VIII, 362; F. G. Welcker, *Griechische Götterlehre*, I, 666). Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite

* [This is most likely *The Chaldean Account of Genesis*, by George Smith. Chapter V, “Babylonian Legend of the Creation,” p. 65, new and rev. ed., 1880.—*Compiler*.]

Ourania (I, 105); and Decharme tells us in his *Mythologie de la Grèce Antique*, p. 195, that whenever the Greeks alluded to the origin of Aphrodite they designated her as *Ourania*, an epithet translated from a *Semitic word*, as Jupiter *Epouranios* of the Phoenician inscriptions, was the *Samemroum* of Philo of Byblos, according to Renan (*Mission de Phénicie*). Astoreth was a goddess of generation, presiding at human birth (as Jehovah was *god of generation*, foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phoenicians and Semites. It flourished most in the Phoenician settlements and colonies in Sicily, at Eryx. There hosts of *Hetaerae* were attached to her temples, as hosts of *Kadeshim*, called by a more sincere name in the Bible, were, to the house of the Lord, “where the women wove hangings for the grove” (II *Kings*, xxiii, 7). All this shows well the Semitic provenance of Astoreth-Venus in her capacity of “great Mother.” Let us pause. We advise sincerely the *Jewish World* to abstain from throwing stones at other peoples’ beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that “to be proud of one’s learning is the greatest ignorance,” yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in *Lucifer* of the criticised note about Astoreth *should know less* of history and the Bible, and her unlucky critic in the *Jewish World* learn a little more about it.

“ADVERSARY.”

MISCELLANEOUS NOTES

[*Lucifer*, Vol. I, No. 4, December, 1887, pp. 311-318]

[J. H. Beatty writes a letter to the Editors in criticism of Dr. Archibald Keightley’s article on “A Law of Life: Karma” (*Lucifer*, Vol. I, Sept. and Oct., 1887). Several of the points raised in this letter are answered by Dr. Keightley. A number of unsigned footnotes, presumably by H.P.B., are appended to the text.]

[J. H. Beatty writes: "Does a man, by merely denying the existence of a law of Nature or the universe, transgress that law? I think not."] Mr. Keightley's meaning (and it is difficult for the words to bear any other interpretation) was that the denial of harmony is evidence that, at some previous time, the man who denies has set himself in opposition to the law, in virtue of those very desires and instincts of his animal personality to which Mr. Beatty alludes later on. In this sense, Mr. Beatty is right in saying that a law of the universe cannot be broken; but its limits may be transgressed, and consequently an attempt made by man to make himself into a small, but rival universe. It is the old story of the china pot and the iron kettle, and the fact that china gets the worst of it is conclusive that the china is struggling *against* Nature.

["... who is going to contend that the law of gravitation has ever been 'broken,' has ever ceased to act. . . ."]

Will Mr. Beatty explain the phenomenon of a comet flirting its tail round the sun in defiance of the "*law of gravitation*"?

[On the subject of human "senses," H.P.B. says:]

Mankind is only very gradually developing its fifth sense on the intellectual plane.

["Truly this Karma is a bewildering subject!"] "This Karma," as Mr. Beatty expresses it, would not be quite so bewildering a subject if critics would bear in mind the context and not fall foul of a detached expression—even a sentence. The "interest of the soul's welfare in heaven" is concentrated by John Smith on John Smith as John Smith in heaven, and in order that the said John Smith may go on enjoying the things he loved on earth. As his earth life has ended, John Smith has changed and is "transient." If he were not transient a very natural inference would follow, that progress, evolution, &c., on whatever plane of being, does not prevail.

[Dr. Keightley says: "A man may certainly injure himself. . . ."]

No law of Nature can be set aside, but a man *transgresses* a law of his [mental] being when he deliberately

places himself under the sway of certain “evil” forces. [the word “mental” in square brackets, is H.P.B.’s.—*Comp.*]

[Dr. Keightley writes: “Harmony is essentially the law of the Universe. The contrasted aspects of Nature can have no reality except in the experience of conscious Egos.”] The *phenomenal* contrast is not denied, but it is representative of no fundamental want of harmony. In the same way the contrast of Subject and Object is essential to our present finite consciousness, although it has no basis of reality beyond the limits of conditional being. Moreover, even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by the very conflict of the contrasted forces alluded to.

[“The Universe must, at bottom, be a Harmony. Why? . . .”] Mr. Beatty asks how the Universe would come to a stand-still, if the law of Harmony was suspended. Now suppose, for instance, the law of “gravity” was not *counterbalanced* by the action of other “forces,” what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal dead-lock have ensued! *Vice versa*, if “gravity” were to lapse. *Verb. Sap.*

[*Lucifer*, Vol. I, No. 4, December, 1887, p. 336]

L’Aurore for October contains an article on the so-called “Star of Bethlehem,” which repeats the assurance that the world is entering on a new and happier life-phase.

Unfortunately, it seems more than probable that before this amelioration takes place, the world must pass through the valley of the shadow of Death, and endure calamities far worse than any it has yet seen. Lady Caithness continues her erudite and interesting article on the lost ten tribes of Israel. Her thesis is put forward in admirable language, and supported by a great wealth of biblical quotations. Unfortunately, the task undertaken is an impossible one. There never were twelve tribes of Israel

—two only—Judah and the Levites, having had a real existence in the flesh. The remainder are but euhemerizations of the signs of the Zodiac, and were introduced because they were necessary to the kabalistic scheme on which the “History” of the Jews was written.

Lady Barrogill relates the well-known story of an English bishop and the ghost of a Catholic priest, who haunted his former residence in order to secure the destruction of some notes he had taken (contrary to the rules of the Church) of an important confession which he had heard.

Besides these articles we find the continuation of the serial romance, “L’Amour Immortel,” and *Lucifer* has to thank the editor for the appreciative notice contained in this number.

[*LUCIFER* AND THE THEOSOPHICAL
PUBLISHING COMPANY]

[*Lucifer*, Vol. XV, No. 85, September, 1894, pp. 6-7]

[In the Editorial pages of the above-mentioned issue of *Lucifer*, the Editors—Annie Besant and George R. S. Mead—opening the Fifteenth Volume of this Journal, indulged in some musings concerning the events of earlier years, when the magazine was being launched. At the time, H. P. B., as Chief Editor, was assisted by Mabel Collins. The Editors write: “There is a flavour of the old days gone by, when *Lucifer* had neither name nor local habitation, in a time-stained document that chance has just brought to light.” This is followed by a brief letter, or perhaps only a fragment of one, which is as follows:]

The editors who have been chosen to conduct the new magazine wish to express to the Theosophical Publishing Company their conviction that they can only carry on their work if they are not interfered with in any way by members of the Company. Interference and expressions of opinion about details only confuse the workers and

delay the work, and it is hoped that the Company elected its editors with full confidence in them; any individual member who has not got this would do well to withdraw. The editors make this statement now in order to prevent delay and difficulty in the future. From the moment the work begins they alone must have the responsibility and authority.

[It is stated that this letter was signed by both editors—which would mean H. P. B. and Mabel Collins—and that the word *begins* has been changed to *began*, evidently dating this letter, at least approximately, as being in the Fall of 1887, possibly as early as September, when the first issue of *Lucifer* came out. The Editors state further: “To a somewhat later date is to be assigned the following, in the handwriting which has driven so many printers to despair,” meaning, of course, H. P. B.’s handwriting. They publish then the following letter:]

December 20th, 1887.

To the Board of Directors of the Theosophical
Publishing Co.

Gentlemen,

In reply to your letter of the 19 inst., I must state as follows:

(1) I am editing *Lucifer* in accordance with directions received from theosophical authorities, as a magazine chiefly, if not entirely devoted to theosophical subjects, *i.e.*, to the serious discussion of theosophical or esoteric tenets offered to the public for their serious consideration, giving them an opportunity for enquiry and discussion *in the magazine*.

[Unfortunately, the Editors did not see fit to give the full context of this communication, for reasons of their own. They merely indicated that at this point in the letter there followed “certain suggestions,” the letter ending with the words:]

This is the only way I see, if I am believed to be any good as an editor.

[Considering the fact that these two communications addressed to the Theosophical Publishing Company, belong to a period not far removed from the actual inception of this Company in the Fall of 1887, they are inserted at this point for obvious chronological reasons.]



H. P. BLAVATSKY

A very rare picture of H. P. B., presumably in her forties, originally published in *The Review of Reviews*, New York, Vol. VIII, December, 1893, p. 659. The faint print in that journal does not permit a better reproduction to be made.

THE SUBSTANTIAL NATURE OF MAGNETISM

[*Lucifer*, Vol. IX, No. 49, September, 1891, pp. 8-20]

[As is obvious from the above reference, this very valuable essay from the pen of H. P. B. was published posthumously. The actual time when it was written cannot be determined at present with any degree of accuracy, especially as the text contains no very definite clues to this effect. The same applies to the essay entitled: "Psychology, The Science of the Soul," which is made to follow the present one. These two essays are definitely inter-related, and have at least one passage in common. It is very probable that they were written at approximately the same period. While no definite date is known, it can, nevertheless, be stated that the present essay was written later than January, 1887, because it quotes from T. Subba Row's lecture on the *Bhagavad Gîtâ*, delivered at the Adyar Convention in December, 1886; it is, of course, quite possible that the essay was not written until after the launching of *Lucifer* in September, 1887. It is, however, very doubtful that it would have been written after the publication of *The Secret Doctrine*, in the Fall of 1888, because it mentions the Section on the "Monads, Gods, and Atoms," in that work, and refers to it as being in Volume I, Book II, while this Section is to be found in Vol. I, Book I, Part III, of the final text of the work. It is, therefore, very likely that this essay was penned before the final version of H. P. B.'s monumental *opus* had been fully drawn up.

The same line of reasoning applies to the essay on Psychology, which follows the present one. It may be that both essays were intended for *The Theosophist* but were laid aside for one reason or another and not submitted.

It seems, therefore, plausible to publish both of these essays at the end of the year 1887, as a mean value in time, fairly closely approximating the probable period at which they were written.
—*Compiler.*]

Materialists who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyan Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U.S. of America whose members call

themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity, *i.e.*, the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thralldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent. of undeniable axiomatic truths and facts, and of 95 per cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be flooded. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to

go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in *some respects only*—like the occult doctrines, our intention is to *utilize* their arguments—on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e.g.*, “If its principles be true, then every force or form of Energy known to science *must be a substantial Entity.*” For although Dr. Hall’s proofs with regard to magnetic fluid being something more than “a mode of motion” are *irrefutable*, still there are other “forces” which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the *Scientific Arena* (July 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

To admit for one moment that a single force of nature, such as *sound, light, or heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools of this land as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever

Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance, and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touch-stone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have unfortunately never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the “quality of matter,” of the “rotation of the molecules” of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

It is passing strange that men so intelligent as Sir William Thomson and Prof. Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the

mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, *and for no reason except that sound had been mistaken as a mode of motion by previous scientists*. And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognisable by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

Let us scrutinize this matter a little further before leaving it. If the mere "rotation of molecules" in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance of "enormous rigidity," to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading "material," "rigid" and "inert" ether, as the essential cause of light at a distance from a luminous body,

was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere “rotation of molecules” in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun’s molecules just as easily produce light at a distance?

Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether*, filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating “jelly” such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically showed in his recent masterly paper on *Force*. (See *Microcosm*, Vol. V, p. 98.)

It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in *The Microcosm* (Vol. III, pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not

have a substantial but immaterial soul which can live separately from my body after it is dead?

He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He even assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plate and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in heaven and earth never dreamt of in his atheistic philosophy.

Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance; * thus justifying our original classification of the entities of the universe into material and immaterial substances.

1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores, then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas, in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other

* This is a very wrong word to use. See text.—H. P. B.

material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which *it is* (Helmholtz, “Faraday Lecture”).* And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—*e.g.*, with regard to sound. As the day is dawning when the new theory is sure to array

* [This statement may be found in an address delivered by Hermann von Helmholtz at a memorial gathering before the Chemical Society in London, in 1881. In the course of this address entitled “Die Neuere Entwicklung von Faraday’s Ideen über Elektrizität,” the lecturer said:

“ Wenn wir Atome der chemischen Elemente annehmen, so können wir nicht umhin, weiter zu schliessen, das auch die Elektrizität, positive sowohl wie negative, in bestimmten elementare Quanta getheilt ist, die sich wie Atome der Elektrizität verhalten. . . . ”

This address is to be found in von Helmholtz’ *Vorträge und Reden*, Vol. II, pp. 252-91 (5th ed., Braunschweig: Fr. Vieweg und Sohn, 1903), the actual words being on page 272. It is one of the earliest pronouncements by Western scientists concerning the then probable, or at least suspected, discontinuous structure or nature of electricity, some sixteen years prior to the discovery of the electron in 1897. —*Compiler.*]

itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression "immaterial Substance" used above in connection with *magnetism* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that "*magnetism is not only a real, substantial entity but an absolutely immaterial substance,*" the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective "supersensuous" would have been more applicable to any force than the word "immaterial." * But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic* emanations—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be "immaterial," and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by "immaterial" is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopaedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya*. It is in short—*real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of

* The use of the terms "matter, or substance existing in *supersensuous* conditions" or, "supersensuous states of matter" would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well-educated man who knows the value of terms.

a Dhyān Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti*, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS “as material as any object is material to us” (*Notes on Bhag. Gita*). Hence—no Occultist would describe Substance as “immaterial” *in esse*.

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—“substantial.” Therefore, we call “Essence” rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a “personal” god and the angels of the Christians, as they would our Dhyān Chohans, or the Devas, “Planetary Men,” Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc.—“Entities,” as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without*, of substantial and *essential* CAUSES—within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element * it belongs to. (See “Monads, Gods, and Atoms” of Volume I, *The Secret Doctrine*,” Book II.) † Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—“laid the foundation of our argument in the clearly defined analogies of

* Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist, present to our terrestrial and sensuous perceptions, that are meant—but the *noumenal* Elements of the ancients.

† [“Gods, Monads, and Atoms,” Vol. I, Book I, Part III, pp. 610-632, in the final draft of *The Secret Doctrine*, as published in 1888.—*Compiler*.]

nature,” the editor of the *Scientific Arena*, in an article called “Scientific Evidence of a Future Life,” proceeds as follows:

. . . . If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature’s laws, all the other forces or phenomena-producing causes, whether physical, vital, mental, or spiritual, must come within the same category as non-entitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.

SPIRIT—a “substantial Entity”!! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion! . . .

From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light, and heat as but *modes of molecular motion*, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism which so consistently maintains that the soul, life, mind, and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature’s laws and forces, forms the bulwark of the Substantial Philosophy, and must in the

nature of things forever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, materialism has gained the day, and death is an eternal annihilation to the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery. . . .

How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed substantialists, giving them argument upon argument in order to prove to them that they are no substantialists at all, in the true sense of that term, so long as they leave one single force of nature, or one single phenomenon-producing cause in nature, out of the category of substantial entities!

One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another "substantialist" who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could not include *heat*, or *electricity*, or *magnetism*, or *gravity*? Yet all of them good "substantialists" on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox substantialist! Why should they not leave *life-force* and *mind-force* and *spirit-force* out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of "Hamlet," with the Prince of Denmark left out. Such would be the scientific

play of Substantialism with the sound question ignored, and the theory of acoustics handed over to materialism. (See our editorial on "The Meaning of the Sound Discussion," *The Microcosm*, Vol. V, p. 197.)

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial *Entities*." We believe in FOHAT, but would hardly refer to his *Voice* and *Emanations* as "Entities," though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or Light-*Entities* of the "Substantial Philosophy" (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of *Spirit*, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, "a monistic ANNIHILATIONIST," as he is called, confesses that "mental and bodily states are utterly contrasted." *

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that *Soul* is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would

* The Substantialists call, moreover, *Spirit* that which we call mind—(*Manas*), and thus it is *Soul* which takes with them the place of *ATMA*; in short they confuse the vehicle with the Driver inside.

only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all “the *phenomena-producing causes*” (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—“must come within the same category as *non-entitative* [?] *modes of motion* of material particles.”

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* “unworthy of the name of ‘philosophy’.” Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewes, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—“Thought is a motion of molecules.” Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are “the subjective and objective sides of the same thing.”

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of *the nerve-vibrations* to the brain which are the physical side of the *light perception*), “at the end of all these motions, there is something which is *not motion*—there is a *feeling or sensation of colour* . . .,” he says. Hence, it is quite true to say, that “the *subjective feeling* here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion.” For the latter is based on a *physical speculation* and the

former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any “Force-bearer,” the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION “are at the opposite poles of existence.” That which remains to be settled between us and the *materialistic* IDEALISTS—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind “a molecular fabric,” but only that it is “the *mind-principle*”—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall’s confessions in his *Fragments of Science*,* for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Dr. Martineau: “A man can say ‘I feel, I think, I love,’ but how does consciousness infuse itself into the problem?” And he thus answers:

The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment

* [Part II, Introd., pp. 340-41, in 6th ed., New York: D. Appleton & Co., 1891.—*Compiler*.]

of the organ, which would enable us to pass, by a process of reasoning, from the one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable.

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—"Spiritualistic and Atomistic."

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone*—*i.e.*, in that matter which is known to it—the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—

the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultrapoetical language. Hear him (as quoted by Stirling, *Concerning Protoplasm*) * speak of "the wonderful noonday silence of a tropical forest," which "is, after all, due only to the dullness of our hearing; and could our ears catch the murmurs of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city."

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists "to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics," cannot be successful. If they show that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in, by and through* matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole

* [Reference is here to James Hutchison Stirling's *As Regards Protoplasm*, London, 1872; Preface, p. 12.—*Compiler*.]

subjective or occult nature is one everlasting perpetual motion of VORTICAL *vibrations*.

H. P. B.

PSYCHOLOGY, THE SCIENCE OF THE SOUL

[*Lucifer*, Vol. XIX, No. 110, October, 1896, pp. 97-102]*

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

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

* [*Vide* Compiler's Note introducing the preceding essay on the "Substantial Nature of Magnetism."—*Compiler*.]

breath. . . . Monists * to a man, annihilationists who would stamp out intuition with iron heel, if they could. . . .” Those are our modern Western psychologists!

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

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

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

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

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that “the meeting of two rays whose waves interlock produces darkness”? For Mr. Mansel’s assertion that when self thinks of self, and is simultaneously the subject and object, it is “the annihilation of both”—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus “forbidden by the very nature of thought” is a proof that the “father of modern psychology” (in England) proceeds on no better psychological principles than Messrs. Huxley and Tyndall have done.‡

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers.

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

† *First Principles*, pp. 65-66. [p. 55 in 6th ed., New York and London: D. Appleton & Co., 1927.—*Comp.*]

‡ We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer’s postulate that “consciousness cannot be in two distinct states at the same time,” is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. “To be known as unlike,” he says, “conscious states must be known in succession” (see *The Philosophy of Mr. H. Spencer Examined*, by Rev. James Iverach, M.A., pp. 15-16).

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

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal . . . no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.* The universe and

* According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental

all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hara-kiri* by showing sensation itself to be no better than hallucination.

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

Sailing on obscene wings athwart the noon,
 Drops his blue-fring'd lids, and holds them close,
 And hooting at the glorious sun in heaven,
 Cries out, "Where is it?" *

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

states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

* [These lines are from a poem entitled *Fears in Solitude*. The two lines immediately preceding the ones quoted above are:

Forth from his dark and lonely hiding place,
 (Portentous sight!) the owlet Atheism,

—*Compiler.*]

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

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

Now it may be due to a defective training which has not enabled us to frame ideas of a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion.

A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

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

Postulate: “Every mental change is signaled by a molecular change in the brain substance.” To this:

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

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

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

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

But for all that the “ brain-self ” is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

H. P. BLAVATSKY.

[CONTROVERSY BETWEEN H. P. BLAVATSKY
AND THE ABBÉ ROCA]

[This polemical series of articles was started with a remarkably broad-minded contribution from the brilliant pen of a French Canon, the Abbé Roca, in the pages of *Le Lotus*, the monthly Journal of "Isis," the French Branch of The Theosophical Society. This magazine was described on the title-page as a "*Revue de Hautes Études Théosophiques, tendant à favoriser le rapprochement entre l'Orient et l'Occident*" (Review of Higher Theosophical Studies, intended to promote the mutual understanding of the Orient and the Occident). The Journal claimed to be "under the inspiration of H. P. Blavatsky." It was edited by F. K. Gaboriau, and was started in March, 1887, at Paris.

The opening article of the Abbé Roca appeared in Volume II, No. 9, December, 1887. It was followed in the same issue by H. P. B.'s Reply. The rejoinder of Abbé Roca appeared in February, 1888. H. P. B.'s second Reply was published in April, 1888. The Abbé took up the thread of the controversy once more in the issue of June, 1888, and H. P. B. appended to his article a large number of illuminating footnotes which closed the series.

In the January, 1888, issue of *Lucifer* (Vol. I), H. P. B. published her own somewhat abbreviated English translation of the Abbé Roca's opening essay, appending to it a few brief footnotes. We publish below H. P. B.'s own translation, adding to it within square brackets our own translation of the passages omitted by H. P. B.

The Abbé Roca's essay is immediately followed by H. P. B.'s reply, both in its original French and its English rendering.

As far as the Abbé Roca is concerned, very little is known about him. There is no doubt that he was a very open-minded ecclesiastic, who intended to fight various abuses of the Roman Church, and was defrocked in due course of time for doing so. He had studied in his earlier years at the Carmelite School for Higher Studies, and eventually became Canon in the diocese of Perpignan, in the Pyrénées-Orientales province of France. He published three works before incurring the wrath of his superiors: *Le Christ, le Pape et la Démocratie* (Paris, 1884), *La Crise fatale et le salut de l'Europe*, and *La Fin de l'ancien monde* (Paris, 1886). The Congregation of the Index, in a communication dated September 19, 1888, hastened to advise the faithful that by reading these books they ran the risk of eternal damnation, and the Abbé was given a chance to retract his heretical views. He refused to do so. Consequently, the Bishop of Perpignan, acting on the

authority of Pope Leo XIII, imposed on him the "suspense," depriving him of the exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to the decree by which his works were placed on the *Index*.*

Undaunted, the Abbé announced the forthcoming appearance of his next work, entitled *Glorieux Centenaire—1889.—Monde nouveau. Nouveaux Cieux. Nouvelle Terre*, which was published in Paris in 1889. He seems to have been greatly enthused with the teachings and writings of Saint-Yves d'Alveydre, with whom H. P. B. appears to disagree on many points, and wrote at one time or another a work entitled *Étude critique sur les Missions de St.-Yves*.

No information has come to light concerning the later years of Abbé Roca's life, in spite of repeated attempts to secure such from various sources.

In the December, 1887, issue of *Le Lotus*, the Editor published the following Editorial Note, introducing the first instalment of the controversy:

"It is with the greatest of pleasure that the Editor of *Le Lotus* opens its pages today to an eminent Canon [*chanoine*] of the Roman Catholic Church. Let us confess that, in spite of the quality and the broad nature of our programme of universal and fraternal intercourse, we hardly expected to recruit our adherents from among the members of a Church which represents on this globe precisely the opposite of civilization. Our pleasure will be shared, no doubt, by our subscribers and our brothers of 'Isis,' as we hope that Monsieur Roca will want to march in our ranks with us. With his Brahman, Parsi, Buddhist, Spiritualist and Materialist-brothers, Christian or Pagan, we will publish from time to time his articles which are so well thought out and written, that we do not hesitate to give him an exceptional place among the few distinguished men who are yet to be found among the Roman clergy in France. The notes which follow the "Esotericism of Christian Dogma" will show our readers that our revered Mme. Blavatsky has posed the question with masculine vigor, without ambiguity and with no partisanship. Who loves us should follow us!"

—*Compiler.*]

* Cf. *Le Voltaire*, Paris, Feb. 9, 1889; *Le Peuple*, Paris, Feb. 6, 1889; *l'Indépendant des Pyrénées-Orientales*, Feb. 8, 1889; and H. P. B.'s own remarks concerning this event in her article "On Pseudo-Theosophy" (*Lucifer*, Vol. IV, March, 1889).

ESOTERICISM OF CHRISTIAN DOGMA

CREATION AS TAUGHT BY MOSES AND THE MAHÂTMANS

ABBÉ ROCA, *Honorary Canon*[*Le Lotus*, Paris, Vol. II, No. 9, December, 1887, pp. 149-160.

Translated from the original French] *

I.—Thanks to the light which is now reaching us from the far East through the Theosophical organs published in the West, it is easy to foresee that the Catholic teaching is about to undergo a transformation as profound as it will be glorious. All our dogmas will pass from “the letter which killeth” to “the spirit which giveth life,” from the mystic and sacramental to the scientific and rational form, perhaps even to the stage of experimental methods.

The reign of faith, or mystery and miracles, is nearing its close; this is plain and was, moreover, predicted by Christ himself. Faith vanishes from the brains of men of science, to make way for the clear perception of the essential truths which had to be veiled at the origin of Christianity, under symbols and figures, so as to adapt them, as far as possible, to the needs and weaknesses of the infancy of our faith.

Strange! It is at the very hour when Europe is attaining the age of reason, and when she is visibly entering upon the full possession of her powers, that India prepares to hand on to us those loftier ideas which exactly meet our new wants, as much from the intellectual, as from the moral, religious, social and other standpoints.

One might believe that the “BROTHERS” kept an eye from afar on the movements of Christendom, and that from the summits of their Himâlayan watch towers, they had waited expectantly for the hour when they would be able to make us hear them with some chance of being understood.

[My admiration increases when I consider that our natural sciences have reached, on the purely physical plane, a development which threatens to become excessive and disastrous, if not so already, and which for that reason calls for effective assistance in order to round, without too many perils, *the Cape of Social Tempests*, on which the

* [The main portion of this translation is H. P. B.'s own, which she published in *Lucifer*, Vol. I, January, 1888, pp. 368-74, appending to it a few brief footnotes. Those parts of Abbé Roca's text which she omitted appear in their proper place within square brackets and have been translated by the Compiler.]

unchecked impetus of material and mental progress may very well wreck our barbarous civilization.]

It is certain that the situation in the West is becoming more and more serious. Everyone knows whence comes the imminence of the catastrophe which threatens us; hitherto men have only evoked the animal needs, they have only awakened and unchained the brute forces of nature, the passionate instincts, the savage energies of the lower Kosmos.

Christianity does indeed conceal under the profound esotericism of its Parables, those truths, scientific, religious, and social, which this deplorable situation imperiously demands, but sad to say, sad indeed for a priest, hard, hard indeed for Christian ears to hear, all our priesthoods, that of the Roman Catholic Church equally with those of the Orthodox Russian, the Anglican, the Protestant, and the Anglo-American churches, seem struck with blindness and impotence in face of the glorious task which they would have to fulfil in these terrible circumstances. They see nothing; their eyes are plastered and their ears walled up. They do not discover; one is tempted to say, they do not even suspect what ineffable truths are hidden under the dead letter of their teachings. [What a spectacle they present to the world! Exactly what Christ pointed out beforehand for the consideration of future generations: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."*]

So, on the one hand, we have the official and paid colleges to which the transcendental side of phenomena, forces, and laws of nature remain hidden; and, on the other, we have the clerical establishments, also official and paid, to whom the no less transcendental side of the symbols, dogmas, and parables of religion remains equally veiled.]

Say, is it not into that darkness that we are all stumbling, in State and in Church, in politics as in religion? A double calamity forming but one for the peoples, which suffer horribly under it, and for our civilization which may be shipwrecked on it at any moment. May God deliver us from a war at this moment! It would be a cataclysm in which Europe would break in pieces in blood and fire, as Montesquieu foresaw: "Europe will perish through the soldiers, if not saved in time."

We must escape from this empiricism and this fearful confusion. But who will save us? The Christ, the true Christ, the Christ of

* [*Matt.*, xv, 14-15; *Luke*, vi, 39].

esoteric science.* And how? Thus: the same key which, under the eyes of the scientific bodies, shall open the secrets of Nature, will open their own intellects to the secrets of true Sociology; the same key which, under the eyes of the priesthoods, shall open the Arcana of the mysteries and the gospel parables, will open their intellects to these same secrets of Sociology. Priests and savants will then develop in the radiance of one and the same light.

And this key—I can assert it, for I have proved it in application to all our dogmas—THIS KEY IS THE SAME WHICH THE MAHÂTMANS OFFER AND DELIVER TO US AT THIS MOMENT.†

There is here an interposition of Providence, before which we should all of us offer up our own thanksgivings. For my part, I am deeply touched by it; I feel I know not what sacred thrill! My gratitude is the more keen since, if I confront the Hindu tradition with the occult theosophic traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognise clearly the agreement of the teaching of the “Brothers” with the esoteric teaching of Moses, Jesus, and St. Paul.

People are sure to say: “You abase the West before the East, Europe before Asia, France before India, Christianity before Buddhism. You are betraying at once your Country and your Church, your quality as a Frenchman, and your character as a Priest.” Pardon me, gentlemen! I abase nothing whatever; I betray nothing at all! A member of Humanity, I work for the happiness of Humanity; a son of France, I work for the glory of France; a Priest of Jesus Christ, I work for the triumph of Jesus Christ. You shall be forced to confess it; suspend, therefore, your anathemas, and listen, if you please!

We are traversing a frightful crisis. For the last hundred years we have been trying to round the *Cape of Social Tempests*, which I spoke of before; we have been enduring, without intermission, the fires, the lightnings, the thunders, and the earthquakes of an unparalleled hurricane, and we feel, clearly enough, that everything is giving way around us; under our feet and over our heads! Neither pontiffs, nor savants, nor politicians, nor statesmen, show themselves capable of snatching us from the abysses towards which we are being, one is tempted to say, driven by a fatality! If, then, I discover, in the

* “The Christ of esoteric science” is the *Christos* of Spirit—an impersonal principle entirely distinct from any carnalised Christ or Jesus. Is it this *Christos* that the learned Canon Roca means?—H. P. B.

† The capitals are our own; for these “Mahâtman” are the real Founders and “Masters” of the Theosophical Society.—H. P. B.

distant East, through the darkness of this tempest, the blessed star which alone can guide us, amidst so many shoals, safe and sound to the longed-for haven of safety, am I wanting in patriotism and religion because I announce to my brethren the rising of this beneficent star?

[What do we know positively? Who can say whether the point in history where we now are is not the one when the great saying of Jesus Christ shall be fulfilled: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (*John*, x, 16). Are we going to make a "stumbling block" of that which in the scheme of Christ is perhaps a "cornerstone" of social construction, "a covenant" and a way to universal concord?] I know as well as you that it was said to Peter: "I *will* give thee the Keys of the Kingdom of Heaven, that thou mayest open its gates upon earth"; yes, doubtless, but note the tense of this verb: I *will give* thee: in the future. Has the Christian Pontiff already received them—those magic Keys? Before replying look and see what Rome has made of Christendom; see the lamentable state of Europe; not only engaged in open war with foreign nationalities, but also exhausting herself in fratricidal wars and preparations to consummate her own destruction; behold everywhere Christian against Christian, church against church, priesthood against priesthood, class against class, school against school, and, often in the same family, brother against brother, sons against their father, the father against his sons! What a spectacle! And a Pope presides over it! And while, all around, men prepare for a general slaughter, he, the Pope, thinks only of one thing—of his temporal domain, of his material possessions! Think you that this state of things forms the Kingdom of Heaven, and say you still that the Pontiff of Rome has already received the Keys thereof?

It is written, perchance, in the decrees of Providence, that these mysterious Keys shall be brought to the brethren of the West by the "Brothers" of the East. Hence it would be Christ himself who would be directing this occult movement in order to realize his own saying:—"I will give thee the keys of the kingdom of heaven" [*Matt.*, xvi, 19], by making them pass from the hands of the Mahâtmans into thy hands, O Peter, and the original phenomenon will thus be seen re-enacted: the Magi of the Orient will come a second time to adore Christ, not in the stable among the beasts this time, on the throne of abasement and suffering, but on the Tabor of his transfiguration, in the light of all the sciences and on the throne of his glory. Such is, indeed, the expectation of all the nations; the prophetic East sighs for the tenth incarnation of Vishnu, which shall be the crown of all the Avatars which have preceded it, and the *Apocalypse*, on its side, announces the appearance of the *White Horse* which is the symbol of the Christ risen, glorious and triumphant before the eyes of all the peoples of the earth.

This is how I, priest of Jesus Christ, betray Jesus Christ, when I acclaim the wisdom of the Mahâtman and their mission in the West!

I have spoken of the opportuneness of the hour chosen by them for coming to our help. I must insist upon this point.

[Mark well: should we not say that they have been present among us like invisible witnesses, in the efforts of modern thought, in the work that has been done and which is being followed with enthusiasm in our scientific laboratories, in the minds of our best physicists, of our most expert physiologists, of our ablest chemists? Messrs. Berthelot, Claude Bernard, Dumas, Flammarion, Figuier, Charcot, Pasteur—I could name many more—all touch, each in his own way, on the confines of the sense-perceptible world, on that line which separates the physical from the hyper-physical regions of nature, *of the same nature* after all, because the “Universe is *one*,” while being *dual*, as Henry de May expresses it exceedingly well in his admirable book on the *Visible and Invisible Universe*.

What Mr. Berthelot wrote in his last work on Chemistry is well known to the public:

“The electric, magnetic, calorific and luminous fluids that were accepted at the beginning of the present century, as being at the basis of electricity, magnetism, heat and light, have indeed no more reality to the physicists of today, than the four elements, Water, Earth, Air and Fire, invented, in the time of the Ionians and of Plato, to correspond with liquidity, solidity, volatility and combustion. These imaginary fluids have had in the history of science an even shorter existence than the four elements; they have disappeared in less than a century and have been reduced to but one, namely, ether. The atom of the chemists and the ether of the physicists, in their turn, seem to vanish already, due to new conceptions which tend to explain everything by phenomena of motion alone.”*

This is doubtless a very great advance, and Mr. Berthelot deserves well of occult science. But let us not be deceived, these findings are not final. They mark a step in advance, one discovery more, but it is not the end. Monsieur Berthelot has not yet reached the goal. He knows that, however. Something more important than that has lately been discovered in America where, in Philadelphia, the *inter-atomic* force was found, and so named by its discoverer, Mr. Keely, who might as well have called it the *interplanetary* or *inter-astral* force, from the very principles of Newton and Kepler whose laws apply as

* M. P. E. Berthelot, *Les Origines de l'Alchimie*, p. 320.

well to atoms as to the large celestial bodies, in the *microcosm* as well as in the *Macrocosm*.^{*} Even the discovery of this new *force*, however superior it may be to all the other forces, does not furnish the solution to the great problem of the dynamics of the Kosmos.]

“The phenomena of motion,” by means of which men of science claim to explain everything, explain nothing at all, because the very cause of that motion is unknown to our physicists as they themselves admit. “Consider,” say to us the Mahâtman by the mouth of their Adepts, “that behind each physical energy is hidden another energy, which itself serves as envelope to a spiritual force which is the living soul of every manifested force.”

And thus Nature offers us an infinite series of forces one within another, serving mutually as sheaths, which, as d’Alembert suspected, produce all sensible phenomena and reach all points of the circumference starting from a central point, which is God.

[Materialists are looking for the focus from which motion radiates—where it does not exist, *i.e.*, in its effects. The so-called “Spiritual Christians,” on the other hand, seek it where it is not to be found either, outside of Nature, and, in their abstract speculations, they lose their way in absolutely hollow metaphysics wherein their vain ideas disappear. The First Cause of the world and of all the beings that inhabit it is not extrinsic to the creation; it is immanent in it, as intrinsic as the spirit is to matter which it animates and activates, while remaining perfectly distinct from it.

Distances are not measured in the mental as they are in the physical where they are estimated by the compass and the yardstick; they are determined in the mental by separations like those which distinguish the natural kingdoms from each other, the mineral from the vegetable, the vegetable from the animal, and so forth.

II.—I can now, after these preliminaries, give an example of the transformation which, thanks to the Mahâtman, will soon take place in the teaching of the Christian Church. I will take particularly the dogma of the *Creation*, informing my readers that they will find in a book I am preparing, *New Heavens and New Earth*, an analogous work on all the dogmas of the Catholic faith.

Matter exists in states of infinite variety, and, sometimes, even of opposite appearance. The world is constituted in two poles, the

^{*} *Le Lotus* has spoken of this discovery (Oct. 1887) in terms which perfectly agree with the information I have received from another source.

North or Spiritual, and the South or Material pole; these two poles correspond perfectly and differ only in form, that is, in appearance.

Regarded from above, as the Easterns regard it, the universal substance presents the aspect of a spiritual or divine *emanation*; looked at from below, as the Westerners are in the habit of viewing it, it offers, on the contrary, the aspect of a material creation.

One sees at once the difference which must exist between the two intellectualities and, consequently, between the two civilisations of the East and the West. Yet there is no more error in the *Genesis* of Moses, which is that of the Christian teaching, than there is in the *Genesis* of the Mahâtman, which is that of the Buddhist doctrine. The one and the other of these *Geneses* are absolutely founded on one and the same reality. Whether one descends or ascends the scale of being, one only traverses, in the East from above downwards, in the West from below upwards, the same ladder of essences, more or less spiritualised, more or less materialised, according as one approaches to, or recedes from, *Pure Spirit*, which is God.

It was, therefore, not worth while to fulminate so much on one side or the other, here, against the theory of *emanation*, there, against the theory of *Creation*. One always comes back to the principle of Hermes Trismegistus: the universe is dual, though formed of a single substance. The Kabbalists knew it well, and it was taught long ago in the Egyptian sanctuaries, as the occultists have never ceased to repeat it in the temples of India.

It will soon be demonstrated, I hope, by scientific experiments such as those of Mr. William Crookes, the Academician, that everywhere, throughout all nature, *spirit* and *matter* are not *two* but *one*, and that they nowhere offer a real division in life. Under every physical force there is a spiritual or a psychic force: in the heart of the minutest atom is hidden a vital soul, the presence of which has been perfectly determined by Claude Bernard in germs imperceptible to the naked eye. "This soul, human, animal, vegetable or mineral, is but a ray lent by the universal soul to every object manifested in the Kosmos."

"Corporeal man and the sensible universe, says the theosophical doctrine, are but the appearance imparted to them by the cohesion of the inter-atomic or inter-astral forces which constitute both exteriorly. The visible side of a being is an ever-changing *Mâyâ*." The language of St. Paul is in no way different: "The aspect of the world," he says, "is a passing vision, an image which passes and renews itself continually—*transit figura hujus mundi*." *

* [The *Vulgate*, I Cor., vii, 31 has: *Praeterit enim figura hujus mundi*—*Compiler.*]

“The real man, or the *microcosm*—and one can say as much of the *macrocosm*—is an astral force which reveals itself through this physical appearance, and which, having existed before the birth of this form, does not share its fate at the hour of death: surviving its destruction. The material form cannot subsist without the spiritual force which sustains it; but the latter is independent of the former, for form is created by spirit, and not spirit by form.”

This theory is word for word that of the “Brothers” and the Adepts, at the same time it is that of the Kabbalists and the Christians of the School of Origen, and the Johannine Church.

There could not be a more perfect agreement.

Transfer this teaching to the genesis of the Kosmos and you have the secret of the formation of the World; at the same time you discover the profound meaning of the saying of St. Paul: “The invisible things of God are made visible to the eye of man through the visible things of the creation,”* a saying so well translated by Joseph de Maistre as follows: “The world is a vast system of invisible things, visibly organised.”

The whole of the Kosmos is like a two-faced medal of which both faces are alike. The materialists know only the lower side, while the occultists see it from both sides at once; from the front and from the back.

It is always nature, and the same nature, but *natura naturata* from below, *natura naturans* from above; here, intelligent cause; there, brute effect; spiritual above, corporeal below, etherealised at the North, concreted at the South Pole.

The distinction accepted everywhere in the West down to our own day, as essential and radical, between spirit on the one hand and matter on the other, is no longer sustainable. The progress of science, spurred on as it will be by Hindu ideas, will soon force the last followers of this infantile belief to abandon it as ridiculous.

[Outside of God there is but one and the same substance in the universe (perhaps the *Yliaster* of Paracelsus or the *Sat* of the Hermetists) constituted, I say again, with two opposite poles, the North or Spiritual Pole, and the South or Material. Neither the old *materialistic* school nor the old *spiritual* school, in the limited sense still attached to those terms according to our former mental categories, can defend themselves any longer against the victorious assaults that will be incessantly made upon them by real Theosophists, or more correctly, real Christians.

* [More correctly, in *Rom.*, i, 20, thus: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. . . .”—*Compiler*.]

Before our vision there is nothing positive and real except life, everywhere life, nothing but life; since life is in the Word, according to St. John, and the Word is, like God, present in all beings, which do not exist except by him.

Nevertheless—and it is here that the Christian teaching seems to be superior, in its expression at least, to the Hindu teaching—nevertheless, I say, the life which the contingent beings live is not the life of God. In other words, which are those of St. Paul, God is not the motion, the being, the life, within us; but, rather, “*we have the motion, the being, the life, in God: in ipso enim vivimus, et movemur, et sumus*” (*Acts*, xvii, 28). This expression, absolutely exact and clear, puts an end to all the fallacious syllogisms of Plotinus, Bruno, Spinoza, and the Stoics of all times.]

Yes, all, absolutely all in the world is life, but life differently organised and variously manifested through phenomena which vary infinitely from the most spiritualised beings, such as the Angels, as well known to Buddhists as to Christians, though called by other names, down to the most solidified of beings, such as stones and metals. In the bosom of the latter, sleep, in a cataleptic condition, milliards of vital elementary spirits. These latter only await, to thrill into activity, the stroke of the pick or hammer to which they will owe their deliverance and their escape from the *limbus*, of which the Hindu doctrine speaks as well as the Catholic. Here lies, for these souls of life, the starting point of the *Resurrection* and the *Ascension*, taught equally by both the Eastern and the Western traditions, but not understood among us.

[The quarryman’s pickaxe, the farmer’s plough, the woodcutter’s axe, the horseshoe, the carriage-wheel, every moment are bringing about these awakenings, *en masse*; and the fires of our furnaces in reducing ores, decomposing coal and wood, fling into the air whirling clouds of elementary spirits.

Prisoners of wood, of stone, and of iron, enchained, shackled therein like Lazarus in his tomb, they are awaiting the hour when the bonds of their captivity will be severed, and that is how, according to St. Paul, all Nature, pregnant with life and seminal force, groans and sighs for its deliverance and final release from the pains of labor; *omnis creatura ingemiscit, et parturit usque adhuc* (*Rom.*, viii, 22). It is in the pains of a perpetual delivery.

How have these vital energies been struck with catalepsy and reduced to a state which is neither that of a corpse in the sepulchre nor that of an embryo in the womb, nor even that of the larvae entangled in the thick bonds of matter? Formerly it was a *mystery* as we said in our seminaries and from the heights of our Christian pulpits; in our days it is a new chapter in biology, as will be seen in the explanation I shall give of the *Dogma of the Original Fall* according

to the principles of the Hindu teachings and the Kabbalistic teachings of Judeo-Christianity. I need not linger on that here.

The question to be fully understood is, how one single substance (the *Yliaster* or *Sat*, the name is immaterial) can be enough for the constitution of all the beings that people the visible and invisible Universe. More or less subtilized at the North Pole, in that which we call Heaven, more or less condensed at the South Pole, in what we call the Earth, or better, Hell, that substance undergoes infinite modifications owing to its passing and repassing through the thousands of alembics, retorts, crucibles, and cuppels, of which the laboratory of that incomparable chemist, called "*naturing*" *Nature*, is composed.

Here, the metals, sublimated by fire, are transformed into vapor; there, the same vapors, condensed by cold, rebecome hard bodies.

The organic apparatus, by means of which the spirit acts, differs from one kingdom to another; that is why its action and its effects differ also; truly, spirit aggregates in the mineral, grows with the plants, creeps, walks and runs with the animals, swims with the fishes, flies with the birds; it is the marvellous instinct in the bee, the ant, the beaver, in all the skilful, ingenious species. It passes from the depths to the heights of the entire region of animal life until it reaches full unfolding in the intelligence and genius of man, wherefrom it springs, radiant to the angelic spheres. A new career then opens before him, he ascends the orders which form the nine choirs of angels, and so enters into the harmonious Nirvâna of the Mahâtmans, which is nothing else, I believe, than the *bosom of Abraham* of the ancient Law, and, since the Gospel, the *bosom of the glorious Christ*, "that Social-Divine body" of which we are called to constitute the living monads, the organic cells.]

But as they ascend, so the spirits can also descend, for they are always free to transfigure themselves in the divine light, or to bury themselves in the satanic shadow of error and evil. Hence, while time is time, "these ceaseless tears and gnashings of teeth" of which the gospel Parables speak metaphorically, and which will last as long as shall last the elaboration of the social atoms destined for the collective composition of the beatific Nirvâna.

Nature is ever placing under our eyes examples of organic transformations, analogous to those I am speaking of, as if to aid us in comprehending our own destiny. But it seems that many men "have eyes in order not to see," as Jesus said. See how in order to remove these cataracts, science, even in the West, constantly approaching more and more that of the East, is at work producing in its turn phenomena, which corroborate at once the Parables of the Gospels and the teachings of nature. I will not speak of the Salpêtrière and the marvels of hypnotism in the hands of Monsieur Charcot and his numerous disciples throughout the whole world. There are things which strike me even more.

Monsieur Pictet, at Geneva, is creating diamonds with air and light. This should not astonish those who know that our coal mines are nothing but "stored-up sunlight." With an even more marvelous industry, do not the flowers extract from the atmosphere the luminous substance of which they weave their fine and joyous garments? And "all that is sown in the earth under a material form, does it not rise under a spiritual form," as St. Paul says? *

The glorious entities, which we call celestial spirits, have themselves an organic form. It is defined in the canons of our dogma, whatever the ignorance-mongers of ultramontaniam may pretend. God alone has no body, God alone is *pure Spirit*—and even to speak thus we must consider the Deity apart from the person of Jesus Christ, for in the "*Word made flesh*" God dwells *corporeally*, according to the true and beautiful saying of St. Paul.

And it is because God has no body that he is present everywhere in the infinite, under the veils of cosmic light and ether, which serve as his garment and under the electric, magnetic, inter-atomic, inter-planetary, inter-stellar and sound fluids, which serve him as vehicles.

And it is also because God has no created form that the Kabbala could, without error, call him *Non-Being*. Hegel probably felt this esoteric truth when he spoke, in his heavy and cumbrous language, of the equivalence of Being and Non-Being.

All visible forms are thus the product, at the same time as they are the garment and the manifestation, of spiritual forces. All sensible order is, in reality, an *organic concretion*, a sort of living *crystallisation* of intelligent powers fallen from the state of *spirituality* into the state of *materiality*; in other words, fallen from the North to the South pole of nature, in consequence of a catastrophe called by Holy Scripture the *Fall from Eden*. This cataclysm was the punishment of a frightful crime, of an audacious revolt spoken of in the traditions of all Temples and called in our dogma *original sin*. The primary priesthood of the Christian church has hitherto lacked the light needed to explain this biological phenomenon, which is an ascertained fact of physiology and sociology, as I hope to prove. Questioned on this point, the priests have always replied: It is a *mystery*. Now there are no mysteries save for ignorance, and the Christ announced that "every hidden thing should be brought to light, and proclaimed on the house-tops".†

This is why so many new lights, coming from the East and elsewhere, enter scientifically, in our day, into the Christian mind.

* [Paraphrase of *I Cor.*, xv, 53-54.]

† [Paraphrase of *Luke*, xii, 13.]

Glory to the Theosophists, glory to the Adepts, glory to the Kabbalists, glory above all to the Hermetists everywhere, glory to those new missionaries whose coming Monsieur de Maistre foresaw, and whom Monsieur de Saint-Yves d'Alveydre lately hailed as the elect of God, charged by him to establish a communion of knowledge and of love between all the religious centres of the earth!

Priests of the Roman Catholic Church, we shall enter in our turn this wise communion of saints, on the day when we shall consent to read anew our sacred texts, no longer in "the dead letter" of their exotericism, but in the "living spirit" of their esotericism, and in the threefold sense which Christian tradition has always canonically recognised in them.

L'ABBÉ ROCA (*Chanoine*).

Château de Pollestres, France.

This is a very optimistic way of putting it, and if realized would be like pouring the elixir of life into the decrepit body of the Latin Church. But what will his Holiness the Pope say to it?—H. P. B.

NOTES

SUR « L'ÉSOTÉRISME DU DOGME CHRÉTIEN »

de M. l'Abbé Roca

[*Le Lotus*, Paris, Vol. II, No. 9, décembre, 1887, pp. 160-73]

Dès le début de cet essai, si remarquable par sa sincérité et sa hardiesse, l'auteur pose et résout cette question: « Qui peut dire si ce n'est pas au point de l'histoire où nous sommes, que doit s'accomplir cette grande parole de Jésus-Christ: 'Bien des ouailles, etc. . . . , et tous les peuples de l'univers ne formeront à la fin, qu'un seul troupeau sous un seul Pasteur '! » (p. 151.) * Plusieurs faits de l'histoire passée ou présente se dressent contre cet espoir optimiste.

Ce sont d'abord les enseignements et le dogme de l'ésotérisme oriental, qui nous montrent le *Kalki Avatar* à la fin du *Kali Yug*, alors que nous ne sommes qu'au commencement. †

C'est ensuite l'interprétation ésotérique des textes chrétiens qui, lus et traduits « dans la langue des Mystères » nous montrent l'identité des vérités fondamentales et, certainement, universelles; par elle, les quatre Évangiles, comme la Bible de Moïse et le reste, apparaissent clairement, depuis le premier mot jusqu'au dernier, comme une allégorie symbolique des mêmes mystères primitifs et du Cycle de l'Initiation.

En *carnalisant* la figure centrale du Nouveau Testament, en imposant le dogme du Verbe *fait chair*, l'Église latine oppose au dogme de l'Ésotérisme bouddhiste et indou, et de la Gnose grecque un dogme diamétralement

* [Paraphrase of the following text from the French Bible, *John*, x, 16: « J'ai aussi d'autres brebis qui ne sont pas de cet enclos. Celles-là aussi, il faut que je les conduise, et elles écouteront ma voix, et il y aura un seul troupeau, un seul pasteur ».—*Compiler.*]

† Le *Kali Yug* doit durer 432,000 ans, et les premières 5,000 années ne seront écoulées qu'en 1897.

contraire. Il y aura donc toujours un abîme entre l'Orient et l'Occident tant que l'un ou l'autre des deux dogmes n'aura cédé. Près de 2,000 ans de persécutions sanglantes par l'Église contre les *Hérétiques* et les *Infidèles* se dressent devant les nations orientales pour leur défendre de renoncer à leur dogme philosophique en faveur de celui qui dégrade le principe *Christos*.*

Et puis, la statistique est là pour prouver que les deux tiers de la population du globe sont loin encore de consentir à graviter vers « un seul Pasteur ». Des armées de missionnaires sont envoyées dans tous les coins de la terre; des millions sont sacrifiés chaque année par Rome, et des dizaines de millions par 350 à 360 sectes de protestants; quel est le résultat de tant d'efforts? La confession d'un évêque célèbre (Bishop Temple) va nous le dire, statistique en mains. Depuis le commencement de notre siècle, là où les missions chrétiennes n'ont fait que *trois millions* de conversions, les Mahométans ont fait *deux cent millions* de prosélytes sans qu'il leur en coûte un sou! L'Afrique à elle seule appartient presque tout entière à l'Islamisme!—Signe des temps!

J'ai dit que le Nouveau Testament n'était que l'allégorie occidentale fondée sur les Mystères universels dont les premières traces historiques, en Égypte seulement, remontent à 6,000 ans au moins avant l'ère chrétienne. Je tiens à le prouver.

Cette allégorie est celle du Cycle d'Initiation, une version nouvelle des mystères, à la fois psychique et astronomique. Le *Sabéisme* et l'*Héliolatrie* y sont intimement liés à cet autre mystère, l'Incarnation du Verbe ou la descente du *Fiat* divin dans la race humaine symbolisée dans la fable d'Elohim-Jehovah et de l'Adam d'argile. Ainsi la psychologie et l'astrolatrie (d'où l'astronomie) n'y peuvent être séparées.

Ces mêmes mystères fondamentaux se trouvent dans les textes sacrés de chaque nation, de chaque peuple, depuis le commencement de la vie consciente de l'humanité;

* Ce mot va trouver son explication un peu plus loin (*N. de la D.*).

mais quand une légende fondée sur ces mystères prétend s'arroger des droits exclusifs au-dessus de toutes les autres, quand elle s'érige en dogme infallible pour condamner la foi populaire à sa lettre morte, au détriment de son vrai sens métaphysique, il faut qu'une semblable légende soit dénoncée; il faut en arracher le voile et la réduire devant tous à sa nudité!

Eh bien! il est inutile de venir parler de l'identité ésotérique des croyances universelles tant qu'on n'a pas bien étudié et *compris* le vrai sens ésotérique de ces deux termes primitifs: *Chrēstos* (χρηστός) et *Christos* (χριστός): deux pôles opposés dans leur signification comme la nuit et le jour, la souffrance et l'humilité, la joie et la glorification, etc. . . . Les Chrétiens véritables sont morts avec les derniers Gnostiques, et les Chrétiens de nos jours ne sont que les usurpateurs d'un nom qu'ils ne comprennent plus. Or, tant qu'il en sera ainsi, les Orientaux ne pourront s'entendre avec les Occidentaux: aucune fusion d'idées religieuses ne sera possible entre eux.

Il est dit qu'après le *Kalki Avatar* (« Celui qu'on attend » sur le cheval blanc—dans l'Apocalypse), l'âge d'or commencera et que chaque homme deviendra son propre *guru* (maître spirituel ou « Pasteur ») parce que le *Logos* divin, quelque nom qu'on lui donne,* régnera dans chaque mortel régénéré. Il ne peut donc être question d'un « Pasteur » commun à moins que ce Pasteur ne soit tout à fait métaphorique. D'ailleurs, les Chrétiens, en même temps qu'ils isolent et localisent ce grand Principe, en le refusant à tout homme autre que Jésus de Nazareth (ou le *Nazar*) *carnalisent* le Christos des Gnostiques; par cela seul, ils ne peuvent avoir aucun point commun avec les disciples de la Sagesse archaïque.

Les Théosophes de l'Occident acceptent le *Christos* comme le faisaient les Gnostiques des siècles qui ont antécédé le Christianisme, comme le font les Védantins pour leur Krishna: ils séparent l'homme corporel du

* Que ce soit Krishna, Bouddha, Sosiosh, Horus ou Christos, c'est un *principe* universel; les « hommes-Dieu » sont de tous les âges et sans nombre.

Principe divin qui l'anime dans les cas avatariques. Leur Krishna, le héros historique, est mortel, mais le Principe divin qui l'anime (Vishnou) est immortel et éternel; à sa mort, Krishna,—l'homme et son nom—reste terrestre, ne devient pas Vishnou; Vishnou n'absorbe que cette partie de lui-même qui a animé l'Avatar, comme elle en anime tant d'autres.

Maintenant, le mot *Christos* n'est, au fond, qu'une traduction du mot *Kris*,* et ce nom est certainement antérieur de bien des milliers d'années à l'an 1 de notre ère. La preuve en est dans ce fragment de la sibylle Érythréenne où se trouvent ces mots: ΗΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΤΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.†—Cette phrase, devenue si fameuse parmi les chrétiens, n'est, en réalité, qu'une série de nominatifs dont on peut faire tout ce que l'on veut. L'Église s'est empressée d'en tirer une prophétie de la venue de Jésus; cependant elle n'avait rien à faire avec notre ère à nous, comme le prouvent et l'histoire, du premier janvier de l'an 1 au premier janvier 1888 après J.-C., et le texte même du fragment sibyllin.

En effet, cette prophétie universelle, datant des commencements de notre race et parfaitement païenne, nous promet le retour de l'âge d'or aussitôt que sera né « l'Enfant » annoncé, dont la naissance est aussi allégorique que métaphysique. Elle n'a rien à faire avec aucun homme en particulier, aucune femme immaculée; elle est toute mythologique dans sa forme; astronomique et théogonique dans son sens caché. De tous temps et

* Terme ésotérique pour le mot *oint*. Georg Curtius voit l'origine de tous ces termes, *χρῖς*, *χράω*, *χρηστός*, dans le mot sanscrit *gharsh* (grec *χερ*).—(*Principles of Greek Etymology*, Vol. I, p. 236.)

† [*Vide* H. P. B.'s explanation of this Sibylline oracle in the second installment of her essay on "The Esoteric Character of the Gospels," and the additional data contained in Compiler's Note No. 31, appended to the above-mentioned essay.

This series of words, written in the ordinary way and with proper accents reads as follows:

Ἰησοῦς Χρειστός Θεοῦ υἱὸς σωτὴρ σταυρός.

—Compiler.]

chez tous les peuples, le Messie-mythe est né d'une Vierge-mère. Voyez Krishna et Dévaki; la légende bouddhique greffée sur le Gautama Bouddha historique et sa mère Maïa; voyez celle qui fut ajoutée à la biographie du Pharaon Amen-hotep III, né d'une mère-Vierge, la reine Maut-em-oua, pendant la 17^e dynastie. Examinez aussi les murs intérieurs du *Sanctum Sanctorum* dans le temple de Luxor, bâti par ce même Pharaon, et vous allez y voir quatre scènes fort significatives: c'est d'abord le Dieu *Thot* (le Mercure lunaire, le Messager de l'Anonciation des Dieux égyptiens, le Gabriel du *Livre des Morts*) saluant la Reine Vierge et lui annonçant la naissance d'un fils; ensuite, c'est le Dieu Kneph aidé de Hathor (le Saint-Esprit sous ses deux aspects, masculin et féminin, comme la Sophie des Gnostiques dont le Saint-Esprit est la transformation), préparant et disposant le germe de l'enfant à venir; puis la mère en travail, assise sur le tabouret de la sage-femme qui reçoit le nouveau-né, dans une grotte; et, en dernier lieu, la scène de l'adoration. L'égyptologue anglais, Gerald Massey, décrit ainsi cette dernière scène:

. . . l'enfant, assis sur le trône, est représenté recevant l'hommage des Dieux et les présents des hommes: derrière lui, le Dieu Kneph; à sa droite se tiennent trois esprits (les trois mages, les Rois de la légende) à genoux devant le nouveau-né, lui offrant des présents de la main droite et la vie de la main gauche. L'enfant ainsi annoncé, incarné, puis né et adoré, était la représentation pharaonique d'*Aten*, en Égypte, le Soleil, copié dans le Dieu Adon de la Syrie, et l'Adon-Aï des Juifs, l'enfant Jésus du culte solaire d'*Aten*, fruit de la conception miraculeuse de l'éternelle Vierge-Mère, personnifiée, cette fois, par Maut-em-oua, la mère du *seul-né*, la divine Mère du jeune Dieu-Soleil.*

Inutile de parler encore de la légende de Krishna et de Dévaki, de sa naissance miraculeuse, des bergers qui

* [The quotations selected by H. P. B. from some of the Lectures of Gerald Massey have been translated by her into French. In most cases, the translation is rather free. It is faithful in conveying the idea expressed by Massey, but it cannot be considered to be a literal translation. The English translation of H. P. B.'s Essay which immediately follows the French text, incorporates the original English wording of Gerald Massey's passages, and gives in every case their exact source.—*Compiler.*]

en prennent soin, des Rishis qui le saluent, ou de l'Hérode des Indes, le roi Kamsa qui fit massacrer 40,000 nouveaux mâles, dans l'espoir de tuer parmi eux Krishna qui devait le détrôner.

Et maintenant, est-il venu, cet âge d'or chanté par Virgile et la Sibylle? Où faut-il le chercher? Est-ce dans les premiers siècles du christianisme, alors que les païens pour défendre leurs Dieux, massacrent les Nazaréens? Est-ce quand ceux-ci, transformés ouvertement en Chrétiens, se mettent à noyer les dieux des gentils dans des torrents de sang humain, au nom de Celui qui leur avait prêché, disaient-ils, l'amour fraternel et universel des ennemis mêmes, la charité jusqu'au pardon, jusqu'à l'oubli des injures? Est-ce encore dans ces quelques siècles où régna la Sainte-Inquisition que l'humanité a joui de son Âge d'or, de sa paix universelle, matérielle ou morale? Ou bien, est-ce alors que les armées de l'Europe s'apprêtent à bondir l'une sur l'autre pour s'exterminer, tandis que des légions de malheureux meurent de faim et de froid sous les bénédictions du vicaire du Christ, doté de 20 millions pour son Jubilé, et, que la moralité dans les pays civilisés et chrétiens est au-dessous de celle des bêtes féroces?

C'est que le vrai sens des mots de la Sibylle n'est bien connu que des Adeptes; et ce n'est point par la Croix du Calvaire qu'ils peuvent être interprétés.

Loin de moi la moindre intention de blesser ceux qui croient dans Jésus, le Christ carnalisé, mais je me sens forcée de souligner, en l'expliquant, notre croyance à nous, parce que M. l'abbé Roca voudrait l'identifier avec celle de l'Église Romaine; jamais ces deux croyances ne pourront s'unir, à moins que le Catholicisme de l'Église latine ne revienne à ses premiers dogmes, ceux des Gnostiques. Car elle était gnostique l'Église de Rome, autant que les Marcionites, jusqu'au commencement et même jusqu'à la moitié du second siècle; Marcion, le célèbre gnostique, ne se sépare d'elle qu'en l'an 136, et Tatian la quitte plus tard encore. Et pourquoi la quittent-ils? Parce qu'ils étaient devenus hérétiques, prétend l'Église, mais l'histoire des cultes fournie par les manuscrits

ésotériques nous donne une toute autre version. Ces gnostiques célèbres, nous disent-ils, se sont séparés de l'Église, parce qu'ils ne pouvaient consentir à accepter un Christ *fait chair*, et c'est ainsi que commence le procès de la carnalisation du Christ-principe; c'est alors aussi que l'allégorie métaphysique subit sa première transformation, cette allégorie qui était la doctrine fondamentale de toutes les fraternités de gnostiques.*

Un fait suffit à prouver que l'Église Romaine a abandonné même la tradition conservée par l'Église grecque. C'est qu'elle a adopté la tonsure *solaire* † propre aux prêtres Égyptiens des temples *publics*, aux lamas et aux bonzes du culte *populaire* des Bouddhistes; c'est assez pour démontrer que l'Église de Rome est celle qui a dévié le plus loin de la véritable religion du Christ mystique.

Ainsi donc, ils sont loin encore des temps où « tous les peuples de l'univers ne formeront, à la fin, qu'un seul troupeau sous un seul Pasteur »; avant qu'ils n'arrivent, il faut que la nature humaine se modifie complètement; il faut que nous atteignons, d'après la prophétie du livre de *Dzyan*, ‡ à la septième race; car c'est alors que le « *Christos* »—designé par ses divers noms païens, comme par celui des gnostiques « hérétiques »—régnera dans l'âme de chacun, dans l'âme de tous ceux qui auront

* Les gnostiques étaient en effet divisés en différentes fraternités, telles que: Esséniens, Thérapeutes, Nazaréens ou Nazars (d'où Jésus de Nazareth); « Jacques », le frère du Seigneur, chef de l'Église de Jérusalem, était gnostique jusqu'au bout des ongles; c'était un ascète du vieux type biblique, c'est-à-dire un Nazar consacré à l'ascétisme depuis sa naissance; le rasoir n'avait jamais effleuré ses cheveux ni sa barbe. Il était tel qu'on représente Jésus dans les légendes ou les tableaux, et tel que sont tous les « Frères-Adeptes » de tous les pays; depuis le yogi-fakir des Indes, jusqu'au plus grand Mahatma des Initiés de l'Himalaya.

† La force magnétique et psychique est dans les cheveux; de là le mythe de Samson et autres semblables de l'antiquité.

‡ Mot tibétain, du mot sanscrit *djnyana*: sagesse occulte, *connaissance*.

d'abord accepté le *Chrest* *—je ne dis pas simplement de ceux qui seront devenus *Chrétiens*, ce qui est une tout autre chose. Car, proclamons-le une fois pour toutes, le mot *Christ*, qui veut dire *glorifié, triomphant*, et aussi « oint » (du mot *χρίω*, oindre), ne peut s'appliquer à Jésus. D'après les Évangiles mêmes, *Jésus ne fut jamais oint, ni* comme Grand Prêtre, ni comme Roi, ni comme Prophète. « Comme mortel », remarque Nork, « il ne fut oint qu'une seule fois, par une femme, et non parce qu'il se posait en roi ou en Grand Prêtre, mais, comme il le dit lui-même, *pour son enterrement* ». Jésus fut un *Chrêstos*: *χρηστος ὁ Κύριος* (bon est le Seigneur), comme dit saint Pierre (1^{re} *Épître*, ii, 3), qu'il ait vécu réellement pendant l'ère chrétienne, ou un siècle auparavant, sous le règne d'Alexandre Jannée et de sa femme Salomé, à Lud, ainsi que l'indique le *Sepher Toldoth Jeshu*.†

Et il y a eu d'autres ascètes dans la condition du *Chrêstos*, même de son temps: tous ceux qui, entrant dans le sentier ardu de l'ascétisme, marchaient dans la voie qui conduit au *Christos*—la lumière divine—tous ceux-là étaient des *Chrêstos*, des ascètes appartenant aux temples oraculaires (*χρηστήριος* de *χράω*, appartenant à un oracle; et *χρηστήριον*, véhicule de l'oracle, sacrifice et victime). Tout cela entrainait dans le cycle de l'initiation; quiconque veut s'en assurer n'a qu'à faire ses recherches. Aucune

* Mot qui n'est ni la *Krest* (croix) des Slaves, ni le « *Christ* » crucifié des Latins. Le rayon rendu manifeste de ce Foyer de la Vie qui est caché aux yeux de l'Humanité pour et dans l'Éternité, le *Christos*, crucifié comme un corps de chair et d'os!!!

† Ayant fait remarquer à Mme. Blavatsky que, d'après quelques savants, cette assertion serait erronée, voici ce qu'elle nous répond: « Je dis que les savants mentent ou déraisonnent. C'est nos *maîtres* qui l'affirment. Si l'histoire de Jehoshua ou Jésus Ben Pandira est fautive, alors tout le *Talmud*, tout le Canon juif est faux. Ce fut le disciple de Jehoshua Ben Perachia, le cinquième président du Sanhédrin depuis Ezra qui récrivit la Bible. Compromis dans la révolte des Pharisiens contre Jannaëus en 105 avant l'ère chrétienne, il s'enfuit en Égypte emmenant le jeune Jésus avec lui. Bien plus vrai est ce récit que celui du N. Testament dont l'histoire ne dit mot ».

[Vide Compiler's Note appended to this footnote in the English translation of this text.—*Comp.*]

« victime sacrificielle », ne pouvait s'unir au *Christ triomphant* avant de passer par cette condition préliminaire de *Chrêst* souffrant et mis à mort.

Astronomiquement, c'était la *mort du soleil* * mais la mort précurseur du *Nouveau soleil* †; la mort engendrant la vie au sein des ténèbres.

Psychologiquement, c'était la mort des sens et de la chair, la résurrection de l'*Ego* spirituel, Christos, en chacun de nous.

Oui, c'est bien *le Christos lui-même* qui dirige ce mouvement occulte; mais s'il en est ainsi, ce n'est pas pour que *saint Pierre, qui a renié trois fois son Christos*, reçoive les clefs des mystères des mains des Mahatmas, ni pour que ceux-ci répètent la scène des trois Rois Mages. Point-n'est besoin de redire encore ce que d'autres Mahatmas, les Hiérophantes d'Égypte, redisaient tous les 19 ans, selon *le cycle Métonique*, 5 ou 6 mille ans au moins, avant le XIX^e siècle. Le Christos astronomique ne peut avoir un jour de naissance et de résurrection qu'une fois tous les 19 ans, comme l'a prouvé M. G. Massey; parce que ses parents sont le Soleil et la Lune, les astres qui accompagnent « l'Homme crucifié dans l'espace », images qui précédèrent même la figure décrite par Platon. Ce jour, consacré par une cérémonie, était fixé d'après la pleine lune des Pâques, en Égypte.‡

Ainsi que le dit le savant égyptologue et conférencier de Londres, cité plus haut:

. . . le lieu de la naissance du Messie Égyptien [Horus] à l'époque de l'équinoxe vernal, était fixé dans l'*Apta* (le coin).

Mais, l'*Apta* veut aussi dire la *Crèche* et la *Mangeoire*; dès lors, l'enfant né dans l'*Apta* était censé né dans une

* Sur la *croix* de l'*Équinoxe d'automne*, point où l'écliptique *croise* l'équateur et où le soleil descend dans ce dernier cercle, annonçant l'hiver, la mort.

† Noël, quand le soleil remonte vers l'Équateur, après avoir passé le solstice d'hiver, annonçant le printemps, le renouveau, Pâques.

‡ Chez les Chrétiens aussi le jour de la Nativité est déterminé par la pleine lune de Pâques: étrange coïncidence!

crèche, et cette Apta, comme crèche, est le signe hiéroglyphique du lieu de naissance du Soleil.*

Cet endroit était indiqué par l'intersection du colure des équinoxes avec l'équateur et comme elle passait de signe en signe, l'étoile de l'Orient (ou de l'Est) correspondante servait à en marquer la place.

Lorsque le lieu de naissance solaire se trouvait dans le signe du Taureau, Orion était l'astre qui se levait à l'Orient pour dire le jour ou le Dieu-solaire venait de naître; de là le nom de cet astre, l'Étoile d'Horus; c'était l'Étoile des trois rois mages, qui saluait l'enfant; aujourd'hui encore, dans la constellation d'Orion, la ceinture porte le nom populaire de: les Trois Rois.

Et notre auteur ajoute:

Plutarque nous dit comment le culte Mithraïque fut établi à Rome vers l'an 70 avant l'ère Chrétienne. Mithra, à ce que l'on rapporte, est né dans une caverne. Partout où son culte fut accepté, une caverne était consacrée pour la cérémonie de sa nativité. On sait ce que veut dire cette caverne, et la date précise des époques auxquelles la naissance des divers Messies ou Christos avait lieu est fixée définitivement et mathématiquement. C'était le lieu où naissait le soleil, pendant le solstice d'hiver, alors que ce point coïncidait, le 25 décembre, avec le signe du Capricorne, l'équinoxe du printemps étant dans le signe du Bélier. Le nom que les Akkades donnaient au dixième mois, celui du Capricorne, . . . était *Abba Uddu*, ou « la caverne de la lumière », c'est-à-dire le lieu de naissance du soleil dans les profondeurs du solstice. . . . Cette caverne devint ainsi le lieu de la Nativité du Christ; vous la trouverez dans tous les « Évangiles de l'enfance »; Justin le martyr dit que « le Christ est né dans une étable et a trouvé refuge dans une caverne ». Il certifie aussi le fait que le Christ est né le jour même où le Soleil renaissait dans les étables d'Augias (*Stabula Augiae*). Or, le nettoyage de ces étables était le sixième labeur d'Hercule, son premier étant dans le signe du *Lion*. Et Justin avait raison; l'étable et la caverne sont figurées toutes deux dans le même signe céleste. Mais notez bien ceci: cette caverne était le lieu de naissance du Messie-Solaire depuis l'an 2,410, jusqu'à l'an 255 avant l'ère chrétienne, époque à laquelle le solstice passait du signe du Capricorne à celui du Sagittaire, et aucun Messie, que nous l'appellions Mithra, Adon, Tammuz, Horus ou le Christ, ne pouvait plus naître dans la caverne d'*Abba Uddu*, ou les Étables d'Augias, le 25 décembre après l'an 255 précédant notre ère.

* Les Égyptiens portaient le nouveau-né dans sa crèche à travers les rues d'Alexandrie.

Donc. . . .

Mathématiques et astronomie en mains, il est démontré que Jésus n'a pu naître le 25 décembre, 255 ans plus tard; la précession des équinoxes, ou l'auxis sidérale, s'y oppose.*

C'est à cette sagesse ancienne, et au Christos des Gnostiques, sous ses divers noms, que croient les théosophes, disciples des Mahatmas; M. l'abbé Roca est-il prêt à faire accepter cette croyance au Pape, et à l'accepter lui-même? —J'en doute. Comment donc faire alors?

M. l'abbé Roca nous cite des passages de Paul parlant du « Verbe fait chair », et d'un dieu résidant *corporellement*; mais M. l'abbé Roca est trop érudit pour nier que les Épîtres de saint Paul ne nous sont point parvenues entièrement immaculées. Pendant plusieurs siècles l'Église leur a refusé une place parmi les écritures orthodoxes,

* [H. P. B. uses here a very unusual word, namely, *auxis*, which cannot be found in that form in any French Dictionary of today. It must have fallen into disuse a century or more ago. However, in an old French work written by the celebrated astronomer Joseph Jérôme Le Français de Lalande (1732-1807) and entitled *Astronomie* (Paris, 1764, 2 vols.; enl. ed., Paris, 1771-81, 4 vols.; 3rd ed., Paris, P. Didot, 1792, 3 vols.), there is an analytical Table of Contents wherein occurs under the term *apside* the rare word *aux*, signifying, according to the author, "à-peu-près la même chose" as does the word *apside*. In astronomy, the term *apsis* is used to denote, in an orbit, the point at which the distance of the body from the center of attraction is either greatest (higher *apsis*) or least (lower *apsis*), as the apogee or perigee of the moon, or the aphelion or perihelion of a planet, such as the earth, for instance. The line joining the two apsides is called the line of apsides.

There is little doubt that the terms *auxis* and *aux* are closely related to each other, both being derivatives from the Greek *auxêsis*, growth, increase, increment; *auxêin*, to grow, to increase; and *Auxêsia*, the goddess of growth. The term used in Greek for the waxing moon was *auxo-selênon*. Our own word *auxiliary* is derived from the same root.

While the apsides or the line joining them do not play any direct role in what is known as the precession of the equinoxes, it is nevertheless fairly clear that H. P. B. uses the old term *auxis* in the sense of progressive alteration, increase, increment, progression, and thus applies it to the fact of the precessional motion.—*Compiler.*]

ainsi qu'à la *Révélation* de saint Jean, et quand ces deux livres furent acceptés, ce fut, *comme il est définitivement prouvé*, sous une forme mutilée.

Sans cela, le grand ennemi de saint Pierre n'eût fait qu'une bouchée de l'apôtre de la Circoncision. Voilà pourquoi à cette phrase alléguée du « Verbe fait chair », les Théosophes—Gnostiques et Bouddhistes—pourraient opposer cette autre sentence de Paul demandant aux Galatéens s'ils sont assez fous, après avoir commencé par la foi en l'Esprit, pour retomber dans leur croyance en un *dieu corporel*; car tel est le sens ésotérique de ce qu'il dit dans son *Épître aux Gal.*, iii, 3, etc.

Autre chose extraordinaire, et que M. l'abbé Roca devrait bien nous expliquer. Il paraîtrait, *d'après tous les calculs*, que Paul a été converti au Christ trois ou quatre ans *avant la crucifixion de Jésus!* Ainsi, d'après les *Actes*, sa vision daterait de l'an 30 ou 31; mais d'après ce qu'il dit encore aux Galatéens, elle aurait eu lieu en l'année 27. Il dit, en effet, ne pas être allé à Jérusalem pendant les trois années qui ont suivi sa conversion (chap. i, 18 et suiv.); après quoi, il dit (chap. ii, 1 et suiv.) s'y être rendu encore *quatorze ans* plus tard, avec Barnabas et Titus. Or, « la date de cette seconde visite, au moins, sinon de la première, peut être *fixée historiquement*, car elle se fit pendant la grande famine que l'on sait avoir eu lieu l'an 44, lorsque Paul et Barnabas envoyèrent des secours aux pauvres ». Si donc l'on déduit 17 de cette date de 44, il s'ensuit que saint Paul était converti en l'an 27, c'est-à-dire lorsque Jésus vivait encore! Et cela ne s'explique que si, comme le prouve M. Gerald Massey (corroborant ainsi les faits enseignés dans les livres secrets de la gnose—Voir *Isis dévoilée*, Vol. II), Paul a été converti, non pas à Jésus de Nazareth, mais au *Christos* des Gnostiques. Dans ses épîtres, on l'a fait fulminer contre les *hérétiques*, mais ces hérétiques étaient précisément Pierre, Jacques et autres apôtres.

J'ignore ce que l'érudite abbé Roca compte dévoiler au monde dans son prochain volume au sujet de la « Chute de l'Éden » qu'il nous montre comme un cataclysme, « châtement d'un crime effroyable, d'une révolte

audacieuse »; mais ce que je puis lui assurer, c'est que l'opinion des « théosophes-chélas » est faite d'avance encore sur ce sujet.

Ce crime effroyable n'était que le résultat naturel de la loi de l'évolution; ce sont les races, à peine consolidées d'abord, de nos prototypes androgynes et *semi-éthérées* se matérialisant peu à peu, prenant un corps physique, puis se scindant en mâles et femelles distincts et, finalement, *procréant* charnellement après qu'elles avaient autrefois *créé* leurs semblables par des procédés tout autres qui seront expliqués un jour (si toutefois l'on peut exprimer par le mot *créer* l'idée toute contraire à celle d'engendrer).

Cette « révolte audacieuse », c'est encore une allégorie *anthropomorphe* et *personnificatrice* due à l'Église qui a matérialisé, pour les mieux déguiser, toutes les idées anciennes—vieilles comme le monde. Celle-ci était un dogme philosophique fixé dans la signification ésotérique de la légende de Prométhée. Le feu sacré qu'il dérobe aux Dieux, c'est d'abord la flamme de l'intellect conscient, l'étincelle qui anime le cinquième principe, ou *Manas*; c'est encore la flamme génératrice et sexuelle; cette étincelle, est le reflet—sinon l'essence même—des Archanges, ou *Monadés*, forcés par leur *karma* du *manvantara* précédent, de s'incarner dans les formes astrales de la *troisième* grande race préadamique avant sa « chute »—la chute de l'*Esprit dans la Matière*. Cette prétendue « révolte », ce « vol » du feu *créatif*, sont eux-mêmes un résultat de l'Évolution—(dont la théorie Darwinienne n'est que l'enveloppe grossière, sur le plan physique ou matériel).

Une fois doués du feu créateur, les hommes évolués entièrement n'eurent plus besoin de l'aide des Puissances ou Dieux créateurs tels que les *Elohim* du chap. ii de la *Genèse*. Ils devinrent *Dieux créateurs* à leur tour, capables de donner la vie à des êtres comme eux; d'où l'allégorie grecque d'Ouranos mutilé par Saturne-Kronos qui, à son tour, se voit mutilé par son fils Jupiter; l'allusion est fort transparente: puisque les hommes avaient surpris, grâce à Prométhée, le *secret des divers modes de la création* et créaient à leur tour, à quoi bon les dieux créateurs?

Ce soi-disant *vol* du feu créateur est, d'après Enoch, le crime dont se rendirent coupables ces anges *tombés*, dont l'Église a fait Satan et son armée.

M. l'abbé Roca nous parle encore du « *Sat* des Hermétistes », mais il commet une double erreur en attribuant ce « *Sat* » aux Hermétistes, qui n'en ont jamais entendu parler, et en l'appelant « *Substance* » tout comme l'*Yliaster* de Paracelse.

Sat est un mot sanscrit, en usage dans la philosophie du *védanta*; c'est un adjectif, intraduisible dans aucune langue; ni *substance*, ni pur Esprit, ni même *quelque chose*, *Sat* est le Tout infini, la VIE ou plutôt l'Existence ABSOLUE qu'on ne pourrait traduire ni par le verbe « être » היה (Eheieh),* ni par le verbe « vivre » חייה, dont les Kabbalistes ont fait un glyphe de l'existence en le transmutant en douze manières différentes sans que le sens en soit altéré et l'appliquant à leur Jéhovah. *Sat* est l'Absolu, ou Parabrahm—et quel est le védantin qui se permettrait jamais d'appeler « esprit » Parabrahm, ou le Brahm neutre!—tandis que l'*Yliaster* de Paracelse n'est que l'*Anima mundi*; ce n'est pas même *Mulaprakriti*, laquelle est le « voile de Parabrahm » (littéralement, la *racine de la Nature*), mais simplement l'*Akasa*, le nouméron de la lumière astrale, le voile entre la terre et les premières eaux.

Pour la religion ecclésiastique du Christianisme, qui a tout matérialisé, qui a carnalisé le *Logos*, ou Verbe, qui, du Dieu *inconnu* de saint Paul, a fait un être anthropomorphe, notre *SAT* ne sera jamais ni compréhensible, ni acceptable; notre *Sat* dont l'*Ain-Soph*, la divinité négative des Kabbalistes, n'est qu'une pâle copie métaphysique.

Catholique romain, M. l'abbé Roca nous dit « qu'en *dehors de Dieu*, il n'y a dans le monde qu'une seule et même substance », que ce soit une chose ou l'autre. Disciples des Mahatmas, les théosophes lui répondent: nous rejetons un Dieu conditionné et limité, ne laissât-il en *dehors de lui* qu'un point mathématique! Nous ne voulons pas d'un Dieu *nain*, d'un Dieu doué d'attributs humains,

* [See Compiler's footnote, p. 387.]

fait à l'image de l'homme; nous ne voulons pas, surtout, d'un Dieu façonné par les architectes mortels d'une Église qui a eu l'audace de se proclamer *infaillible*! La Divinité que nous reconnaissons, nous qui osons à peine formuler l'ombre de sa conception, c'est le Dieu Tout, absolu, infini, sans commencement ni fin; divinité omniprésente, de qui le seul VERBE qui puisse « se faire chair » est l'Humanité! Et ce Verbe-là, que l'homme corporel—surtout l'homme qui se trouve sous l'égide des Églises—crucifie sans trêve ni relâche, ce Verbe-là ne ressuscite que dans l'homme assez affranchi des liens noués par les mains mortelles pour ne plus se faire d'idole terrestre, ni dans une Église,—la statue aux pieds d'argile,—ni dans le monde—le Satan qui jamais ne renonce à ses pompes et à ses œuvres!

Le Christos que les théosophes ainsi libérés reconnaissent depuis les *secula seculorum*, c'est l'*Ego spirituel*, glorieux et triomphant sur la chair. Mais comme le montre l'allégorie des quatre Évangélistes, le Fils, dès qu'il est ressuscité, remonte au ciel pour ne plus faire qu'un avec le Père. Est-ce à dire qu'il faille accepter le « miracle » de l'Ascension appliqué au corps ressuscité d'un homme dont on a fait un Dieu? Est-ce à dire qu'un fait aussi surnaturel ait jamais eu lieu dans l'histoire de l'humanité? Non! nous rejetons absolument une semblable interprétation, nous rejetons ce dogme qui dégrade le grand mystère de l'Unité universelle,* car pour nous, nous l'expliquons tout autrement:

Une fois uni à son Atma-Christos, l'Ego, par cela même, perd la grande illusion que l'on nomme *égoïsme*, et perçoit enfin la vérité toute entière; cet Ego sait qu'il n'a jamais vécu en *dehors* du grand Tout, et qu'il en est inséparable. Tel est le Nirvana, qui n'est, pour lui, que le retour à son état, à sa condition primitive. Empri-sonné dans ses oubliettes de chair et de matière, il en

* Cette légende de l'Ascension n'est qu'une allégorie vieille comme le monde; pour y croire il faudrait admettre aussi l'authenticité de l'enlèvement d'Élie emporté vivant dans l'espace cosmique, lui, ses chevaux et son char.

avait perdu jusqu'à l'idée, jusqu'au souvenir de cette condition, mais une fois que la lumière de l'Esprit lui a révélé les illusions des sens, il ne croit plus aux choses terrestres, il en a appris le mépris; maintenant le Fils est réuni au Père; l'âme désormais ne fait plus qu'un avec l'Esprit!—Et quand un homme est arrivé à ce point de la Gnose, ou théosophie, qu'a-t-il encore à faire des dogmes de quelle Église que ce soit?

L'Église, elle, a toujours fait des mystères, et comme le dit fort bien l'abbé Roca, « il n'y a de mystères que pour l'ignorance! »; n'est-ce pas, du reste, au Christ même que l'Église catholique fait dire: « toute chose occulte sera mise au grand jour, déployée au soleil et divulguée par dessus les toits »! * Et qu'est cela, sinon une répétition de ce commandement de Gautama le Bouddha? « Allez proclamer sur les toits des pariahs, et au grand jour, les mystères des Brahmes qu'ils ont tenus secrets dans leurs temples. Ils l'ont fait par amour du pouvoir, afin de régner sur les aveugles, afin d'usurper les prérogatives des Dévas (Dieux) ».

Ce que faisaient les Brahmes quand Siddhartha Bouddha vint délivrer les peuples du joug de cette caste, l'Église de Rome l'a fait jusqu'à présent en Occident; les théosophes mettront au grand jour les mystères de l'Église catholique, qui sont *en effet ceux des Brahmes*, quoique sous d'autres noms; et ils suivront en cela les commandements des deux grands Mahatmas: Gautama de Kapilavastou, et Jésus de Judée. Tous deux ils avaient trouvé leur « Christos », la Vérité éternelle, et tous deux ayant été des Sages et des Initiés ont déclaré les mêmes vérités.

Nous remercierons tous M. l'abbé Roca de ses braves et généreuses paroles: nous ne doutons pas que des prêtres comme lui qui ont eu le courage de traduire « la lettre morte » des textes symboliques et de proclamer les vérités

* [Ostervald's version of this passage from *Luke*, xii, 3 is as follows: "Les choses donc que vous aurez dites dans les ténèbres seront entendues dans la lumière; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons."—*Compiler.*]

ésotériques « sur les toits » ne soient prêts à suivre la voie de la Vérité, la *Lumière* qu'ils trouvent sur leur sentier.

Honneur à ceux-là!

Mais nous ne sommes pas, cependant, aussi optimistes qu'il l'est lui-même. L'Église a beau voir ses plus grands « mystères » démasqués et proclamés par les savants de tous les pays versés dans l'orientalisme et la symbologie, ou par les théosophes, nous ne pouvons croire qu'elle accepte jamais nos vérités; nous croyons encore moins qu'elle confesse jamais ses erreurs. Et, comme de leur côté, les vrais théosophes n'accepteront jamais, ni un Christ fait chair, *selon le dogme de Rome*, ni un Dieu anthropomorphe, ni moins encore un « Pasteur » dans la personne d'un Pape, ce n'est pas eux qui iront vers « la Montagne du Salut »; ils attendront que le Mahomet de Rome se dérange pour prendre le chemin qui mène vers Mérou.* Or cela sera-t-il jamais? Je laisse au lecteur le soin d'en juger!

Un dernier mot! M. l'abbé Roca parle encore du *triple sens* accordé et reconnu canoniquement aux textes bibliques par son Église. Mais la gnose, comme la *Gupta Vidya* (la science secrète) a *sept* clefs qui ouvrent les sept mystères. Quand l'Église de Rome ou ses adhérents auront reconnu et étudié les quatre clefs (ou sens) qui leur manquent, on pourra se mettre à prophétiser. Jusque-là, tâchons du moins de ne pas *nous entretuer*, s'il n'est vraiment pas possible *de nous aimer les uns les autres*. L'avenir est le plus grand de tous les mystères et ceux qui ont, comme Prométhée, le don de percevoir dans le Futur ne révèlent les mystères à venir qu'à une petite minorité.—Attendons que la sagesse vienne à un plus grand nombre.

H. P. BLAVATSKY.

* La montagne sainte, demeure des dévas (*N. de la D.*).

NOTES ON ABBÉ ROCA'S

"ESOTERICISM OF CHRISTIAN DOGMA"

[*Le Lotus*, Paris, Vol. II, No. 9, December, 1887, pp. 160-173]

[*Translation of the foregoing original French text*]

In the opening pages of this essay—so remarkable for its sincerity and its boldness—the author [Abbé Roca] raises and solves this question: "Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd'." [*John*, x, 16.] Several facts of past and present history militate against this optimistic hope.

To begin with, there are the teachings and the doctrines of Eastern Esotericism, which anticipate the *Kalki-Avatâra* at the end of *Kali-Yuga*, while we are only at the beginning of it now.*

Then there is the esoteric interpretation of the Christian texts which, read in the light of, and translated into, "the language of the Mysteries," show us the identity of the fundamnetal and definitely universal truths; by this means, the four Gospels, as well as the Bible of Moses and everything else, from the first to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

In *carnalizing* the central figure of the New Testament, in imposing the dogma of the Word *made flesh*, the Latin Church sets up a doctrine diametrically opposed to the tenets of Buddhist and Hindu Esotericism and the Greek Gnosis. Therefore, there will always be an abyss between the East and the West, as long as neither of these dogmas yields. Almost 2,000 years of bloody persecution against *Heretics* and *Infidels* by the Church looms before the

* The *Kali-Yuga* lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897.

Oriental nations to prevent them from renouncing their philosophic doctrines in favor of that which degrades the *Christos* principle.*

Then again statistics are available to prove that two-thirds of the population of the globe are still far from agreeing to gravitate to “ one single Shepherd.” Armies of missionaries are sent to every corner of the earth; money by the millions is sacrificed by Rome every year, and by tens of millions by the 350 to 360 Protestant sects; and what is the result of so much effort? The disclosure of a celebrated Bishop (Bishop Temple), based on statistics, tells us! Since the beginning of our century, where the Christian missionaries have made but *three million* converts, the Mohammedans have acquired *two hundred million* proselytes without the cost of one cent! Africa alone belongs almost entirely to Islam. A sign of the times!

I stated that the New Testament is but a Western allegory founded upon the universal Mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. I am about to prove this.

The allegory is that of the Cycle of Initiation, a new version of the mysteries, at once psychical and astronomical. *Sabeism* and *Heliolatry* are therein intimately linked to that other mystery, the Incarnation of the Word or the descent into the human race of the divine *Fiat*, symbolized in the story of Elohim-Jehovah and the Adam of clay. Hence, psychology and astrolatry (whence astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights to itself above all the rest; when it declares itself an infallible dogma to force the popular

* An explanation of this word will be found later on.—Editor, *Le Lotus*.

faith into a dead letter belief, to the detriment of the true metaphysical meaning, such a legend must be denounced, its veil torn away, and itself displayed in its nakedness to the world!

Thus it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and *understood* the true esoteric sense of these two original terms: *Chrēstos* (χρηστός) and *Christos* (χριστός): two poles as opposed in their significance as night and day, suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are but the usurpers of a name they no longer understand. As long as this is the case, Orientals cannot agree with Occidentals; no blending of religious ideas would be possible between them.

It is said that after the *Kalki-Avatâra* ("He who is expected" on the White Horse, in the *Apocalypse*) the Golden Age will begin and every man will become his own *guru* (spiritual teacher or "Shepherd") because the divine *Logos*, whatever name it may be given * will reign in each regenerated mortal. There can be no question, then, of a common "Shepherd" unless that Shepherd be entirely metaphorical. Moreover, the Christians, by localizing and isolating this great Principle, and denying it to any other man except Jesus of Nazareth (or the *Nazar*), *carnalize* the *Christos* of the Gnostics; that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

Western Theosophists accept the *Christos* as did the Gnostics of the centuries which preceded Christianity, as do the Vedântins their *Kṛishṇa*: they distinguish the corporeal man from the divine Principle which, in the case of the *Avatâra*, animates him. Their *Kṛishṇa*, the historical hero, is mortal, but the divine Principle (*Vishṇu*) which animates him, is immortal and eternal; *Kṛishṇa*—the man and his name—remains terrestrial at his death;

* Whether it be *Kṛishṇa*, Buddha, *Sosiosh*, Horus or *Christos*, it is a universal *principle*; the "God-Men" are of all periods and innumerable.

he does not become Vishṇu; Vishṇu absorbs only that part of himself which had animated the Avatâra, as it animates so many others.

Now the word *Christos* is in reality but a translation of the word *Kris*,* and that name is certainly anterior to the year 1 of our era by thousands of years. The proof of this is in that fragment of the Erythraean Sibyl where we find the words: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΤΙΟΣ ΣΩΤΗΡ ΣΤΑΤΡΟΣ.† That phrase which has become so famous among Christians, is in reality but a series of nominatives of which one can make what he likes. The Church has hastened to draw from it a prophecy of the coming of Jesus. The phrase had, however, nothing to do with our era, as is proved both by history—from the 1st of January of the year 1, to the 1st of January, 1888 A.D.—and the actual text of the Sibylline fragment.

In fact, this universal and entirely pagan prophecy, dating from the beginning of our race, promises us the return of the golden age as soon as “ the Child,” that has been foretold, is born, and whose birth is as allegorical as it is metaphysical. It has nought to do with any particular man, any immaculate woman; it is entirely mythological in its form; astronomical and theogonic in its

* An esoteric term for the word *anointed*. Georg Curtius sees the origin of all these terms, *χρῖς*, *χράω*, *χρηστός*, in the Sanskrit *gharsh* (Greek *χερ*).—*Principles of Greek Etymology*, Vol. I, p. 236.

[Reference is here to the work of Georg Curtius entitled *Grundzüge der griechischen Etymologie* (Leipzig: B. G. Teubner, 1858-62). In the 5th ed., 1879, this subject is discussed on page 204. The only English translation known to exist is the one by A. T. Wilkins and E. B. England (London: J. Murray, 1875 and 1886), in two volumes. However, the volume and page reference, as given by H. P. B., does not seem to correspond to this translation.—*Compiler*.]

† [*Vide* H. P. B.'s explanation of this Sibylline oracle in the second installment of her essay on “The Esoteric Character of the Gospels,” and the additional data contained in *Compiler's* Note No. 31, appended to the above-mentioned essay.

This series of words, written in the ordinary manner and with proper accents, reads as follows:

Ἰησοῦς Χρηστός Θεοῦ υἱὸς σωτὴρ σταυρός.

—*Compiler*.]

hidden meaning. In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Kṛishṇa and Devakī; see the Buddhist legend grafted upon the historical Gautama the Buddha and his Mother Maya; notice that which was added to the biography of Pharaoh Amenhotep III, born of a Virgin-Mother, Queen Mut-em-ua, during the XVIIth Dynasty. Examine also the inside walls of the *Sanctum Sanctorum* in the temple of Luxor, built by the same Pharaoh, and you will see four very significant scenes: * first, there is the god *Thoth*

* [See the accompanying illustrations which represent the birth scenes mentioned by H. P. B. They are to be found on the West Wall of one of the rooms in the Temple of Luxor in Egypt. This room is situated on the East side towards the Southern end, and is best approached by a doorway in the East Wall of the Hypostyle Hall, and then by passing along the outer wall of the Temple southwards towards the first entrance on the right hand. The room is open to the sky, and because of the orientation the left end of the West Wall never gets the full rays of the sun, and is therefore difficult to photograph. The walls were much defaced during the Amarna religious revolution, and while restorations were made under Seti I, they are still in extremely poor condition.

The story on the West Wall consists of three rows of pictures. It begins at the bottom right-hand corner and proceeds leftwards to the end of the wall; it is then continued in the middle row immediately above the last scene—the moulding of the Child and his Ka by the potter or creative god Khnum—and proceeds to the right; finally, it is resumed at the left hand of the topmost row, and ends at the extreme right. This is the correct order of the events described, if we take it for granted that the artist copied the story of Queen Hatshepsut's divine birth, as shown in her Temple at Deir-el-Bahari, where there is no possibility of mistaking the order of events, for they are sculptured in one long row.

To supplement the actual photographs taken by the Epigraphic Survey of the Oriental Institute, University of Chicago, we append also two Plates of Drawings from the work of Albert Gayet entitled *Le Temple de Luxor*. Figures 197, 198, and 199 correspond to the three photographs reproduced.

H. P. B.'s comments follow very closely the text of Gerald Massey's own explanation. This is somewhat unfortunate, as the latter contains several errors. Fig. 197 represents the god Thoth announcing to Queen Mut-em-ua that she will bear the "Great Hereditary



THOTH MUT-EM-UA KHNUM MUT-EM-UA HATHOR
SCENES OF THE ANNUNCIATION AND OF THE QUEEN CONDUCTED TO THE BIRTHROOM.
WEST WALL OF ONE OF THE HALLS IN THE TEMPLE OF LUXOR.

(Courtesy of the Oriental Institute, University of Chicago)

(the lunar Mercury, the Egyptian Gods' Messenger of the annunciation, the Gabriel of the *Book of the Dead*) saluting the Virgin Queen and announcing to her the birth of a son; then, there is the god Kneph helped by Hathor (the Holy Ghost under its two aspects, masculine and feminine, like the Sophia of the Gnostics which was transformed into the Holy Ghost), preparing and making ready the germ of the coming child; then, the mother in travail, seated on the stool of the mid-wife, who receives the newly-born in a cave; and, lastly, the scene of the Adoration. Gerald Massey, the English Egyptologist, describes this last scene as follows:

. . . . Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by

Prince,” as is stated in the accompanying hieroglyphic inscription. Fig. 198 represents the god *Khnum* (not Kneph) and the goddess Hathor leading the Queen to her bed, and holding out to her the sign of life. The threefold Fig. 199 represents the birth of the King. The Queen is seated on a midwife's chair, placed upon a bed, which in turn rests upon another bed. Two goddesses are in attendance upon her, while the baby and its Ka are received by other goddesses, probably some of the seven forms of Hathor. In the middle register, the centre is occupied by the two forms of the god of “Millions of Years.” On each side are the members of the Ogdoad of Hermopolis, primeval gods who, according to the Hermopolitan teachings, came into existence at the dawn of creation. In the bottom register is a large amulet of protection, and the “Souls of Heliopolis and of Mekhen.” Figures 200 and 201 have to do with the presentation of the baby to Amon-Ra.

It will be seen therefore, by comparing these facts with Massey's description, that certain errors have been allowed to creep into the latter. There is also considerable diversity of views among Egyptologists with regard to the so-called “Divine Birth” scenes. It is contested by some of them that no Egyptian version portrays the future mother as being a virgin, and that the “immaculate conception” idea is foreign to Egyptian mythology.—*Compiler.*]

Mut-em-ua, as mother of the "only-one," and representative of the divine mother of the youthful Sun-God.*

It is unnecessary to repeat the legend of Kṛishṇa and Devakî, of his miraculous birth, of the shepherds who took care of him, of the Rishis who saluted him, or of the Indian Herod, King Kāṃsa, who ordered the massacre of 40,000 new-born males, in the hope of killing Kṛishṇa, one who was to dethrone him, among them.

And has the golden age, sung by Virgil and the Sibyl, come at last? Where shall we look for it? Is it in the first centuries of Christianity when the pagans, in order to protect their Gods, massacred the Nazarenes? Is it when the latter, openly declaring themselves Christians, started drowning the gods of the heathens in torrents of human blood, in the name of Him who had preached to them, as they said, brotherly and universal love, even to their enemies, charity unto forgiveness, and the forgetting of injuries? Or is it in those centuries when the Holy Inquisition ruled, that humanity enjoyed its golden Age, its universal peace, material or moral? Or again, is it when the armies of Europe stand prepared to spring upon and exterminate each other, while legions of unfortunates perish of hunger and cold under the blessing of the Vicar of Christ (endowed with 20 millions for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?

The fact is that the true meaning of the Sibyl's words is really known only to the Adepts; and it is not by the Cross of Calvary that they can be interpreted.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalized Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin

* [Lecture on "The Historical Jesus and Mythical Christ," p. 5, 2nd para. *Vide* Bio-Bibliographical Index, s.v. MASSEY.—*Compiler.*]



SCENE OF THE DIVINE BIRTH.

ON THE SAME WEST WALL, IMMEDIATELY TO THE RIGHT OF THE PREVIOUS SCENES.

(Courtesy of the Oriental Institute, University of Chicago)



SCENE OF THE DIVINE BIRTH (*cont.*).

FURTHER EXTENSION OF THE SCENE TO THE RIGHT OF THE PREVIOUS PICTURE.

(*Courtesy of the Oriental Institute, University of Chicago*)

Fig 196

Mur Ouest - 1^{er} Régistre



Fig 197

2^e Régistre

Fig 198



DIVINE BIRTH SCENES FROM THE TEMPLE OF LUXOR.
 (From *Le Temple de Luxor*, by Albert Gayet)

Fig 199 Mur Ouest-2^e Régistre



Fig 200



Fig 201



DIVINE BIRTH SCENE FROM THE TEMPLE OF LUXOR.
 (From *Le Temple de Luxor*, by Albert Gayet)

Church returns to its earliest tenets, those of the Gnostics. For the Church of Rome was Gnostic—just as much as the Marcionites were—until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it? Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and thus began the process of carnalizing the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation—that allegory which was the fundamental doctrine of all the Gnostic fraternities.*

One fact is enough to prove that the Roman Church has abandoned even the tradition preserved by the Greek Church, in that it has adopted the *solar* tonsure † proper to the Egyptian priests of the *public* temples, and to the lamas and bonzes of the *popular* Buddhist cult: this is sufficient to demonstrate that the Church of Rome is the one that has wandered farthest from the real religion of the mystical Christ.

Therefore, the time is still far distant when “ all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of

* The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); “ James,” the Lord’s brother, head of the Church of Jerusalem, was a Gnostic to his finger tips, an ascetic of the old Biblical type, *i.e.*, a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in legends or pictures and such as are all the “ Brother-Adepts ” of every country; from the yogi-fakir of India to the greatest Mahâtman among the Initiates of the Himâlayas.

† Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity.

Dzyan,* because it is then that the “Christos”—designated by his various pagan names, as well as those of the Gnostics “heretics”—will reign in the soul of every individual, in the soul of all those who shall have first accepted the *Chrêst* †—I do not say simply those who will have become *Christians*, which is quite another thing. For, let us proclaim it once for all, the word *Christ*, which means the *glorified*, the *triumphant*, and also the “anointed” (from the word *χρίω*, to anoint) cannot be applied to Jesus. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. “As a mortal,” remarks Nork, “he was anointed only once, by a woman, and not because he offered himself as king or High Priest, but, as he said himself, *for his burial*.” Jesus was a *Chrêstos*: *χρηστος ὁ Κύριος* (the Lord is good), as St. Peter said (1st *Epistle*, ii, 3), whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lüd, as stated in the *Sepher Toldoth Jeshu*. ‡

* A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, *knowledge*.

† A word which is neither the *Krest* (cross) of the Slavs, nor the crucified “Christ” of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos*, crucified as a body of flesh and bones!!!

‡ Having drawn to Madame Blavatsky’s attention that, according to certain scholars, this assertion is erroneous, she answered as follows: “I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud*, the whole Jewish Canon is false. He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who *re-wrote* the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history.”

[Reference is here made to the tradition preserved in the *Gemara* of the Babylonian *Talmud*, namely in the treatises known as *Solah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107b). Consult in this connection H. P. B.’s article, “A Word with the Theosophists” (*The Theosophist*, Vol. IV, March 1883, pp. 143-145; re-published in Vol. IV, of the present Series); a footnote embodied in the 2nd installment of her essay, “The Esoteric Character of the

And there were other ascetics *in the condition of Chrēstos*, even in his time: all those who, entering upon the arduous path of asceticism, travelled on the road which leads to *Christos*,—the divine light—all those were in the Chrēstos state, ascetics belonging to the oracular temples (*χρηστήριος*, from *χράω*, belonging to an oracle; and *χρηστήριον*, vehicle of an oracle, sacrifice and victim). This was all part

Gospels”; and the valuable work of G. R. S. Mead, *Did Jesus Live 100 B.C.?* (London and Benares: Theos. Publ. Society, 1903), who has surveyed all available exoteric evidence on this subject.

The recent discovery of certain “Scrolls” in a cave around the Dead Sea go a long way towards confirming the tradition contained in the *Talmud*.

Mention should be made here of the fact that H. P. B.’s original French sentence is somewhat ambiguous; a literal translation of it makes it appear equally ambiguous in English. Therefore, to eliminate any possibility of confusion, it should be pointed out that it was Jehoshua (or Joshua) Ben Perahiah who was compromised in the revolt against Jannaeus, and fled to Egypt with the young Jehoshua Ben Pandira.

Gerald Massey, in a letter to the *Medium and Daybreak*, a London weekly, gives an account of his historical researches on this important subject, from which the following paragraphs are quoted in *The Theosophist*, Vol. V, Suppl. to June, 1884, pp. 84-85:

“The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

“The Jehoshua of the *Talmud* was undoubtedly an historical character. According to a tradition preserved in the *Toledoth Jehoshua*, he was related to Queen Salome, the wife and later widow of King Jannaeus, who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannaeus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the son of Pandira and of Stada, the Strayed One.

“The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees

of the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No "sacrificial victim" could be united to *Christ triumphant* before passing through the preliminary stage of the suffering *Chrēst* who was put to death.

Astronomically, it was *the death of the Sun*,* but death the precursor of the *New Sun*,† death engendering life in the bosom of darkness.

revolted against King Alexander Jannaeus. This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract *Shabbath*, of the Babylonian Gemara to the *Mishna*, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the *Book Abodazura* contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Consult the Bio-Bibliographical Index, s.v. JOSHUA BEN PERAHIAH. —*Compiler.*]

* Upon the *cross* of the *autumnal equinox*, the point where the ecliptic *crosses* the equator, and where the sun descends into that latter circle, announcing winter, death.

† Christmas, when the sun reascends towards the Equator after having passed the Winter Solstice, announcing Spring, the renewal, Easter.

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego*, the Christos in each one of us.

Yes, it is indeed the *Christos himself* who directs this occult movement; but if it is so, it is not with the idea that *Saint Peter, who denied his Christ three times*, should receive the keys of the mysteries from the hands of the Mahâtmans, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahâtmans, the Hierophants of Egypt, repeated every 19 years, according to the *Metonic Cycle*, five or six thousand years, at least, before the XIXth century. The astronomical Christos can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the Sun and the Moon, the heavenly bodies which accompany “the Man crucified in Space,” which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.*

As stated by the London Egyptologist and lecturer quoted above:

The birthplace of the Egyptian Messiah [Horus] at the Vernal Equinox was figured in Apta, or *Apta*, the corner. . . . †

But Apta also means the *Crib* and the Manger, therefore the child born in the Apta was supposed to be born in the Crib, and this Apta, as Crib, is the hieroglyphic sign of the birthplace of the Sun. ‡

This point was indicated by the intersection of the Colure of the Equinox with the Equator, and as it passed from sign to sign, the corresponding star of the Orient (or of the East) served to mark its position.

. . . . When the birthplace was in the sign of the Bull, Orion was the star that rose in the East to tell where the young Sun-God was

* Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

† [“ The Historical Jesus and Mythical Christ,” p. 7.]

‡ The Egyptians carried the new-born in its crib through the streets of Alexandria.

reborn. Hence it is called the "Star of Horus." That was then the star of the "Three Kings" who greeted the Babe; for the "Three Kings" is still a name of the three stars in Orion's Belt . . .*

And our author adds:

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.† And Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The "Cave of Mithras" was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is *Abba Uddu*, that is, the "Cave of Light"; the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. . . .

This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, "Christ was born in the Stable, and afterwards took refuge in the Cave." He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabula Augiae*, or, in the Stables of Augias. Now the cleansing of this Stable was the sixth labour of Heracles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which later date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Uddu* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later! ‡

Thus, with mathematics and astronomy to help us, it has been demonstrated that Jesus could not have been born December 25, 255 years later; the Precession of the Equinoxes, or the Sidereal increment forbids it.§

* [*Op. cit.*, p. 7.]

† [*Lives*: Life of Pompey, ch. 24.]

‡ [*Massey, op. cit.*, pp. 6-7.]

§ [*Vide* Compiler's footnote on page 365 of this Volume.]

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahâtman, believe. Is the Abbé Roca ready to make the Pope accept this belief, and to accept it himself?—I doubt it. What, then, can we do?

The Abbé Roca quotes us passages from Paul speaking of the “ Word made flesh ” and of a God existing *corporeally*; but the Abbé Roca is too learned to deny that the *Epistles* of St. Paul have not come down to us entirely immaculate. For several centuries the Church refused them a place among orthodox scriptures, as it did also the *Revelation* of St. John, and when these two books were accepted, they were, *as is definitely proved*, in a mutilated form.

But for that, the great enemy of St. Peter would have made but one mouthful of the apostle of the circumcision. That is why, to the expression advanced, “ the Word made flesh,” Theosophists—Gnostic and Buddhist—could oppose these other words of Paul’s asking whether the Galatians are foolish enough—after beginning with faith in Spirit—to fall back into a belief in a *corporeal* god; for that is the esoteric meaning of what he says in his *Epistle to the Galatians*, iii, 3, etc.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, *from every calculation*, that Paul had been converted to Christ three or four years *before the crucifixion of Jesus!* Thus, according to the *Acts*, his vision dated from the year 30 or 31, but according to what he also told the Galatians, it must have occurred in the year 27. He said, in fact, that he had not gone to Jerusalem for three years after his conversion (*Gal.*, i, 18 *et seq.*), and after this he spoke (*Ibid.*, ii, 1 *et seq.*) of returning there *fourteen years* later, with Barnabas and Titus. Now, “ the date of that second visit at least, if not of the first, can be *historically fixed*, because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor.” If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived! And that

can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis—see *Isis Unveiled*, Vol. II),* Paul had been converted, not to Jesus of Nazareth, but to the *Christos* of the Gnostics. In his Epistles he has been made to fulminate against the *heretics*, but these heretics were actually Peter, James, and the other Apostles.

I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the “Fall from Eden” which he regards as a cataclysm, “punishment of a frightful crime, of an audacious revolt”; but I can assure him that the opinion of the “Theosophists-Chelas” upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is the races—hardly solidified at first—of our androgynous and *semi*-ethereal prototypes, materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally *procreated* carnally after they had formerly *created* their likenesses by entirely different methods which will be explained some day (if, however, one may express by the word *create* an idea quite contrary to that of engender).

This “audacious revolt” is again an *anthropomorphic* and *personifying* allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas—old as the world. It was a philosophic doctrine imbedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or *Manas*; it is also the generating and sexual flame; that spark is the reflection—if not the very essence—of the Archangels or *Monads*, forced by their *karma* from the preceding *manvantara*, to incarnate in the astral forms of the *third* great pre-Adamite race before its “fall”—the fall of *Spirit into Matter*. That

* [The most likely passages are those on pp. 89-91, 137 and 162 footnote.—*Compiler*.]

supposed “ revolt,” that “ theft ” of the *creative* fire, is a result of Evolution (of which the Darwinian theory is but the rough exterior husk on the physical or material plane).

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis*. *Men became creative Gods*, in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation*, and were creating in their turn, what was the use of god-creators?

The so-called *theft* of the creative fire is, according to Enoch, the crime which caused the guilt of the *fallen* angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the “ *Sat* of the Hermetists,” but he commits a double error in attributing that “ *Sat* ” to the Hermetists, who had never heard of it, and in calling it “ Substance ” like the *Yliaster* of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the *Vedânta*; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *any thing*, *Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb “ to be ” היה (Eheieh),* or by the verb “ to live ” יהוה, of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning

* [According to Wm. Gesenius' *Hebrew-English Lexicon of the Old Testament* (1836), היה means “ to be, to come to pass, to happen, to become, to be made or done, to come into existence,” while יהוה is a more infrequent form in Hebrew, meaning also “ to be,” or “ to exist.” Eheieh, אהיה, is the first person singular, “ I am,” such as in the well-known expression, “ I am that I am,” אשך אהיה אהיה, *eheieh asher eheieh*. Both verbs have their origin in the idea of “ breathing.”—*Compiler*.]

being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahm—and where is the Vedântin who would ever allow himself to call “spirit” Parabrahm, or the neuter Brahma!—while the Yliaster of Paracelsus is only the *Anima Mundi*; it is not even *Mûlaprakṛiti*, which is the “veil of Parabrahm” (literally, the *root of Nature*), but simply the *Ākāśa*, the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything, which has carnalized the *Logos* or Word, which, out of the *unknown* God of St. Paul, has made an anthropomorphic being, our SAT would never be either comprehensible or acceptable; our Sat, of which *Ain-Soph*, the negative divinity of the Kabbalists, is merely a pale metaphysical copy.

As a Roman Catholic, the Abbé Roca tells us that, “*outside of God*, there exists in the universe but one and the same substance,” whatever that may be. Disciples of the Mahâtmans, the Theosophists answer him: we reject a conditioned and limited God, though he would have *outside of himself* but one mathematical point! We are not looking for a *dwarf-God*, a God endowed with human attributes, *made in the image of man*; above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself *infallible!* The Divinity that we acknowledge, we who hardly dare to formulate an adumbration of its conception, is God-the-ALL, absolute, infinite, without beginning or end; the omnipresent divinity, of which the only WORD that can be “made flesh” is Humanity! And that Word, which corporeal mankind—especially that mankind found under the aegis of the Churches—crucifies constantly and without intermission, that Word is resurrected only in that man who is sufficiently liberated from bonds tied by mortal hands, no longer to make for himself an earthly idol, either of the Church—the statue with feet of clay—or the world—the Satan who never renounces his pomp and works!

The Christos which Theosophists, thus liberated, have acknowledged, ever since the *secula seculorum*, is the *spiritual*

Ego, glorious and triumphant over the flesh. But, as the allegory of the Four Evangelists shows, the Son, from his resurrection, ascends to heaven to be forever one with the Father. Does that mean that we should accept the “ miracle ” of the Ascension as applied to the resurrected body of a man who has been made into a God? Does it mean that a fact so supernatural has ever taken place in the history of mankind? No! We absolutely reject such an interpretation, we reject that dogma which degrades the great mystery of universal Unity,* because, as far as we are concerned, we explain it quite differently:

Once united to his Âtman-Christos, the *Ego*, by that very act, loses the great illusion called *ego-ism*, and perceives at last the fullness of truth; that *Ego* knows that it has never lived *outside* the great All, and that it is inseparable from it. Such is Nirvâṇa, which, for it, is but the return to its primitive condition or state. Imprisoned in its *oubliette* † of flesh and matter, it had lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; the Son is now united to the Father; thenceforth the soul is one with Spirit! And when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church?

As to the Church, it has always made mysteries, and as the Abbé says very correctly, “ mysteries exist only for the ignorant ”; furthermore, is it not Christ himself who is made by the Catholic Church to say: “. . . that which ye have spoken in the ear in closets shall be proclaimed upon the housetops ” [Luke, xii, 3]. And what is that, but a repetition of the commandment of Gautama the Buddha: “ Go and proclaim on the housetops of the

* The legend of the Ascension is merely an allegory as old as the world; to believe in it one would have also to admit the authenticity of the ascension of Elijah carried alive into cosmic space, himself, his horses and his chariot.

† [Underground dungeon or cell where the prisoner was deliberately forgotten.—*Compiler*.]

pariahs, and in broad daylight, the mysteries of the Brâhmaṇas which they have kept secret in their temples. They have done so for love of power, for control of the blind, and to usurp the prerogatives of the Devas (Gods)."

What the Brâhmaṇas were doing when Siddhârtha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, *which are really those of the Brâhmaṇas*, although under other names; in doing so, they will merely follow the commandments of the two great Mahâtmans: Gautama of Kapilavastu and Jesus of Judaea. Both of them had found their "Christos," the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.

We all thank the Abbé Roca for his brave and generous words; we do not doubt that such priests as he, who have the courage to translate "the dead letter" of the symbolic texts and proclaim the esoteric truths "upon the house-tops," may be ready to follow the way of Truth, the *Light* which they find on their path.

Honor to such!

But we are not as optimistic, however, as he is. Though the Church sees its greatest "mysteries" unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, *according to the Roman dogma*, or an anthropomorphic God, still less a "Shepherd" in the person of a Pope, it is not they who will move towards "the Mountain of Salvation"; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru.* Will that ever take place? I leave that to the reader to judge for himself.

One last word! The Abbé Roca also speaks of the *triple meaning* canonically accorded to and recognized in the

* The sacred mountain, abode of the Devas.—Editor, *Le Lotus*.

Biblical texts by his Church. But the Gnosis, like the *Gupta-Vidyâ* (the secret science) has *seven* keys which open the seven mysteries. When the Roman Church, or its adherents, shall have acknowledged and studied the four keys (or meanings) which they lack, it will be possible to set about prophesying. Until then, let us try, at least, *not to kill each other*, if it is not really possible *for us to love each other*. The future is the greatest of the mysteries and those who have, like Prometheus, the gift of seeing into the Future, reveal the coming mysteries but to a small minority. Let us wait for wisdom to come to a greater number.

H. P. BLAVATSKY.

HELENA PETROVNA BLAVATSKY

[*The Theosophical Forum*, New York, Vol. V, No. 12, April, 1900;
Vol. VI, Nos. 1, 2, 3, May, June, July, 1900]

[This is an account written by Charles Johnston concerning his conversation with H. P. B. when he met her for the first time in London, in the Spring of 1887, soon after her arrival from Ostende. Even though this text is not from H. P. B.'s own pen, it is published here as it contains a great many points of teaching, and bears obvious marks of authenticity.—*Compiler*.]

“ I understand, Socrates. It is because you say that you always have a divine sign. So he is prosecuting you for introducing new things into religion. And he is going into court knowing that such matters are easily misrepresented to the multitude, and consequently meaning to slander you there.”

—PLATO.

I first met dear old “ H. P. B.,” as she made all her friends call her, in the spring of 1887. Some of her disciples had taken a pretty house in Norwood, where the huge glass nave and twin towers of the Crystal Palace glint above a labyrinth of streets and terraces. London was at its grimy best. The squares and gardens were scented with grape-clusters of lilac, and yellow rain of laburnums under soft green leaves. The eternal smoke-pall was thinned to a gray veil shining in the afternoon sun, with the great Westminster Towers and a thousand spires and chimneys piercing through. Every house had its smoke-wreath, trailing away to the east.

H. P. B. was just finishing her day's work, so I passed a half-hour upstairs with her volunteer secretary, a disciple who served her with boundless devotion, giving up everything for her cause, and fighting her battles bravely, to be stormed at in return, unremittingly for seven years. I had known him two years before, in the days of Mohini Chatterji, the velvet-robed Brahman with glossy tresses and dusky face and big luminous eyes. So we talked of

old times, and of H. P. B.'s great book, *The Secret Doctrine*, and he read me resonant stanzas about Universal Cosmic Night, when Time was not; about the Luminous Sons of Manvantaric Dawn; and the Armies of the Voice; about the Water Men Terrible and Bad, and the Black Magicians of Lost Atlantis; about the Sons of Will and Yoga and the Ring Pass-Not; about the Great Day Be-With-Us, when all shall be perfected into one, re-uniting "thysself and others, myself and thee."

So the half-hour passed, and I went downstairs to see the Old Lady. She was in her writing-room, just rising from her desk, and clad in one of those dark blue dressing-gowns she loved. My first impression was of her rippled hair as she turned, then her marvellously potent eyes, as she welcomed me: "My dear fellow! I am so glad to see you! Come in and talk! You are just in time to have some tea!" And a hearty handshake.

Then a piercing call for "Louise," and her Swiss maid appeared, to receive a voluble torrent of directions in French, and H. P. B. settled herself snugly into an armchair, comfortably near her tobacco-box, and began to make me a cigarette. The cuffs of a Jaeger suit showed round her wrists, only setting off the perfect shape and delicacy of her hands, as her deft fingers, deeply stained with nicotine, rolled the white rice-paper round Turkish tobacco. When we were comfortably alight, she told me a charming tale of Louise's devotion. She had got away from her base of supplies somewhere, in Belgium I think, and things were rather tight for a while. A wealthy gentleman called to see the famous Russian witch, and tipped her maid munificently. As soon as he was gone, Louise appeared, blushing and apologizing: "Perhaps madame will not be offended," she stammered, "but I do not need money; *enfin—madame consentira . . .*" and she tried to transfer the *douceur* to her mistress.

Louise's entry cut short the story, and H. P. B. turned with a quizzically humorous smile to another theme: "Of course you have read the S. P. R. Report?—The Spookical Research Society—and know that I am a Russian spy, and the champion impostor of the age?"

“Yes, I read the Report. But I knew its contents already. I was at the meeting when it was first read, two years ago.”

“Well,” said H. P. B., again smiling with infinite humour, “and what impression did the frisky lambkin from Australia make upon your susceptible heart?”

“A very deep one. I decided that he must be a very good young man, who always came home to tea; and that the Lord had given him a very good conceit of himself. If he got an opinion into his head, he would plow away blandly, and contrary facts would be quite invisible. But your case was not the first on the list. They had a paper on modern witchcraft, at which another of your accusers proved that pinches and burns could be sent by thought-transference to a person miles away. It was quite gruesome, and suggested ducking-stools. Then you came on. But as far as I could see, the young Colonial had never really investigated any occult phenomena at all; he simply investigated dim and confused memories about them in the minds of indifferent witnesses. And all that Mr. Sinnett says in the *Occult World* seems to me absolutely unshaken by the whole Report. The Poet, the third of your accusers, came down among us after the meeting, and smilingly asked me what I thought of it. I answered that it was the most unfair and one-sided thing I had ever heard of, and that if I had not already been a member of your Society, I should have joined on the strength of that attack. He smiled a kind of sickly smile, and passed on.”

“I am glad you think so, my dear,” she answered in her courtly way, “for now I can offer you some tea with a good conscience.” Louise had laid a white cloth on the corner table, brought in a tray, and lit a lamp. The secretary soon joined us, receiving a tart little sermon on being unpunctual, which he was not. Then we came back to her friends, the Psychical Researchers.

“They will never do much,” said H. P. B. “They go too much on material lines, and they are far too timid. That was the secret motive that turned them against me. The young Colonial went astray, and then the

bell-wethers of the flock followed in his wake, because they were afraid of raising a storm if they said our phenomena were true. Fancy what it would have meant! Why it would practically have committed Modern Science to our Mahatmas and all I have taught about the inhabitants of the occult world and their tremendous powers. They shrank at the thought of it, and so they made a scapegoat of this poor orphan and exile." And her eyes were full of humorous pity for herself.

"It must have been something like that," I answered, "for there is simply no backbone in the Report itself. It is the weakest thing of the kind I have ever read. There is not a shred of real evidence in it from beginning to end."

"Do you really think so? That's right!" cried H. P. B.; and then she turned on her secretary, and poured in a broadside of censure, telling him he was greedy, idle, untidy, unmethodical, and generally worthless. When he ventured an uneasy defence, she flared up and declared that he "was born a flapdoodle, lived a flapdoodle, and would die a flapdoodle." He lost his grip, and not unnaturally made a yellow streak of egg across her white tablecloth.

"There!" cried H. P. B., glaring at him with withering scorn, and then turning to me for sympathy in her afflictions. That was her way, to rate her disciples in the presence of perfect strangers. It speaks volumes for her, that they loved her still.

I tried to draw a red herring across the track,—not that there were any on the table. We were limited to tea, toast and eggs.

"The funny thing about the *Psychical Researchers*," I said, "is that they have proved for themselves that most of these magical powers are just what you say they are, and they seem to have bodily adopted, not to say, stolen, your teaching of the Astral Light. Take the thing that has been most made fun of: the journeys of adepts and their pupils in the astral body; you know how severe they are about poor Damodar and his journeys in his astral body from one part of India to another, and even from

India over to London. Well, they themselves have perfectly sound evidence of the very same thing. I know one of their Committee, a professor of physics, who really discovered thought-transference and made all the first experiments in it. He showed me a number of their unpublished papers, and among them was an account of just such astral journeys made quite consciously. I think the astral traveller was a young doctor, but that is a detail. The point is, that he kept a diary of his visits, and a note of them was also kept by the person he visited, and the two perfectly coincide. They have the whole thing authenticated and in print, and yet when you make the very same claim, they call you a fraud. I wonder why?"

"Partly British prejudice," she answered; "no Englishman ever believes any good of a Russian. They think we are all liars. You know they shadowed me for months in India, as a Russian spy? I don't understand," she went on meditatively, yet with a severe eye on her secretary, "I don't understand how these Englishmen can be so very sure of their superiority, and at the same time in such terror of our invading India."

"We could easily hold our own if you did, H. P. B.," ventured the patriotic secretary, pulling himself together, but evidently shaky yet, and avoiding her eye. She was down on him in an instant:

"Why!" she cried, "what could you do with your poor little army? I tell you, my dear, when the Russians do meet the English on the Afghan frontier, we shall crush you like fleas!"

I never saw anything so overwhelming. She rose up in her wrath like the whole Russian army of five millions on a war footing and descended on the poor Briton's devoted head, with terrific weight. When she was roused, H. P. B. was like a torrent; she simply dominated everyone who came near her; and her immense personal force made itself felt always, even when she was sick and suffering, and with every reason to be cast down. I have never seen anything like her tremendous individual power. She was the justification of her own teaching of the

divinity of the will. "But H. P. B."—hesitated the secretary. But she crushed him with a glance, and he desperately helped himself to more buttered toast only to be accused of gluttony.

Again I attempted a diversion: "There is one thing about the S. P. R. Report I want you to explain. What about the writing in the occult letters?"

"Well, what about it?" asked H. P. B., immediately interested.

"They say that you wrote them yourself, and that they bear evident marks of your handwriting and style. What do you say to that?"

"Let me explain it this way," she answered, after a long gaze at the end of her cigarette. "Have you ever made experiments in thought-transference? If you have, you must have noticed that the person who receives the mental picture very often colours it, or even changes it slightly, with his own thought, and this where perfectly genuine transference of thought takes place. Well, it is something like that with the precipitated letters. One of our Masters, who perhaps does not know English, and of course has no English handwriting, wishes to precipitate a letter in answer to a question sent mentally to him. Let us say he is in Tibet, while I am in Madras or London. He has the answering thought in his mind, but not in English words. He has first to impress that thought on my brain, or on the brain of someone else who knows English, and then to take the word-forms that rise up in that other brain to answer the thought. Then he must form a clear mind-picture of the words in writing, also drawing on my brain, or the brain of whoever it is, for the shapes. Then either through me or some Chela with whom he is magnetically connected, he has to precipitate these word-shapes on paper, first sending the shapes into the Chela's mind, and then driving them into the paper, using the magnetic force of the Chela to do the printing, and collecting the material, black or blue or red, as the case may be, from the astral light. As all things dissolve into the astral light, the will of the magician can draw them forth again. So he can draw forth colours of

pigments to mark the figure in the letter, using the magnetic force of the Chela to stamp them in, and guiding the whole by his own much greater magnetic force, a current of powerful will."

"That sounds quite reasonable," I answered. "Won't you show me how it is done?"

"You would have to be clairvoyant," she answered, in a perfectly direct and matter-of-fact way, "in order to see and guide the currents. But this is the point: Suppose the letter precipitated through me; it would naturally show some traces of my expressions, and even of my writing; but all the same, it would be a perfectly genuine occult phenomenon, and a real message from that Mahatma. Besides, when all is said and done, they exaggerate the likeness of the writings. And experts are not infallible. We have had experts who were just as positive that I could not possibly have written those letters, and just as good experts, too. But the Report says nothing about them. And then there are letters, in just the same handwriting, precipitated when I was thousands of miles away. Dr. Hartmann received more than one at Adyar, Madras, when I was in London; I could hardly have written that."

"They would simply say Dr. Hartmann was the fraud, in that case."

"Certainly," cried H. P. B., growing angry now; "we are all frauds and liars, and the lambkin from Australia is the only true man. My dear, it is too much. It is insolent!" And then she laughed at her own warmth, a broad, good-natured Homeric laugh, as hers always was, and finally said:

"But you have seen some of the occult letters? What do you say?"

"Yes," I replied; "Mr. Sinnett showed me about a ream of them; the whole series that the *Occult World* and *Esoteric Buddhism* are based on. Some of them are in red, either ink or pencil, but far more are in blue. I thought it was pencil at first, and I tried to smudge it with my thumb; but it would not smudge."

“Of course not!” she smiled; “the colour is driven into the surface of the paper. But what about the writings?”

“I am coming to that. There were two: the blue writing, and the red; they were totally different from each other, and both were quite unlike yours. I have spent a good deal of time studying the relation of handwriting to character, and the two characters were quite clearly marked. The blue was evidently a man of very gentle and even character, but of tremendously strong will; logical, easy-going, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man.”

“Which I am not,” said H. P. B., with a smile; “that is Mahatma Koothoomi; he is a Kashmiri Brahman by birth, you know, and has travelled a good deal in Europe. He is the author of the *Occult World* letters, and gave Mr. Sinnett most of the material of *Esoteric Buddhism*. But you have read all about it.”

“Yes, I remember he says you shriek across space with a voice like Sarasvati’s peacock. Hardly the sort of thing you would say of yourself.”

“Of course not,” she said; “I know I am a nightingale. But what about the other writing?”

“The red? Oh that is wholly different. It is fierce, impetuous, dominant, strong; it comes in volcanic outbursts, while the other is like Niagara Falls. One is fire, and the other is the ocean. They are wholly different, and both quite unlike yours. But the second has more resemblance to yours than the first.”

“This is my Master,” she said, “whom we call Mahatma Morya. I have his picture here.”

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six feet eight, and splendidly built; a superb type of manly beauty. Even in the picture, there is a marvellous power and fascination;

the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard—all spoke of a tremendous individuality, a very Zeus in the prime of manhood and strength. I asked her something about his age. She answered:

“My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty,—in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions.”

“Have the Mahatmas discovered the elixir of life?”

“That is no fable,” said H. P. B. seriously. “It is only the veil hiding a real occult process, warding off age and dissolution for periods which would seem fabulous, so I will not mention them. The secret is this: for every man, there is a climacteric, when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely.”

Then she told me something about other Masters and adepts she had known,—for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

“It is the tradition of this which the Spanish Conquistadores found,” she said, “the golden city of Manoa or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways.”

“In their astral bodies?”

“Yes,” she answered, “and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken.”

“Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these ‘gods’ being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana. The continuity is unbroken.”

“What do they do?”

“You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind.”

“What does it feel like, to go sailing about in your astral body? I sometimes dream I am flying, and I am always in the same position; almost lying on my back, and going feet foremost. Is it anything like that?”

“That is not what I feel,” she said; “I feel exactly like a cork rising to the top of water, you understand. The relief is immense. I am only alive then. And then I go to the Master.”

“Come back to what you were saying. I ought not to have interrupted you. How do the adepts guide the souls of men?”

“In many ways, but chiefly by teaching their souls direct, in the spiritual world. But that is difficult for you to understand. This is quite intelligible, though. At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India. So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity, and enthusiasm for humanity; he was warned that the time was unfavorable, but nevertheless he elected to go, and so was put to death at the instigation of the priests.”

“Have the adepts any secret records of his life?”

“They must have,” she answered; “for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalaya mountains, with my Master,” and she looked at the picture of the splendid Rajput; “there were many statues of adepts there; pointing to one of them, he said: ‘This is he whom you call Jesus. We count him to be one of the greatest among us.’”

“But that is not the only work of the adepts. At much shorter periods, they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch.”

“How does it benefit mankind?”

“How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them. The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law.”

“How can what people believe possibly affect them? Either it is or it isn’t, whatever they may believe.”

“Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of; your soul is a blank.”

“What becomes of you then?”

“You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world.”

“ Suppose, on the other hand, you do believe in heaven, say the orthodox El Dorado? ”

“ Your fate after death is this. You have first to pass through what we call Kama Loka, the world of desire, the borderland, in which the soul is purged of the dross of animal life; of all its passions and evil desires. These gradually work themselves out, and having no fresh fuel to keep them burning, they slowly exhaust themselves. Then the soul rises to what we call Devachan, the state which is distorted in the orthodox teaching of heaven. Each soul makes its own Devachan, and sees around it those whom it most loved on earth, enjoying happiness in their company. If you believed in the orthodox heaven, you see the golden city and the gates of pearl; if you believed in Shiva's paradise, you find yourself in the midst of many-armed gods; the Red-man sees the happy hunting grounds, and the philosopher enters into the free life of the soul. In all cases, your spirit gathers new strength for a fresh incarnation.”

“ Must you come back? Is there no escape? ”

“ If your material desires are unexhausted at death, you must. Desires are forces, and we believe in the conservation of force. You must reap the seed of your own sowing, and reap it where it was sown. Your new life will be the exact result of your deeds in your preceding life. No one can escape the punishment of his sins, any more than he can escape the reward of his virtues. That is the law of Karma. You must go on being reborn till you reach Nirvana.”

“ Well, it seems to me that all that is more or less contained in the orthodox beliefs, only a good deal distorted.”

“ Yes,” she answered; “ that is just it. The orthodoxies do contain the truth, but their followers do not understand it; they put forth teachings which no intelligent man can accept, and so we are all drifting into atheism and materialism. But when we Theosophists show them how to interpret their teachings, it will be quite different. Then they will see how much truth they had, without knowing it. The stories in *Genesis*, for instance, are all

symbols of real truths; and the account of the Creation there, and of Adam and Eve, has far more real truth than Darwinism, once you understand it. But that can only be done by Theosophy."

"How would you, as a Theosophist, set about it?"

"Well," she answered, "in two ways: first, by giving out the truth, as it is taught today in the occult schools, and then by the comparative method; by setting people to study the Aryan and other Eastern scriptures, where they will find the other halves of so many things that have proved stumbling-blocks in the Bible."

"For instance?"

"Take that very teaching of heaven and hell and purgatory. The sacred books of India light up the whole of it, and make it a thoroughly philosophic and credible teaching. But you must study the Oriental religions before you can fully understand what I say. Remember that in the Old Testament there is absolutely no teaching of the immortality of the soul, while in the New Testament it is inextricably confused with the resurrection of the body. But the *Upanishads* have the real occult and spiritual doctrine."

"Well, I can thoroughly understand and sympathize with that; and to put forth any such teaching at a time like this, when we are all drifting into materialism, would seem a big enough work for any school of adepts and Masters. I can see how the teaching of rebirth would make life far more unselfish and humane, and therefore far happier. What else do you teach, as Theosophists?"

"Well, Sir! I am being cross-examined this evening, it would seem," she answered with a smile, and rolled me another cigarette, making herself one also, and lighting up with evident relish. "We teach something very old, and yet which needs to be taught. We teach universal brotherhood."

"Don't let us get vague and general. Tell me exactly what you mean by that."

"Let me take a concrete case," she said; and glanced meditatively at her secretary, who had been listening quietly and with serious and sincere interest to all she

had been saying, even though he had heard much of it from her, time and again. He began to grow a little uneasy under her gaze, and she noticed it and instantly fastened upon him.

“Take the English,” she said, and looked at him with those potent blue eyes of hers, as though he in his own person must answer for the sins of his race.

“H. P. B.,” he said, rising with a sigh from the table; “I think I had really better go upstairs and go on copying out the manuscript of *The Secret Doctrine*”; and he disappeared.

“Do you think he will?” said H. P. B. with a smile of infinite good-humour. “Not he; he will cuddle into his arm-chair, smoke endless cigarettes, and read a blood and thunder novel.” She was mistaken, however. When I went upstairs to say good-bye, he was in the arm-chair, serenely smoking, it is true; but it was a detective story. He sat upon it, and said something about getting to work.

“Take the English,” she repeated. “How cruel they are! How badly they treat my poor Hindus!”

“I have always understood that they had done a good deal for India in a material way,” I objected.

“India is a well-ventilated jail,” she said; “it is true they do something in a material way, but it is always three for themselves and one for the natives. But what is the use of material benefits, if you are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race—a lower order of mortals—pigs, the English call them, and sincerely believe it. Well, just the reverse of that would be universal brotherhood. Do them less good materially—not that they do so very much, besides collecting the taxes regularly—and respect their feelings a little more. The English believe that the ‘inferior races’ exist only to serve the ends of the English; but we believe that they exist for themselves, and have a perfect right to be happy in their own way. No amount of material benefit can compensate for hurting their souls and crushing out their ideals. Besides there is another side of all

that, which we as Theosophists always point out. There are really no 'inferior races,' for all are one in our common humanity; and as we have all had incarnations in each of these races, we ought to be more brotherly to them. They are our wards, entrusted to us; and what do we do? We invade their lands, and shoot them down in sight of their own homes; we outrage their women, and rob their goods, and then with smooth-faced hypocrisy we turn round and say we are doing it for their good. There are two bad things: hypocrisy and cruelty; but I think if I had to choose, I would prefer cruelty. But there is a just law," she went on; and her face was as stern as Nemesis; "the false tongue dooms its lie; the spoiler robs to render. 'Ye shall not come forth, until ye have paid the uttermost farthing'."

"So that is what the adepts sent you forth to teach?"

"Yes," she answered; "that and other things;—things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers."

"Witch-stories in this so-called nineteenth century, in this enlightened age?"

"Yes, Sir! Witch-stories, and in this enlightened age! What do you call it but a witch-story, that very experiment you told me of, made by my friend the Spookical Researcher? Is it not witchcraft, to transfer pinches and burns, pain and suffering, in fact, though only slight in this case, to another person at a distance? Suppose it was not as an experiment, but in dead earnest, and with dire malice and evil intent? What then? Would the victim not feel it? Could he protect himself? And would not that be witchcraft in just the sense that sent people to the stake and faggot all through the Middle Ages? Have you read the famous witchcraft trial at Salem? Yes, Sir! Witchcraft in this very enlightened age,—the darkest, most material, and unspiritual that the world has ever seen."

“ Oh, but sending pinches by thought-transference can do no great harm? ”

“ You think not? Well, you don't know what you are talking about. That is the privilege of the young! Once the door is open for that sort of thing, where do you think it is going to be shut? It is the old tale; give the devil an inch, and he will take an ell; give him your finger, and he will presently take your whole arm. Yes, and your body, too! Do you not see the tremendous evils that lie concealed in hypnotism? Look at Charcot's experiments at the Salpêtrière! He has shown that a quite innocent person can be made to perform actions quite against his or her will; can be made to commit crimes, even, by what he calls Suggestion. And the *somnambule* will forget all about it, while the victim can never identify the real criminal. Charcot is a benevolent man, and will never use his power to do harm. But all men are not benevolent. The world is full of cruel, greedy, and lustful people, who will be eager to seize a new weapon for their ends, and who will defy detection and pass through the midst of us all unpunished.

“ Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that! Hypnotism and suggestion are great and dangerous powers, for the very reason that the victim never knows when he is being subjected to them; his will is stolen from him, and mark my words: these things may be begun with good motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. And I wish with all my heart I could believe that these powers would be used only for good! Whoever lets himself or herself be hypnotized, by anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard! ”

“ How is it going to guard people against hypnotism? ”

“ By purifying the hearts of people who would misuse it. And universal brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil. And now, my dear, it is getting late, and I am getting sleepy. So I must bid you good-night! ” And the Old Lady dismissed me with that grand air of hers which never left her, because it was a part of herself. She was the most perfect aristocrat I have ever known.

It was long after that, before we came back to the question of magical powers. In August, 1888, H. P. B. had a visit from her old chum, Colonel H. S. Olcott. He was writing, at a side table. H. P. B. was playing Patience, as she did nearly every evening, and I was sitting opposite her, watching, and now and then talking about the East, whence Colonel Olcott had just come. Then H. P. B. got tired of her card game, which would not come out, and tapped her fingers slowly on the table, half unconsciously. Then her eyes came to focus, and drawing her hand back a foot or so from the table, she continued the tapping movement in the air. The taps, however, were still perfectly audible—on the table a foot from her hand. I watched, with decided interest. Presently she had a new idea, and turning in my direction, began to send her astral taps against the back of my hand. I could both feel and hear them. It was something like taking sparks from the prime conductor of an electric machine; or, better still, perhaps, it was like spurting quicksilver through your fingers. That was the sensation. The noise was a little explosive burst. Then she changed her direction again and began to bring her taps to bear on the top of my head. They were quite audible, and, needless to say, I felt them quite distinctly.

I was at the opposite side of the table, some five or six feet away, all through this little experiment in the unexplained laws of nature, and the psychical powers latent in man.

No experiment could have been more final and convincing; its very simplicity made it stand out as a new revelation. Here was a quite undoubted miracle, as miracles are generally understood, yet a miracle which came off. But at our first meeting, Mme. Blavatsky did not even approach the subject; none the less, she conveyed the sense of the miraculous. It is hard to say exactly how, but the fact remains. There was something in her personality, her bearing, the light and power of her eyes, which spoke of a wider and deeper life, not needing lesser miracles to testify to it, because in itself miraculous. That was the greatest thing about her, and it was always there; this sense of a bigger world, of deeper powers, of unseen might; to those in harmony with her potent genius, this came as a revelation and incentive to follow the path she pointed out. To those who could not see with her eyes, who could not raise themselves in some measure to her vision, this quality came as a challenge, an irritant, a discordant and subversive force, leading them at last to an attitude of fierce hostility and denunciation.

When the last word is said, she was greater than any of her works, more full of living power than even her marvellous writings. It was the intimate and direct sense of her genius, the strong ray and vibration of that genius itself, which worked her greatest achievements and won her greatest triumphs. Most perfect work of all, her will carried with it a sense and conviction of immortality. Her mere presence testified to the vigour of the soul.

[The "meeting" which Charles Johnston mentions on page 394 was one held by the S.P.R. in London, on June 24, 1885, at which Richard Hodgson read part of his Report. Johnston, in his Address at the Convention of the T.S. in America, April, 1907 (see the *Theosophical Quarterly*, New York, Vol. V, July, 1907), calls it a "fearful meeting."—*Compiler*.]

A P P E N D I X

NOTE ON THE TRANSLITERATION OF SANSKRIT

The system of diacritical marks used in the Bibliographies and the Index (within square brackets), as well as in the English translations of original French and Russian texts, does not strictly follow any one specific scholar, to the exclusion of all others. While adhering to a very large extent to Sir Monier-Williams' *Sanskrit-English Dictionary*, as for instance in the case of the *Anusvāra*, the transliteration adopted includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

It should also be noted that the diacritical mark for a long "a" was in the early days a circumflex, and therefore all of H. P. B.'s writings embody this sound in the form of "â." No change has been made from this earlier notation to its more modern form of the "macron," or line over the "ā". Such a change would have necessitated too many alterations, and almost certainly would have produced confusion; therefore the older usage has been adhered to throughout.

BIBLIOGRAPHY OF ORIENTAL WORKS

QUOTED OR REFERRED TO IN THE PRESENT VOLUME

Realizing that it will assist the earnest student to have a list of selected editions of Oriental Works, most of which are not readily obtainable, the following Bibliography has been prepared. No attempt has been made to include *all* the known editions. Those mentioned below represent, therefore, only some of the most noteworthy publications. In a few instances, no definite information could be secured. Translations are in the English language, unless otherwise stated. Certain serial publications of Oriental writings are indicated by italicized capital letters following the editions. Many of the works referred to may be consulted for a short time by means of Inter-Library Loans. Institutions and Libraries where such works may be obtained, are indicated within square brackets.

The Key to the Abbreviations used is as follows:

Ed.—stands for Editions of the original text in Devanâgarî characters.

Roman—indicates the text to be in Roman characters.

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| AOS—Library of the American Oriental Society, New Haven, Conn. | JHU—Johns Hopkins University, Baltimore, Md. |
| BM —Boston Museum of Fine Arts, Boston, Mass. | NYP—New York Public Library, New York City, N.Y. |
| C —Columbia University Library, New York, N.Y. | P —Princeton University Library, Princeton, N.J. |
| Ch —University of Chicago Library, Chicago, Ill. | Pea —Peabody Institute, Baltimore, Md. |
| Cl —Cleveland Public Library, Cleveland, Ohio. | UP —University of Pennsylvania Library, Philadelphia, Pa. |
| Cong—Library of Congress, Washington, D.C. | Y —Yale University Library, New Haven, Conn. |
| H —Harvard University Library, Cambridge, Mass. | |

Bibl. Ind.—*Bibliotheca Indica*: a collection of original works (in Sanskrit, Hindi, Persian, and Arabic) publ. by the Asiatic Society of Bengal. Calcutta, Benares, Tungoo, London and Hertford, 1845—. Old and New Series, 4to and 8vo.

HOS —*Harvard Oriental Series*, edited, with the co-operation of various scholars, by Charles Rockwell Lanman. Cambridge, Mass.: Harvard University Press, 1891—.

SBE —*Sacred Books of the East*: translated by various Oriental scholars, and edited by F. Max Müller. Oxford: Clarendon Press, 1879-90.

* *Abodasura*, *Book of*. More correctly *Abodah Zarah*, meaning "idolatrous worship," one of the treatises of the *Talmud*, belonging to the order *Nezikin*; it treats of the laws regulating the conduct of the Jews towards idolatry and idolaters.

Aesh Metzareph. Chemico-kabalistic treatise translated in 1714 by "A Lover of Philalethes." Published as No. 4 of the *Collectanea Hermetica* edited by Dr. W. Wynn Westcott ("Sapere aude"). It is collected from the *Kabala Denudata* of Knorr von Rosenroth. London: Theosophical Publishing Society, 1894.

Aphorisms (Buddha). No information available.

Book of Concealed Mystery (Siphra-di-Zeni'uta). See MATHERS, in General Bibliography.

Book of Formation. See *Sepher Yetzirah*.

Chhândogyopaniśhad. With the commentary of Sankara Āchārya and the gloss of Ānanda Giri. Edited by Dr. E. Röer. 628, 7. Calcutta: Asiatic Soc. of Bengal, 1850. *Bibl. Ind.* work 3, O.S. nos. 14, 15, 17, 20, 23, 25. [Y. AOS. NYP. JHU. Pea. Cong. Cl. Ch. H.].—*The Twelve Principal Upanishads* (English transl.) with notes from the commentaries of Sankarāchārya and gloss of Ānadagiri. Publ. by Tookaram Tatya . . . Bombay: Bombay Theos. Publ. Fund, 1891. (Reprints from *Bibl. Ind.* of translation of several Upanishads.) Reprinted, 1906. [C. UP. Cl. Ch.].—*The Upanishads*. Tr. by F. Max Müller. Part I: incl. this part. Upanishad. Oxford, Clarendon Press, 1879. *SBE* 1. (Part II, 1884. *SBE* 15.)

Kirātārjunīya (Bhāravi). With the Commentary (the *Ghaṇṭāpatha*) of Mallinātha. Ed. by Nārāyaṇa Bālakrishṇa Godābole and Kāśīnātha Pāṇduranga Parab. 315, 16. Bombay: Nirṇaya-sāgara Press, 1885, 6th ed., 1907. [C. H.].—German transl. by Carl Cappeller. Cambridge, Mass.: Harvard Univ., 1912. *Harvard Oriental Series*, Vol. 15. [H. Cong. NYP. Y.]

Kiu-ti or *Khiu-ti*. See Vol. V, p. 425, for information.

Muṇḍakopaniśhad. *The Upanishads*. Tr. by F. Max Müller. Part II, Oxford, Clarendon Press, 1884. *SBE* 15. [Y. C. NYP. JHU, Pea. UP. Cong. Cl. Ch. H.].—*The twelve principal Upanishads* Publ. by Tookaram Tatya, with notes from the Commentaries of Śankarāchārya and the gloss of Ānadagiri. Bombay: Bombay Theosophical Publ. Fund, 1891.—*The Isā, Kēna* *Muṇḍa* *Upanishads*, with the Commentary of Śankara Āchārya and the gloss of Ānanda Giri. Edited by Dr. E. Röer. 598. Calcutta: Asiatic Society of Bengal, 1850. *Bibl. Ind.*, work 7, O.S. nos. 24, 26, 28-31. [Y. AOS. NYP. JHU. Pea. Cong. Cl. Ch. H.].—Text edited by pandits of the Ānandāśrama. 2, 47, 13. Poona, 1889. [C. NYP. H.]

Sanhedrin. Treatise of the *Talmud* (q.v.).

Śatapathabrāhmaṇa. In *The White Yajurveda*, ed. by Albrecht Weber. Part 2. Berlin: F. Dümmler's Verlagsbuchhandlung; London: Williams and Norgate, 1855 [Y. NYP. UP. Cong. H.].—Transl. by Julius Eggeling. Oxford: Clarendon Press, 1882. 85, 94, 97, 1900. 5 vols. *SBE*, XII, XXVI, XLI, XLIII, XLIV.

Sepher Toldoth Jeshu (History of Jesus). Jewish apocryphal work which first became known to Christians in the 13th century, and whose author is unknown. It is made up of fragmentary Talmudic legends, and is known in two widely differing recensions. A Latin translation of one of them was published by Wagenseil in his *Tela ignea Satanae* (Altdorfi Noricorum, 1681, 4to.), and of the other by J. J. Huldreich, as *Historia Jeschuae Nazareni, a Judaeis Blaspheme Corrupta*, Leyden, 1705. Acc. to the first, Jesus was born in the reign of Alexander Jannaeus, 106-79 B.C.; and acc. to the second, in the reign of Herod the Great, 70-4 B.C.

Sepher Yetzirah. This work whose title means the "Book of Formation," is reputed to be the oldest known Kabbalistic work, attributed by tradition to Abraham himself, as also to Akiba. It deals with the occult meaning of numbers and letters, and is our first source for the doctrine of emanation and the sephirôth. It is written in the Neo-Hebraic of the *Mishnah*, and is unquestionably of very ancient origin. The *editio princeps* is that of Mantua, 1562, with several subsequent ones. The text and commentary by Dunash ben Tamim have been published by M. Grossberg, London, 1902.—*Sepher Yetzirah, The Book of Formation, and the Thirty-two Paths of Wisdom*. Translated from the Hebrew, and collated with Latin Versions. By Dr. W. Wynn Westcott. Bath: Robert H. Fryer, 1887. 43 pp. This work follows the version of J. S. Rittangelius of 1642. The Introduction gives a valuable historic survey of the subject.—A French translation of the *Sepher Yetzirah* by Papus was published in *Le Lotus*, October, 1887.

Shabbath. Tract of the Babylonian *Gemara*. See *Talmud*.

Siphra-di-Zeni'uta (Book of Concealed Mystery). See MATHERS, in General Bibliography.

Soṭah. Treatise of the *Talmud* (q.v.).

Taittirīyabrāhmaṇa. With the Commentary of Bhatta-bhaskaramisra. Ed. by A. Mahadeva Sastri, R. Shama Sastry and L. Srinivasa-charya. 4 vols.; 4, 447; xiv, 579; iv, 413; iv, 298. Mysore: Government Branch Press, 1908-21. *Biblioth. Sansk.* 36, 57, 38, 42. [Cl. P.]—With the Commentary of Śāyana Āchārya. Ed. by Rājendralāla Mitra. 3 vols. Calcutta: Asiatic Society of Bengal, 1859, 1862, 1890. *Bibl. Ind.*, work 31, O.S. [Y. Cong. NYP. H.]

Talmud. The great Rabbinical thesaurus reduced to writing during the second, fourth and sixth centuries of our era. Consists of two distinct parts: the *Mishnah*, and its Commentary, the *Gemara*. The *Mishnah* was comp. and ed. by Judah Hanasi, and is the first Jewish code of laws since the Torah; it is a systematic collection of religio-legal decisions developing the laws of the Old Testament. There are two *Gemaras*: the Babylonian, which is the record of the discussions of the Babylonian scholars on the laws and teachings of the *Mishnah*; and the Palestinian, which is a similar record in conn. with Palestinian scholars. The *Mishnah* together with one or other of the *Gemaras* forms the Babylonian or the Palestinian *Talmud* respectively. They were always printed separately. The Teachers mentioned in the *Mishnah* from the death of Hillel to its completion, are the Tannaim. Those mentioned in the *Gemara* are the Amaraïm. Later teachers who added comments to the *Talmud* (6th and 7th cent.) are known as Saboraim ("reasoners"). The Rabbis who interpreted the *Talmud* are known as the Geonim, if they were heads of academies, and as Posekim ("deciders").—*The Babylonian Talmud.* Tr. into English under ed. of I. Epstein. Sonsino Press, London, 1935-48. 34 vols.

Tāṇḍyamahābrāhmaṇa or *Pañchaviṅśabrāhmaṇa*. With the Commentary of Śāyana Āchārya. Ed. by Ānandachandra Vedāntavāgīśa. 2 vols.; Calcutta: Asiatic Society of Bengal, 1870, 1874. *Bibl. Ind.*, work 62, N.S. [NYP. UP. Cong.]—Transl. by Dr. W. Caland. Calcutta: Asiatic Soc. of Bengal, 1931. *Bibl. Ind.*, work 225, No. 1514. [Y. NYP. C.]

Vedāntasāra (Sadānanda). *Vedantasara of Sadananda*, with introd., text, Engl. tr. and comments by Swami Nikhilananda. vi, 129. Mayavati, Almora, U.P., Advaita Ashrama, 1931. [AOS.]—*Vedāntasāra*. Transl. with copious annotations by Major G. A. Jacob. x, 129. London: Trübner & Co., 1881. Trübner's Oriental Series. [Y. AOS. NYP. JHU. Pea. Cl. H.].

GENERAL BIBLIOGRAPHY

WITH SELECTED BIOGRAPHICAL NOTES

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H. P. B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H. P. B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler's Notes, with or without biographical data of their authors. All such works are marked with an asterisk (*).

AESCHYLUS (525-456 B.C.). **Choëphoroe* (The Libation-Bearers).—Also an un-identified reference "I C".

ALEXANDRE, CHARLES (1797-1872), **Oracula Sibyllina*. Paris: Pt. I, 1811; Pt. II, 1853; also, Paris: Firmin Didot, 1869.

ANDREAE (ANDREĀS OF ANDREĀ), JOHANN VALENTIN. German theologian and writer, b. at Herrenberg, Württ., Aug. 17, 1586; d. at Adelsberg, June 27, 1654. After completing academic courses at Tübingen, travelled for some years as tutor in noble families. Became, 1614, deacon at Vaihingen, Württ., where he labored zealously for six years as preacher and writer. Superintendent at Calw, 1620-39. When city was sacked, 1634, he lost his library and barely escaped alive; worked tirelessly as physician, minister, grave-digger. Removed, 1639, to Stuttgart, as court preacher, with seat in the Consistorium; active in the reorganization of Church system and schools after the ruin of the Thirty Years' war. His life was based on practical Christian ethics, and he mourned the frivolous learning and the pedantry of his times. Adopted wit and satire as his weapons, and planned to combat with these the idols of the day in literature and religion. Prolific writer who is said to have written about one hundred works. The best known are: *Menippus*, 1618, directed against orthodoxy and worldly folly; *Alethea Exul*, against abuses in mystical thought; *Die Christenburg*, 1612, an epic allegory dealing with the struggles and ultimate triumph of the Christian soul; *Turbo*, 1616, a satire on pedantry; *Reipublicae christianopolitanae descriptio*, 1619, an account of an ideal Christian State, similar to Campanella's *City of the Sun*; *Theophilus*, 1622 (publ. in 1649), which expresses his ideas on the public regulation of private morals, and contains a dissertation on the education of the young; this work entitles him to serious consideration as predecessor of the renowned Pestalozzi.

Andreae was an outstanding linguist, perfecting himself in Latin, Greek, Hebrew, French, Spanish, Italian and English; he was a profound student of mathematics, having studied with Maslin, the teacher of Kepler. In 1614, he published a series of lectures on mathematics. Having been for some years Spiritual Counsel of the Landgrave of Hesse, he became later Prelate of Adelberg, and Almoner of the Duke of Württemberg, and died respected by all men.

Andreae's *Autobiography* was publ. in German by D. C. Seybold, 1799, and in the original Latin by F. H. Rheinwald, Berlin, 1849.

Consult the following sources: Hassbach, *Andreä und sein Zeitalter*, Berlin, 1819; A. Landenberger. *J. V. Andreä*, Barman, 1886; P. Wurm, *J. V. Andreä*, Calw, 1887.

No attempt is being made here to deal with the controversial evidence concerning Andreae's role in the launching of the early Rosicrucian movement.

ANSTEY, F. (*pseud.* of THOMAS ANSTEY GUTHRIE, 1856-1934). * *A Fallen Idol*. New York: J. W. Lovell Co., 1866; new ed., London: Smith Elder & Co., 1886 and 1892. Reviewed at length by N. C. in *The Theosophist*, Vol. VII, September, 1886, pp. 791-96.

* *Ante-Nicean Fathers, The*. Translations of the Writings of the Fathers down to A.D. 325. Rev. Alexander Roberts and James Donaldson, Editors. American reprod. of the Edinburgh ed., rev. with Notes by A. Cleveland Coxe. New York: Chas. Scribner's Sons, 1908-13. 10 vols.; also Buffalo: The Christian Liter. Publ. Co., 1885-97.

* *Apostolic Constitutions*. See pp. 221-22 of the present Volume.

ARISTOPHANES (ca. 448-385 B.C.). * *Plutus*.

ARNOBIUS THE ELDER OF AFER (fl. ca. 290 A.D.). * *Adversus Gentes*. In Migne, *Patr. C. Compl.*, Ser. Lat., IV, 349. Also *Ante-Nicean Fathers*, Vol. VI, p. 425.

ARNOLD, SIR EDWIN (1832-1904). * *The Light of Asia: or The Great Renunciation (Mahâbhinishkramaṇa)*. London: Trübner & Co., 1879.

ATTICUS HERODES, TIBERIUS CLAUDIUS. Celebrated Greek rhetorician, b. ca. 104 A.D., at Marathon, in Attica; d. ca. 180. Belonged to a very ancient family which traced its origin to the famous Aeacidae. After completing his studies under the most famous rhetoricians of the time, he opened a school of rhetoric at Athens, and afterwards at Rome, where Marcus Aurelius was among his pupils. Raised to the consulship, 143; for a time entrusted with the administration of the free towns in Asia; performed the functions of high-priest at the festivals celebrated at Athens in honour

of Marcus Aurelius and L. Verus. Principally known for the vast sums he expended on public purposes, arousing some antagonism from jealous people. He built at Athens a race-course of white Pentelic marble, and the magnificent theatre of Regilla, with a roof made of cedar-wood. He erected a stadium at Delphi, hot baths at Thermopylae, and an aqueduct at Canusium, in Italy. He also restored partially ruined cities in Greece. Most of his speeches, specified by the ancients, are no longer extant.

AUGUSTINE, SAINT (Aurelius Augustinus, 354-430). * *De civitate Dei*. Transl. by M. Dods. Edinburgh: Clark 1897. 2 vols.; also London: Dent, 1947.

BAILLY JEAN SYLVAIN. French astronomer, statesman and historian. b. in Paris, Sept. 15, 1736; d. there Nov. 12, 1793. Educated at home in the art of painting; later devoted himself to poetry and *belles-lettres*, until his acquaintance with Father Nicolas Lacaille, when he became an ardent student of astronomy. Calculated an orbit for the comet of 1759 (Halley's); published, 1766, his *Essai sur la théorie des satellites de Jupiter*, followed in 1771 by another treatise on the light of the satellites. Admitted to the Academy of Sciences, 1763, to the French Academy, 1783, and to the Académie des Inscriptions, 1784. His remarkable astronomical works are: *Histoire de l'astronomie ancienne*. Paris: Frères Debure, 1775; 2nd ed., 1781. 4to.—*Histoire de l'astronomie moderne*. Paris, 1785. 3 vols.—**Traité de l'astronomie indienne et orientale*. Paris: Debure l'aîné, 1787, cixxx, 227 pp., 4to. These works contain many intuitive and independent theories.

Bailly espoused the democratic cause in the Revolution. He was elected, 1789, first deputy from Paris to the *tiers état*, and became president of the National Assembly. He was the mayor of Paris during 26 months packed with dangerous events and trying circumstances (July 15, 1789—Nov. 16, 1791). The dispersal by the National Guard, under his orders, of the riotous assembly in the Champ de Mars, July 17, 1791, lost him his popularity, and he retired to Nantes where he wrote his *Mémoires d'un témoin oculaire*, etc. (publ. posthumously by Berville and Barrière, 1821-22), an incomplete narrative of the events of the Revolution. In 1793, Bailly left Nantes to join his friend Pierre Simon Laplace at Melun; he was recognized, arrested and brought before the Revolutionary Tribunal at Paris. On Nov. 12, 1793, he was guillotined.

At one time in his life he was connected with Franklin, and made an adverse report on Mesmer and his work. Though not an orator, he was an impressive speaker, acted with dignity and moderation, but was not appreciated at a time when mob violence was the order of the day.

His other works are: *Lettres sur l'origine des sciences*, 1777.—*Lettres sur l'Atlantide de Platon*, London, 1779.—*Essai sur les fables, et sur leur histoire*, posthumously publ. in Paris, 1799.

BAIN, ALEXANDER (1818-1903). Scottish philosopher and educationist, born in Aberdeen, where he also died. Began life as a weaver. Entered Marischal College, 1836, studying arts; became contributor to the *Westminster Review*, establishing a life-long friendship with John Stuart Mill. Was appointed, 1845, prof. of mathematics and natural philosophy in the Andersonian Univ. of Glasgow, but soon resigned. In 1860 became prof. of logic in the Univ. of Aberdeen; he contributed to the raising of the standard of education in Scotland and greatly influenced the teaching of English grammar and composition. In 1876, he started his periodical *Mind* for which he wrote numerous articles. He resigned his professorship in 1880, to devote himself to writing. Among his many works on varied subjects, mention should be made of: *Manual of Rhetoric*, 1866.—*Manual of Mental and Moral Science*, 1868.—*Logic*, 1870.—* *Mind and Body. The Theories of their Relation*, in "The International Scientific Series," London, 1872; 3rd ed., 1874.—*Education as a Science*, 1879. Bain was the first in Great Britain to stress the necessity of applying the methods of the exact sciences to psychological phenomena; he made a profound study of the physical origin of feeling and emotion, and of the laws of association.

BARRAS, CHARLES M. * *The Black Crook*. Light Opera.

BASILIDES (130 or 140 B.C.). Extensive work on the interpretation of the Gospels, in 24 volumes. Mentioned by Cassels, *Supernatural Religion*, Vol. II, Part II, chap. vi.

BEDE (OR BEDA, OR BAEDA, 672-735). * *Historia ecclesiastica*, written in 731. Most recent ed. is the one of Rev. Chas. Plummer, Clarendon Press, Oxford, 1896.

BERNHEIM, HIPPOLYTE. French physician, b. at Mulhouse (Haut-Rhin), 1837; d. at Paris, 1919. Was first professor at the Univ. of Strassburg, 1868, but settled later at Nancy, where he devoted himself to the study of hypnotism and suggestion. Works: *De la suggestion dans l'état hypnotique et à l'état de veille*, 1884. — *Hypnotisme, suggestion et psychothérapie*, 1890. Vide s.v. LIÉBAULT, concerning Bernheim's role in Liébault's vindication.

BERTHELOT, MARCELLIN PIERRE EUGÈNE (1827-1907). * *Les origines de l'alchimie*. Paris: G. Steinheil, 1885. Nouveau tirage, Paris: Librairie des Sciences et des Arts, 1938.

BÖCKH, AUGUST (1785-1867). * *Corpus inscriptionum graecarum*. 4 vols., fol., 1828-77. Section on "Inscriptiones Christianae."

- * *Book of Numbers* or *Chaldean Book of Numbers*. Not available. Original source of the *Zohar* and other Kabalistic works. According to H. P. B., there are only two or three copies of it extant, and these are in private hands. No further information is given.
- * *Book of Jehiel*. Vide p. 224 in the present volume.
- BOUCHÉ-LECLERCQ, A. (1842-1923). * *Histoire de la divination dans l'antiquité*, Paris, 1880. 3 vols.
- BROWNE, SIR THOMAS. English author and physician, b. in London, 1605; d. in 1682. Educ. at Winchester college, 1616, and Oxford, 1623-26. Studied medicine and practised for some time. Travelled in Ireland, France and Italy, 1630-33, receiving the degree of M.D. at Univ. of Leyden. Returned to London, 1634; settled in practice at Norwich, 1637. His principal works are: *Religio Medici* (London: pr. for Andrew Crooke, 1642, 1643), translated into many languages and which was placed on the *Index Expurgatorius*; *Pseudodoxia Epidemica* (London, 1646), which is a storehouse of out-of-the-way facts; and *Hydriotaphia, Urne-Buriall*, outstanding for richness of imagery and pomp of style. Browne was knighted by Charles II, 1671.
- BUCK, DR. JIRAH DEWEY (1838-1916). * *Modern World Movements*. Indo-American Book Co., Chicago, 1913. 191 pp.
- BUTLEROFF, PROF. ALEXANDER MIHAYLOVICH (1828-1886). * *Scientific Letters*. Apparently a series which appeared in the *Novoye Vremya*, daily of St. Petersburg, Russia, sometime in 1883.
- BYRON, GEORGE GORDON BYRON, 6TH BARON (1788-1824). * *Lara, A Tale*. Published anonymously, August 6, 1814, in dishonour of Napoleon. Quoted words, however, have not been found therein. —Another prose passage which has not been identified.—* *Childe Harold's Pilgrimage*.
- CABROL, FERNAND and HENRI LECLERCQ. * *Dictionnaire d'archéologie chrétienne et de liturgie*. Paris: Librairie Letouzey et Ané, 1903-24. 15 volumes in 30 books.
- CAMPBELL-PREAD, ROSA C. * *Affinities: A Romance of Today*. London: Bentley & Son, 1885. 2 vols. 8vo.; 2nd ed., London: G. Routledge & Sons, 1886. 8vo.—* *The Brother of the Shadow*. A Mystery of to-day. London: G. Routledge & Sons, 1886. 8vo.
- CARROLL, LEWIS (*pseud.* of Charles Lutwidge Dodgson, 1832-98), * *Alice's Adventures in Wonderland*, 192 pp.; orig. ed., London: Macmillan and Co., 1866; Boston: Lee and Shepard, 1870.

CASSELS, WALTER RICHARD (1826-1907). * *Supernatural Religion: An Inquiry into the Reality of Divine Revelation*. London: Longmans, Green & Co., 1874. 2 vols.; published anonymously. Third vol. publ. in 1877. Rev. ed. of complete work publ. in 1879. *Vide* Vol. VI of present Series, p. 430, for further data.

* *Catechism on Everyday Life, A*. No data available.

CHATTERJEE, SREENATH,* "A Self-Levitated Lama," *The Theosophist*, Vol. VIII, No. 96, September, 1887, pp. 726-28.

CHAUCER, GEOFFREY (1340?-1400). Passage has not been identified.

CHROMATIUS. Bishop of Aquileia, end of 4th and beginning of 5th cent. One of the most influential of the Western prelates of his day, friend and correspondent of Ambrose, Jerome, Rufinus, and warm supporter of Chrysostom against Oriental assailants. Native of Aquileia, he became its bishop at death of Valerian, ca. 388. Exercised wholesome influence over some of the best-known men of the age. Jerome's transl. of the books of the Old Testament was greatly helped by the generosity of both Chromatius and Heliodorus (q.v.). Tried to arbitrate quarrel between Jerome and Rufinus, due to Jerome's sharp criticism of Rufinus' transl. of Origen's *de Principiis*. Died ca. 407. Wrote some 18 Homilies on the Sermon on the Mount.

CHWOLSOHN (KHWOLSOHN), DANIEL AVRAAMOVICH (1819-1911). Renowned Russian-Jewish Orientalist and Semitologist, son of a poor Jewish family. Raised in his own religion, he became well versed in the Bible, the Talmud and its mediaeval commentaries. Learned by own efforts Russian, German and French. After attending Univ. of Breslau, obtained degree of Ph.D. from Univ. of Leipzig, for his thesis: *Die Ssabier und der Ssabismus*. Returning to Russia, continued same line of research, resulting in the publication of a larger work under same title (St. Petersburg: Imperial Acad. of Sciences, 1856. 2 vols. 8vo.), which secured him wide recognition among scholars. From 1855 on, held chair of Hebrew, Syrian and Chaldean literature at Univ. of St. Petersburg: taught, 1858-83, Hebrew language and Biblical archaeology at the Greek-Orthodox Theological Academy, and Hebrew at the Roman Catholic Academy, both at St. Petersburg. Translated into Russian about two-thirds of the Old Testament for the St. Petersburg Theol. Acad. Apart from a large number of technical papers in various scientific journals, wrote the following works, which introduced among scholars heretofore unknown MSS., and new sources of information: *Über die Überreste der altbabylonischen Literatur in Arabischen Übersetzungen*, in the *Mémoires des savants étrangers*, tome VIII (St. Petersburg: Imp. Acad. of Sc., 1859). This essay appeared in Russian transl. in the *Russkiy Vestnik* for 1859, and was also publ. by Eggers as a separate pamphlet (195 pp.). It includes the

so-called *Book of Nabathean Agriculture*, regarding which information will be found on pp. 22 of the present volume.—*Corpus inscriptionum Hebraicarum*, St. Petersburg, 1884; Russ. tr., 1884.—*Das letzte Passamahl Christi und der Tag seines Todes*, in *Mem. of the Acad. of Sc.*, St. Petersburg, 1892. It is concerned with the relations of the Sadducees and Pharisees to Jesus, and shows that the latter could not have been interested in the execution of Jesus, while the former could have been.

CICERO, MARCUS TULLIUS (106-43 B.C.), * *De natura deorum*. Loeb Classical Library.

CLARKE, EDWARD DANIEL. English collector and travel writer; b. June 5, 1769; d. March 9, 1822. Son of clergyman, also noted traveller and author, and grandson of antiquary. Educated at Jesus College, Cambridge; B.A., 1790, M.A., 1794. Became private tutor and companion, travelling with his charges. Began, 1792, his famous collection of minerals. Came back to Jesus Coll., 1798, as a fellow. Began in 1799 a three years' tour of Russia, Scandinavia, Palestine and Greece. Senior tutor at Jesus College, 1805-08. Married at the time. Lectured on mineralogy at Cambridge, 1807; became prof. of mineralogy, 1808, and librarian at Cambridge, 1817; soon resigned on acc. of health. Works: *The Tomb of Alexander*. Cambridge, 1805.—* *Travels in various countries of Europe, Asia and Africa*. London, 1810-23. 11 vols. 4th ed., London, 1816-24. (Vide W. Otter, *Life and Remains of E. D. Clarke*. London: J. F. Dove, 1924; G. Cowie Co., 1925.)

CLEMENT ALEXANDRINUS (Titus Flavius Clemens, 150?-220? A.D.). * *Strōmateis* or *Stromata* (Miscellanies). Standard ed. of collected works is the one of O. Stählin (Leipzig, 1905). H. P. B. frequently refers to the ed. of John Potter, Bishop of Oxford, and later Archbishop of Canterbury, *Clementis . . . opera quae extant*, etc. (Greek and Latin), 1715 and 1757 fol. 2 vols.

* *Clementine Homilies*. See p. 221 in the present Volume.

CLIFFORD, WILLIAM KINGDON. English mathematician and philosopher, b. at Exeter, May 4, 1845; d. at Madeira of pulmonary consumption, March 3, 1879. Educ. at King's College, London, and Trinity College, Cambridge. Appointed prof. of mathematics at Univ. College, London, 1871, and became F.R.S., 1874. Impressed his contemporaries as a man of great acuteness and originality, of quick thought and speech, of lucid style, full of wit and social warmth. He was especially interested in non-Euclidian geometry and elliptic functions, and ranks as mathematician of the highest order. As philosopher, he coined the expressions "mind-stuff" and "tribal self," explaining his ethical views of conscience and moral law as the development in each individual of a "self" which prescribes the conduct conducive to the welfare of the tribe.

He waged a war against ecclesiastical systems in the name of humanity, and was regarded as dangerous champion of anti-spiritual tendencies rising in science. Works: *Elements of Dynamics*. London: Macmillan & Co., 1887.—*Seeing and Thinking*, *ibid.*, 1879.—*Mathematical Papers*, *ibid.*, 1882.—*The Common Sense of the Exact Sciences*. New York: D. Appleton & Co., 1888.

Clifford's wife earned for herself a prominent place in English literature as a novelist and a dramatist, her best-known story being *Mrs. Keith's Crime* (1885).

COLERIDGE, SAMUEL TAYLOR (1772-1834). * *Fears in Solitude*, 1798.

COLLIER, JEREMY. English nonjuring divine, b. at Stow-with-Quy, Cambridgeshire, Sept. 23, 1650; d. April 26, 1726. Educated at Ipswich free school, and Caius Coll., Cambridge. Appointed to rectory of Ampton, 1679, and lecturer of Gray's Inn, 1685. Was imprisoned twice during the revolution for loyalty to James II. In 1696, for his boldness in granting absolution on the scaffold to Sir John Friend and Sir Wm. Parkyns, who had attempted to assassinate William, he was obliged to flee, and for the rest of his life continued under sentence of outlawry. Returning to London after the storm had blown over, he published in 1697 the first volume of his *Essays upon Several Moral Subjects*, to which a second was added in 1705, and a third in 1709; it ran through at least seven editions. In 1698 he produced his famous *Short View of the Immorality and Profaneness of the English Stage*, in which he vigorously attacked the alleged moral looseness of the contemporary stage. This resulted in a ten-year controversy. From 1701 to 1721, Collier was engaged in the writing of his *Great Historical, Geographical, Genealogical, and Poetical Dictionary*, based upon Louis Moréri's *Dictionnaire historique*, and in the compiling of the two volumes folio of his *Ecclesiastical History of Great Britain*, etc. (1708-14). In 1712, George Hickes was the only survivor of the nonjuring bishops, and in the next year Collier was consecrated. He had a share in an attempt made towards union with the Greek Church. His last work was a volume of *Practical Discourses*, 1725.

COLLINS, MABEL. English novelist and mystical writer. She was the eldest daughter of Mortimer Collins, the well-known writer, and was born in Guernsey, Channel Islands, September 9, 1851. She was not in any way related to Wilkie Collins, the novelist, as has been erroneously supposed. She was the step-aunt of Basil Crump, whose contributions to Theosophical literature are well known.*

Her father, Mortimer Collins (1827-76), was a miscellaneous writer born at Plymouth. His father was a solicitor and a student

* Mortimer Collins was the step-father of Basil Crump's own father.

of mathematics, a tendency which his son inherited. Mortimer married in 1849 Susannah, daughter of John Hubbard, and widow of Rev. J. H. Crump. Soon after marriage, he went to Guernsey, where he had been appointed mathematical master of Queen Elizabeth College. He left there in 1856, to devote himself to literary pursuits for the rest of his life. He settled at Knowl Hill, Berkshire, 1862. His first wife died in 1867, and he married next year Frances Cotton (d. 1886). Mortimer Collins contributed to various newspapers, wrote a number of novels, and enjoyed composing playful verses; he was a lover of Classics, a man of strong religious sentiments, socially unconventional, but conservative in all other respects; he had a strong aversion to freethinkers, and supported the established order in church and state. He died of heart disease.

His best-known works are: *Idylls and Rhymes*, 1855; *Sweet Ann Page*, 1868; *The Ivory Gate*, 1869; *The Vivian Romance*, 1879, *The Secret of Long Life*, 1871, which went through five editions; *The Marquis and Merchant*, 1871, said to be his best novel; *Princess Claris*, 1872; *Transmigration*, 1874.*

Mabel Collins called herself a "Nine," because of being a ninth child, born on the ninth day of the ninth month. She was educated at home according to her father's special ideas of education, and married in 1871 Dr. Kenningale Robert Cook, from whom she became later separated.† Starting her literary career early in life, she wrote a number of novels: *Blacksmith and Scholar*. London: Hurst, 1875. 3 vols.—*An Innocent Sinner*. A psychological Romance. London: Tinsley Bros., 1877. 3 vols. 8vo; also F. V. White, 1883.—*Our Bohemia*. Tales. *Ibid.*, 1879. 3 vols. 8vo.—*In this World*. A Novel. London: Chapman & Hall, 1879. 2 vols. 8vo.—*Too Red a Dawn*. London: Tinsley & Bros., 1881. 3 vols. 8vo.—*Cobwebs*. Tales. *Ibid.*, 1882. 3 vols. 8vo.—*In the Flower of her*

* Cf. Frances C. Collins, *Mortimer Collins, his Letters and Friendships*, with some account of his life, 1877.

† Dr. Kenningale R. Cook was born near Rochdale, Lancashire, England, Sept. 26, 1845, and died June 24, 1886. He got his B.A. at Trinity College, Dublin, in 1866 and was made M.A., LL.B., and LL.D. in 1875. He won the reputation of being a "clever poet and a good scholar." He was the Editor of the *Dublin University Magazine* in its last year, 1877-78, having bought it in 1877 from J. F. Waller. His published works include: *Purpose and Passion*, London; 1870; *The Guitar Player, and Other Poems*, London, 1881; *The King of Kent*, a drama in four acts and in verse, London, 1882; *Love in a Mist*, a romantic drama in three acts, London, 1882; and *The Fathers of Jesus*, London, 1886.

Youth. A novel. London: F. V. White & Co., 1883. 3 vols. 8vo. —*The Story of Helena Modjeska* (Madame Chlapowska). London: W. H. Allen & Co., 1883.—*Viola Fanshawe*. A novel. London: F. V. White & Co., 1884. 8vo. She also contributed weekly short stories to *Truth*, *The World*, etc.

It was in 1884 that Mabel Collins joined the Theosophical Society and became a Fellow of the London Lodge, then under the Presidency of Alfred Percy Sinnett. Previous to her Theosophical connections, she had written a charming mystical story, *The Idyll of the White Lotus*,* which Mr. I. D. Ewen, a Scottish F.T.S., late of India, showed in manuscript to Col. H. S. Olcott, then in Europe, and introduced him to the author. Mabel Collins told the Colonel that this story had been written either in trance or under dictation by someone whom she described to him.† The little book is dedicated: "To the *True Author*, the *Inspirer* of this work," and H. P. B. said that the handwriting of the manuscript was not the ordinary handwriting of Mabel Collins. This was prior to meeting H. P. Blavatsky. She met H. P. B. in London but a short time before H. P. B.'s departure for India on November

* London, 1884. 141 pp.; 2nd ed., London: Theos. Publ. Soc., 1896. 135 pp.; also New York: The Metaphysical Publ. Co., 1900; New York: Theos. Publ. Co., 1907; Adyar: Theos. Publ. House, 1919.

† The manner in which this story was written is partly explained by Mabel Collins in her little booklet called *The Story of Sensa*, and by N. D. Khandalavala in *The Theosophist*, Vol. L, June, 1929, pp. 220-21.

Although Col. Olcott intended to tell the story about the writing of this book in his *Old Diary Leaves*, he did not do so, but seems to indicate, that Mabel Collins' manuscript of the *Idyll* was unfinished when she showed it to him, and that she was encouraged to complete it. Khandalavala says that the Colonel recommended her that, if she had ever thought of making money by publishing this book, she should give up this thought and try to finish the manuscript. Mabel Collins did so and the writing of the *Idyll* was completed.

According to Madame Isabel de Steiger (*Memorabilia*, p. 241), whose testimony is not always reliable, Mabel Collins was for a time "a much-admired private medium, and by no means regarded as an ordinary one." They both frequented Spiritualistic circles in London, and the most likely time for this was somewhere between 1871 and 1880.

Basil Crump speaks of her (*Occult Review*, August, 1928) as "a strong Spiritualistic medium," though not "one of the psychically disorganized unfortunates . . ."



MABEL COLLINS

(Mrs. Kenningale R. Cook)

1851-1927

Reproduced from her work, *When the Sun Moves Northward*
(London: Theos. Publ. Society, 1912).

1st, 1884; at the time H. P. B. saw her but on a few occasions and had no private interview with her.*

Subba Row, reviewing at length the *Idyll*,† speaks of it as an allegorical description of the trials and the difficulties of a neophyte, and says that Sensa, the hero of the story, is intended to represent the human soul. In his own words, "it truly depicts the Egyptian faith and the Egyptian priesthood, when their religion had already begun to lose its purity and degenerate into a system of Tantric worship contaminated and defiled by black magic, unscrupulously used for selfish and immoral purposes."

In her letter to *Light* (London), published June 8, 1889, H. P. B. says, *inter alia*,

"... when I met her [Mabel Collins] she had just completed the *Idyll of the White Lotus*, which as she stated to Colonel Olcott, had been dictated to her by some 'mysterious person.' Guided by her description, we both recognized an old friend of ours a Greek, and no Mahatma, though an Adept; further developments proving we were right. . ."

The next important step in the literary and occult career of Mabel Collins was the publication of *Light on the Path*, prized ever since by several generations of mystical students throughout the world. According to an inscription in an autographed copy of this booklet which was in the possession of Basil Crump,‡ and which is reproduced herewith in *facsimile*, work was begun on it, under the guidance of the Greek adept known as Hilarion, in October, 1884, the short essay on *Karma* being written December 27, 1884. It appears that three days before H. P. B. left for India, she was visited by Mabel Collins, who showed her a page or two of her MSS., H. P. B. recognizing in it some very familiar

* *Vide* on this and many other points in connection with Mabel Collins a very scarce pamphlet issued by H. P. Blavatsky in 1889 under the title of: *To All Theosophists. "The Esoteric Section of the Theosophical Society" and Its Enemies.* It is dated June 21, 1889, and presents an outline of the troubles which arose in regard to Mabel Collins and Dr. Elliott Coues. It will be found in its correct chronological sequence in the present series.

† *The Theosophist*, Vol. VII. July and August, 1886. It was also reviewed in *The Path*, New York, Vol. V, August, 1890, and in *The Theosophist*, Vol. XIII, Sept., 1892, pp. 757-62, where another mystical interpretation is given from the pages of the German periodical the *Sphinx* of Jan., 1890.

‡ Now in the Archives of the "H. P. B. Library," North Vancouver, B. C., Canada.

LIGHT ON THE PATH.

A TREATISE

WRITTEN FOR THE PERSONAL USE OF THOSE WHO ARE
IGNORANT OF THE EASTERN WISDOM, AND WHO
DESIRE TO ENTER WITHIN ITS INFLUENCE.

By Sri:  Milaion.

WRITTEN DOWN BY

M. C.,

A FELLOW OF THE THEOSOPHICAL SOCIETY.

Work done under Sri: Milaion.
"Light on the Path" begun October, 1884.
"Karma" written December 27, 1884.
Mabel Cook.

expressions.* *Light on the Path* was finished and published in London (by Reeves & Turner, 196, Strand) in the early part of 1885, after H. P. B.'s departure for India. It is described on the title-page as "A Treatise written for the Personal Use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its Influence"; a Triangle appears in place of the author, and to this is added: "Written down by M. C., A Fellow of The

* Blavatsky, *op. cit.*

Theosophical Society.” This first edition consists of only 31 small pages, embodying the two sets of 21 rules each, and is bound in a grayish binding.

It appears that H. P. B. did not actually see this booklet until it was given to her by Arthur Gebhard in the summer of 1886, when she had returned to Europe and was living at Würzburg.

The manner in which *Light on the Path* was written is told by Mabel Collins herself in the tenth chapter of her booklet called *When the Sun Moves Northward*,* wherein only students with spiritual discrimination will most likely discern between symbolic statements, imaginative superstructure, and actual facts. By the end of 1886, *Light on the Path* was republished with additional Notes, which, though remarkable in themselves, are not on the same lofty level with the original rules. It was not, however, until the magazine *Lucifer* was started by H. P. B. in London, in September, 1887, that the “Comments” on *Light on the Path* began to appear in its pages, in separate installments, all signed by the usual Triangle; they were published in the issues of Sept., Oct., Nov., 1887, and Jan., 1888. Many subsequent editions of this booklet have been published since.

At a later date, Mabel Collins told John W. Lovell that only the 42 rules had been given her in the manner described by her, and that the Notes and Comments were her own, and not dictated by anyone.†

Even at an early period in the work of the Movement, objections had been raised to one specific sentence in *Light on the Path*, in Rule 20 of the First Section, wherein it says: “Seek [the way] by plunging into the mysterious and glorious depths of your own being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. . . .”

This was held by some to be unethical advice, even though the “Notes” published later amplify this thought and state: “Seek it by testing all experience, and remember that when I say this I do not say, Yield to the seductions of sense in order to know it. Before you have become an occultist you may do this; but not afterwards. . . .”

* London: Theos. Publ. Soc., 1912. 183 pp.; also 1923.

† Cf. John W. Lovell, “Reminiscences of Early Days of the Theosophical Society,” *The Canadian Theosophist*, Vol. X, June, 1929, p. 106.

Even H. P. B. herself considered the sentence first quoted as *dangerous*, and spoke of Rule 20 as one “whose Occult venom and close relationship to Tantrika Black Magic has never been suspected by the innocent and sincere admirers of this otherwise priceless little book, *the main body of which only* was dictated by a true Adept, and the rest added from the inner consciousness of Miss Mabel Collins. . . .” *

Early in 1887 another priceless booklet from the pen of Mabel Collins, ostensibly from the same source, although, perhaps, not under the same degree of inspiration, made its appearance. It was entitled *Through the Gates of Gold: A Fragment of Thought*.† Its pages contain some profound occult truths and most valuable hints.

When the second edition of this booklet was published, Mabel Collins added to it a brief prefatory Note which said:

“Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech.

M.C.”

In a letter to the Editor of *The Path*, dated from London, July 17, 1887, Mabel Collins says that she intends to add the same Note to subsequent editions of *The Idyll of the White Lotus* and *Light on the Path*, to counteract the mistaken impression on the part of some readers that this Note constitutes a separate claim for the “Gates of Gold” alone. She says:

“. . . . That book and the ‘Idyll of the White Lotus’ were written in the same manner. As to ‘Light on the Path’ that is a collection of axioms which I found written on the walls of a certain place to which I obtained admission, and I made notes of them as I saw them. . . .” ‡

* Letter of H. P. B. to J. R. Bridge, sometime in 1889. Cf. *The Theosophical Forum*, Point Loma, Calif., Vol. XXII, September, 1944, pp. 419-20.

† Boston, Mass.: Roberts Brothers, 1887. 111 pp.; 2nd ed., London: Ward and Downey, 1887. 152 pp.; also J. M. Watkins, 1901.

‡ *The Path*, Vol. II, Sept., 1887, p. 188.

The active association of Mabel Collins with the Theosophical work was but of short duration, and consisted mainly in her being Co-Editor of *Lucifer* with H. P. B. herself, from the time of its starting, in September, 1887, to approximately late Fall of 1888. Sometime during the year of 1888, differences began to develop between H. P. B. and Mabel Collins, and the latter fell gravely ill. The complete story of these difficulties is not easy to ascertain at this late date. It is reasonable to assume, however, that they were largely due to the unstable temperament of Mabel Collins, her characteristics as a strong "sensitive," with mediumistic tendency, and also most likely to her own occult tests and trials, as a would-be disciple, as well as to the personal idiosyncrasies of H. P. B. herself, which no honest student will deny.

In July, 1888, H. P. B. had to step in as an anonymous co-author of the story "The Blossom and the Fruit," which was then running serially in *Lucifer* over the signature of Mabel Collins. All went smoothly with the story until near the end when H. P. B. observed that the author was beginning to mislead her readers. She saved the situation in the last chapters so skilfully that it is impossible to detect the complete change from the false *dénouement* Mabel Collins was leading up to. The last two installments of this story are signed "Mabel Collins and — —." *

In October of the same year H. P. B. assumed sole Editorship of *Lucifer*, publishing an Editorial Notice to this effect, † though Mabel Collins' name remained on the cover until February, 1889.

After the starting of the Esoteric Section, which had been openly organized in the Fall of 1888, H. P. B. refused at first to accept Mabel Collins as a probationer therein, until the latter implored her to do so. On the evidence of several contemporary co-workers, Mabel Collins was not what might be termed a student of Theosophy, knew in reality very little about the teachings, and had no real understanding of the purposes and aims of H. P. B.'s work. She was placed on probation, and within a very short time failed dismally, on the strength of H. P. B.'s own words to this effect. ‡ She was subsequently expelled from the E.S.

It must be said in this connection that towards the beginning of the year 1889, Mabel Collins experienced, it would seem, a complete

* For further data concerning this story, *vide* pp. 91-93 in the present Volume.

† Vol. II, p. 136.

‡ *Preliminary Memorandum to E.S. Instructions No. III.*

change of heart and went so far as to deny any special inspiration in regard to her mystical works, stating at the same time that any claim to this effect was made at the request of H. P. Blavatsky. She fell under the insidious influence of Professor Elliot Coues, of Washington, D. C., whose personal ambitions in his Theosophical work finally led to his expulsion from the Society. Acting under this influence, Mabel Collins in July, 1889, brought suit in England against H. P. B. for libel. When the case came for trial in July, 1890, a certain letter written by Mabel Collins was shown by H. P. B.'s attorney to the counsel for Mabel Collins, who thereupon asked the Court to dismiss the case, which was done.*

To the period of her life outlined above belong several other novels which came from Mabel Collins' pen in rapid succession, such as: *The Prettiest Woman in Warsaw*. London: Ward & Downey, 1885. 3 vols. 8vo.; also New York: G. Munro, 1886, and Lovell Co., 1888.—*Lord Vanecourt's Daughter*. London: Ward & Downey, 1885; New York: Harper & Bros., 1886.—*Ida: An Adventure in Morocco*. London: Ward & Downey, 1890. 8vo; also New York: Lovell Co., 1890.—*The Confession of a Woman*. New York: Lovell Co., 1890.—*A Debt of Honour, ibid.*, 1891; London: Remington & Co., 1892.—*The Story of an Heiress*. New York: U.S. Book Co., 1892.—*Suggestion*. A novel. New York: Gestefeld & Co., 1892. She also produced two unfriendly parodies of things Theosophical entitled *Morial the Mahatma*, New York: Gestefeld & Co., 1892. 270 pp.; and *The Mahatma: A Tale of Modern Theosophy*. London: Downey, 1895; published anonymously.

It has been asserted by James Morgan Pryse,† that H. P. B., when speaking to him in London on the subject of Mabel Collins, harboured no bitterness towards her, but of course regretted the breakdown and defection of a promising pupil and an accomplished writer. When he saw Miss Collins, sometime after H. P. B.'s passing, he assured her that the latter had cherished no grudge against her, and that Mrs. Besant would welcome her return to the Movement. After first having spoken quite harshly of H. P. B., Miss Collins soon changed her attitude, and accepted Pryse's assurances; she appeared to Pryse to be as repentant as H. P. B. had been forgiving. Mabel Collins was re-instated in the Society but did not stay in it very long.

In later years, there came from her pen a number of novels and other smaller booklets, several of them of a mystical trend. The latter ones, though falling short of those she had produced under special inspiration, contain nevertheless some beautiful thoughts.

* *The Path*, Vol. V, August, 1890, p. 154.

† *The Canadian Theosophist*, Vol. IX, September, 1928.

They should be read, however, with great caution, lest the student accept as truth various imaginative accounts which do not present in a trustworthy manner the occult precepts and teachings of genuine esoteric schools. With the exception of one or two already mentioned, they are:

Juliet's Lovers. London: Ward & Downey, 1893. 3 vols. 8vo.—*Green Leaves*. London: Kegan Paul & Co., 1895. 8vo. (Cf. *The Theos.*, Vol. XVI, p. 528).—*The Story of the Year*. London: George Redway, 1895. The strange ideas contained in this booklet brought forth a very emphatic protest from the pen of Annie Besant in the pages of *Lucifer* (Vol. XVII, pp. 435-36), a protest we feel fully justified, as these ideas are not consonant with genuine training for discipleship.—*Pleasure and Pain*. London: Isis Pub. Co., 1897.—*The Star Sapphire*. A novel. London: Ward & Downey; New York: Roberts Bros., 1896. 8vo.; also 1902.—*A Cry from Afar*. To students of *Light on the Path*. London: Theos. Publ. Soc., 1905. 8vo. 54 pp.; also 1913 and 1954.—*Illusions, ibid.*, 1905. 8vo. 71 pp.—*Love's Chaplet, ibid.*, 1905. 8vo. 64 pp.—*The Awakening, ibid.*, 1906. 8vo. 102 pp.—*The Builders, ibid.*, 1907. 70 pp.—“The Disciple,” *The Theosophist*, 1907-08.—*One Life, One Law, ibid.*, 1909. 8vo.—*Fragments of Thought and Life, ibid.*, 1908. 8vo. 121 pp.—*The Transparent Jewel*. On the Yoga Aphorisms of Patañjali. London: Rider & Co., 1912. 8vo. 142 pp.—*The Story of Sensa*. An Interpretation of *The Idyll of the White Lotus*. London: Theos. Publ. Soc., 1913. 8vo.; also New York: Lovell Co., 1913.—*The Crucible, ibid.*, 1914. 8vo. 125 pp.—*As the Flower Grows*. Some Visions and Interpretations. London: Theos. Publ. Soc., 1915. 8vo. 112 pp.—*Our Glorious Future*. An Interpretation of *Light on the Path*. Edinburgh: Theos. Bookshop, 1917. 8vo. 115 pp.—*The Locked Room*. A true Story of Experiences in Spiritualism. London: Theos. Publ. House, 1920, 8vo. 176 pp.

Mabel Collins wrote also in collaboration with Helen Burchier *The Scroll of the Disembodied Man*. London: J. M. Watkins, 1904. 8vo. 38 pp.; * and with Charlotte Despard a work entitled *Outlawed*, dealing with the woman suffrage question. London: Henry J. Drame, 1908. 8vo. 314 pp.

She had left with Maud Hoffmann, A. P. Sinnett's executrix, the MSS. of a mystery play in three acts, adapted from *The Idyll of the White Lotus*. This play, entitled *Sensa*, was published in 1950 by the Theosophical University Press, Covina, Calif.

For the last twelve years of her life Mabel Collins lived with Mrs. Catherine Metcalf, and for several years suffered from heart trouble. She passed away March 31, 1927.

* Cf. *The Theos.*, Vol. XXV, pp. 567-68, for an analysis.

Our appraisal of the mistakes and most unfortunate actions on the part of Mabel Collins should at all times be tempered by the realization that she was a very unusual type of a "sensitive," endowed with at least some degree of clairvoyant consciousness, and a strongly marked duality. Such people are apt to go to extremes, and to make serious blunders mainly due to their uncontrolled imagination. They are also frequently open to impressions coming from sources that are misleading and treacherous. Her life-story, however, should teach us that it is not invariably the immaculate persons who are selected to perform some specific work for the good of the human race. The self-righteous students of Theosophy who have upon occasion dwelt very harshly upon her failings, would have judged her more charitably if they had really known the many difficult kârmic drawbacks and conflicting influences against which she had to contend.

CORELLI, MARIE (*pseud.* of MARY MACKAY, 1864-1924). * *The Romance of Two Worlds*. New York: H.M. Caldwell, 1887. 324 pp., ill.; 30th ed., 1910.

CORY, ISAAC PRESTON (1802-1842). English miscellaneous writer. Fellow of Caius College, Cambridge; B.A., 1824; M.A., 1827. Died at Blundestone, Suffolk, April 1, 1842. Author of the rare work: * *Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and Other Writers*. With an Introductory Dissertation. London: William Pickering, 1828. 8vo.; 2nd enl. ed., *ibid.*, 1832. lix, 361 pp. Greek, Latin and English texts. To this work is added his "Inquiry into the Method, Objects, and Result of Ancient and Modern Philosophy, and into the Trinity of the Gentiles." The 3rd ed., edited by E. Richmond Hodges (London: Reeves and Turner, 1876), is much less valuable as it lacks the "Chaldean Oracles" and the "Inquiry." Cory published also a *Chronological Inquiry into the Ancient History of Egypt*, 1837, and a *Practical Treatise on Accounts*, etc., 1839.

COURTNEY, HERBERT L. * *The New Gospel of Hylo-Idealism or Positive Agnosticism . . .* repr. from "Our Corner." London: Freethought Publ. Co., 1888. 8vo. 23 pp.

CRAWFORD, F. MARION (1854-1909). * *Mr. Isaacs, a Tale of Modern India*. London: Macmillan & Co., 1882. 8vo. 316 pp.—* *Zoroaster*. London: *ibid.*, 1885. 8vo.

CURTIVS, GEORG. German classical philologist, b. at Lübeck, April 16, 1820; d. at Hermsdorf bei Warmbrunn, Aug. 12, 1885. Held philological appointments at Prague, Kiel and Leipzig, between the years 1849 and 1862. Contributed notably to the science of comparative philology, his philosophical theories exercising a widespread influence at the time. He was a brother of Ernst Curtius (1814-96), well-known archaeologist and historian, and tutor to

Emperor Frederick III when a boy. The chief works of Georg Curtius are: * *Grundzüge der griechischen Etymologie*. Leipzig: B. G. Teubner, 1858-62; 5th ed., 1879. Transl. into English by A. S. Wilkins and E. B. England, as * *Principles of Greek Etymology*. London: J. Murray, 1875 and 1886.—*Griechische Schulgrammatik*, 1852, passed through 20 editions, and has been tr. in English.—*Die Sprachvergleichung in ihrem Verhältniss zur Classischen Philologie*, 1845; Engl. tr. by F. H. Trithen, 1851.

DECHARME, PAUL. French professor and hellenist, b. at Beaume, Dec. 15, 1839; d. at Vaudrémont, 1905. After prelim. studies joined the École d'Athènes, becoming later Prof. of Greek language and literature at Univ. of Nancy. Head of this Dpt., 1883-86. Taught Greek poetry at Univ. of Paris, 1887. Works: * *Mythologie de la Grèce antique*. Paris: Garnier frères, 1879. 8vo. xxxv, 644 pp.; 2nd rev. and corr. ed., *ibid.*, 1886. xxxvii, 693 pp.—*Les Muses*, etc., 1869.—*La critique des traditions religieuses chez les grecs*, 1904.—Contributed to the *Dictionnaire des ant. grecs et romaines* of Daremberg and Saglio, and to the *Revue de l'histoire des religions*.

* *Decretals*. See pp. 221-22 in the present Volume.

DEMOSTHENES (384?-322 B.C.). * *De corona*. Loeb Classical Library.

DODS, MARCUS (1786-1838). Translation of St. Augustine in * *Select Library of the Nicene and Post-Nicene Fathers*. Ed. by Philip Schaff. New York: The Christian Literature Co., Series I, 1886-90. 14 Vols.

DÖLLINGER, JOHANN JOSEPH IGNAZ VON (1799-1890). * *Heidenthum und Judenthum. Vorhalle zur Geschichte des Christenthums*. Regensburg: G. J. Manz, 1857. 8vo.—* *Paganisme et Judaïsme*, etc. Trad. par J. de P., Brussels: Goemaere, 1858.

DOWNEY, EDMUND (1856-1937). * *A House of Tears*. New York: J. W. Lovell Co., 1888.

DU BOIS-REYMOND, EMIL. German physiologist, b. at Berlin, Nov. 7, 1818; d. at Berlin, Dec. 26, 1896. His father was from Neuchâtel, his mother was of Huguenot descent, and he spoke of himself as "being of pure Celtic blood." Studied geology at Bonn, then anatomy and physiology at Berlin under Johannes Müller. His graduation thesis on "Electric Fishes" was the beginning of long series of investigations on animal electricity, the results of which were published in his *Untersuchungen über tierische Elektrizität* (2 vols., 1848, etc.). This classical work develops the view that a living tissue, such as muscle, might be regarded as composed of electric molecules or molecules with certain electric properties, etc. In 1858, at the death of J. Müller, succeeded him in the chair of physiology at Berlin; taught for three years at Royal Institute,

London, under Faraday. In 1867, became perpetual secretary to the Academy of Sciences of Berlin. Considered to have been the creator of experimental physiology. Other works: *Gesammelte Abhandlungen zur allgemeinen Muskel- und Nervenphysik*, 1875-77, 2 vols.—*Über die Grenzen der Naturerkenntnis*, 1872; 8th ed., 1898.—*Vorlesungen über die Physik des organischen Stoffwechsels*, 1900.

DUCHESNE, MONS. LOUIS MARIE OLIVIER (1843-1922). * *Liber pontificalis* or *Gesta Pontificum Romanorum*, Paris, 1886-1892. 2 vols.

DUPUIS, CHARLES-FRANÇOIS. French scholar, philosopher and politician, b. at Trye-Château (Oix), Oct. 26, 1742; d. at Is-sur-Tille (Côte-d'Or), Sept. 29, 1809. Educ. at the Harcourt Collège, owing to the influence of the Duke de La Rochefoucauld; graduated in theology and taught rhetoric at the Collège de Lisieux. Left religious pursuits, 1770, became lawyer and married, 1775. When in Paris, studied astronomy under Lalande, and conceived his special system of philosophy and history, acc. to which all the religions were viewed as coming from same source, and all branches of human knowledge were derived from astronomy. Frederick the Great offered him the chair of literature at Berlin. Joined the Académie des Inscriptions, 1788, and became Prof. of Latin eloquence at Collège de France. Appointed Commissary of public instruction, 1790. Favored Bonaparte and was on the legislative corps under the Consulate.

Chief works: *Origine de tous les cultes, ou Religion Universelle*. Paris: H. Agasse [1795]. 7 vols. 8vo. New corr. and rev. ed., with essay on Zodiac of Denderah and biogr. notes on the author. Paris: É. Babeuf, 1822; also Paris: Louis Rosier, 1835, in 10 vols.—Engl. transl. publ. at New Orleans, 1872. 3 prt.—*Mémoire sur l'origine des constellations*, etc., Paris, 1781.—*Mémoire explicatif du zodiaque chronologique et mythologique*, Paris, 1806.

* *Epistle of Clement to James*. See pp. 221-22 of the present Volume.

EURIPIDES (480-406 B.C.). * *Ion*. Consult *The Ion of Euripides*. Tr. into English verse by A. W. Verrall. Cambridge: Univ. Press 1890.

EUSEBIUS PAMPHILI (260?-340? A.D.). * *Historia ecclesiastica*. Engl. tr. by Rev. C. F. Crusé. London: George Bell & Sons, 1908.—* *Constantine's Oration to the Assembly of the Saints*. Migne, *Patr. C. Compl.*, Ser. Graeco-Lat., XX.

FARRAR, FREDERIC WILLIAM. Distinguished English divine, b. Aug. 7, 1831, in the Fort of Bombay, where his father was a missionary; d. at Canterbury, March 22, 1903. Early education

in King William's College, Castletown, Isle of Man. Entered King's College, London, 1847, and Trinity College, Cambridge, 1851. Greatly influenced in his views by the writings of Coleridge. Appointed chaplain-in-ordinary to the Queen, 1872, becoming Canon of Westminster, 1876, Archdeacon of Westminster, 1883, Chaplain of the House of Commons, 1890, and Dean of Canterbury, 1895. Visited the U.S.A. in 1885. An eminent writer on education, of liberal turn of mind, he exerted commanding influence on a wide circle of readers. Farrar was prominently connected with various philanthropic enterprises, and his literary work was extensive and varied, including fiction, philological and theological studies, commentaries, biography and history. Best-known works are: *The World of School*, 1862.—*The Life of Christ*, 1874; 11th ed., London and New York: Cassell, etc., 1874; the 1875 ed., publ. by R. Wendell in Albany, N. Y., contains an appendix of over 500 transl. of non-English matter.—*The Life and Work of St. Paul*. London and New York: Cassell, etc., 1879-80; 2nd ed., New York: E. P. Dutton, 1902.—* *The Early Days of Christianity*. Boston: de Wolfe, Fiske & Co., 1882.—*Eternal Hope*, 1877, in which he called in question the dogma of everlasting punishment, causing widespread controversy.

FIGANIÈRE, VISCONDE DE, * "Esoteric Studies," *The Theosophist*, Vol. VIII, No. 96, September, 1887, pp. 755-60.

FISKE, JOHN. American historical, philosophical and scientific writer, b. in Hartford, Conn., March 30, 1842; d. at Gloucester, Mass., July 4, 1901. Graduated at Harvard, 1863; continued to study languages and philosophy; spent two years in Harvard Law School and opened an office in Boston. Resided most of his life at Cambridge, Mass., devoting time to writing. Lectured at Harvard, 1869 and 1871. His lectures on evolution, revised and expanded, were published as *Outlines of Cosmic Philosophy* (1874). Assistant librarian at Harvard, 1872-79. Contributed by means of his many lectures to spread the knowledge of Darwin and Spencer in America, and demonstrated that religion and evolution were not incompatible. Fiske's reputation was primarily due to his historical writings which form a nearly complete colonial history. Among his works may be mentioned: *Darwinism*, 1879; *Excursions of an Evolutionist*, 1883; *A Century of Science*, 1899; *The American Revolution*, 1891.

FOWLER, H. W. See LUCIAN OF SAMOSATA.

FÜRST, JULIUS. German scholar; b. at Zerkowo, Posen (Prussian Poland), May 12, 1805; d. at Leipzig, Feb. 9, 1873. Of Jewish parentage. At early age had remarkable knowledge of Hebrew literature, Old Test. Scriptures and Oriental languages. After studies at Berlin, took course of Jewish theology at Posen, 1825.

- Abandoned Jewish orthodoxy, 1829, and went to Breslau, thence to Halle, 1831, where he completed studies in Oriental languages and theology. Entered journalism at Leipzig, 1833. Lectured at University there, and was promoted, 1864, to chair of Oriental languages and literature, post he filled with great distinction until death. Edited *Der Orient* 1840-51. Works: *Lehrgebäude der aramäischen Idiome*, 1835.—*Bibliotheca Judaica* (comp.), Leipzig: W. Engelmann, 1849-63.—*Geschichte des Karäerthums*. Leipzig: O. Leiner, 1862-65.—*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*. Leipzig: B. Tauchnitz, 1851-61. 2 vols.; tr. into Engl. by S. Davidson. London: Williams and Norgate, 1867.—*Geschichte der biblischen Litteratur und des jüdisch-hellenistischen Schriftthums*. Leipzig: B. Tauchnitz, 1867-70. 2 vols.
- GAYET, ALBERT. * *Le Temple de Luxor*. As part of *Mémoires publiés par les membres de la mission archéologique française au Caire*, etc., Vol. 15. Paris: Ernest Leroux, 1894. 124 pp. Plates.
- GESENIUS, HEINRICH FRIEDRICH WILHELM (1786-1842). * *A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee*. Tr. from the Latin by Edward Robinson. Boston: Crocker and Brewster; New York: Leavitt, Lord & Co., 1836; 5th ed., *ibid.*, 1854; 23rd ed., 1883; more recent ed., Boston: Houghton, Mifflin & Co., 1906.
- GIBBON, EDWARD (1737-1794). * *The History of the Decline and Fall of the Roman Empire*. Orig. ed., 1776; many modern editions.
- GINSBURG, CHRISTIAN DAVID (1831-1914). * *The Kabbalah: Its Doctrines, Development, and Literature*. An Essay. London: Longman, Green, etc.; Liverpool: D. Marples, 1866. 8vo. [issued as Appendix to *Proceedings of the Literary and Philosophical Society of Liverpool*, No. XIX.]
- GOUGENOT DES MOUSSEaux, Le Chevalier HENRY-ROGER (1805-78). * *Mœurs et pratiques des démons*. Paris, 1854; 2nd rev. ed., Paris: H. Plon, 1865.
- GRANDIDIER, ALFRED. French explorer, geographer and naturalist, b. at Paris, Dec. 20, 1836; d. there, Sept. 13, 1921. Received classical educ. in his family; studied at Collège de France, 1854-57. At 21, went to South America on scientific mission with brother; engaged in explorations, 1858-59. Embarked alone for India, 1863. Spent the years 1865-70 in a series of epoch-making explorations and research in Madagascar. Elected to the Academy of Sciences, 1885. Chief works: *Histoire Physique, naturelle et politique de Madagascar*, which was started in 1872, and contains 39 volumes, publ. at Paris by the Imprimerie Nationale.

- HAECKEL, ERNST HEINRICH PHILIPP AUGUST (1834-1919). * *Anthropogenie, oder Entwicklungsgeschichte des Menschen*. 2nd ed., Leipzig, 1874. 8vo.; 4th enl. ed., Leipzig, 1891. 2 vols.—* *The Pedigree of Man; and Other Essays*. Transl. from the German by E. B. Aveling, 1883. International Library of Science and Free-thought, Vol. 6.
- HAGGARD, HENRY RIDER (1856-1925). * *King Solomon's Mines*. London: Cassell & Co., 1885. 8vo.—* *She: a History of Adventure*. London: Longmans & Co., 1887. 8vo. 317 pp.
- HAI GAON (HAI BEN SHERIRA). One of the most famous Geonim, son of Sherira, b. 939; d. March 28, 1038. Appointed vice-president of the Academy of Pumbeditha, while his father was still president. As a result of complaint presented to the Caliph of Baghdad, nature of which is not clear, Hai and father were arrested, their property confiscated. They were proved innocent and released. The father then transferred the Gaonate to his son, the latter administering it for 40 years, until his death, when the Babylonian Gaonate was abrogated. Hai was considerably influenced by intellectual Judaism revived by Saadia, and therefore interested in Jewish and Arabian literature and philosophy; as Gaon, he pursued conservative course; was an outstanding author on Talmudic Law, and was concerned with Biblical research. His chief claim to recognition rests on his numerous responsa, in which he gives decisions affecting social and religious life of the Diaspora. He wrote in Arabic, and is held in high esteem in the Jewish world, as a lexicographer and grammarian; he also composed legal treatises, commentaries and liturgical prayers. His attitude to the Kabbalah was conservative.
- HARTMANN, DR. FRANZ. German physician, author, traveller and Theosophist. He was born at Donauwörth, a small town on the Danube in Bavaria, November 22, 1838. His father, Dr. Karl Hartmann, was a well-known physician in that town; his mother, Elize von Stack, was of Irish descent, her ancestors having been descendants of Caolbha, the 123rd and last King of the Irish race and 47th King of Ulster. His mother's family emigrated to France after the execution of Charles I, and afterwards to Bavaria during the French Revolution. When Franz was about one year old, his parents moved to Kempten, in Southern Bavaria, where his father had been appointed Government physician. It is there that Franz was educated, first under the guidance of his grandfather who had served the French army under Napoleon, and later in the local public school.
- Since his very early youth, Franz felt as if he had two distinct personalities in him: one was a mystic, a dreamer and an idealist, while the other was obstinate and self-willed, inclined to all sorts

of mischief. He loved solitude, shunned the company of school-mates, and revelled in the midst of nature, where intercourse with the spirits of nature was to him a very real thing. He writes: "There I could dream my mystical dreams undisturbed and give my imagination full rein. I was born with a propensity for mystery . . . the invisible world attracted my desire for knowledge more than the visible. . ." The first book he bought was *The Fiery Dragon*, with all kinds of magical formulae; not knowing what to do with it, he threw it into the fire. Then he read *The Dark Side of Nature*, by Elizabeth Crowe, and other similar works.

Educated in the doctrines of the Roman Catholic Church, he felt his mind greatly influenced at first by its ceremonies, but none of the priests could give him any satisfactory explanation about the mystery and power back of them. At one time he wished to retire into a cloister and become a monk of the Capuchinian Order, but soon gave up this idea. Dissatisfied with mere theory, he wanted to *know*, but had not yet become aware, as he expressed it later, "that the mysteries of religion must first be realized within the knowledge of the heart before they can be understood with the brain." Apart from mystical and religious subjects, he was especially interested in languages and natural sciences, particularly chemistry.

At a time when his religious doubts had become very strong, Franz made friends with a man somewhat older than himself, and who later became a well-known composer of music. This young man was a materialist; he believed in having a good time in life, and influenced Franz to look upon all religion as a humbug. Franz read the works of leading materialists, composed poetry and wrote a theatrical play during this period, but found no lasting satisfaction in materialism. Something was still wanting, and, unable to find it, Franz took refuge in agnosticism.

In this state of mind, he turned again to natural sciences, and especially to chemistry, and, after graduating, entered as apprentice in a pharmacy at Kempten. But he discovered that he was often selling remedies which were more harmful to people than helpful, and soon became greatly dissatisfied. After changing his occupation a number of times, he enlisted when 21 as a volunteer in the 1st Artillery Regiment of Bavaria in Munich, and took part in the war between Austria and Italy in 1859.

After peace was declared, Franz became a student of medicine at the University of Munich, and soon excelled the others in duelling, occasional drinking and other amusements, not for love of these things, but out of ambition and pride. As a result of incautious mountaineering, he fractured his leg, but it healed fairly soon. In 1862 he successfully passed his examination as



DR. FRANZ HARTMANN

1838-1912

Reproduced from his own account entitled "The Autobiography of Dr. Franz Hartman," in *The Occult Review*, London, January, 1908, p. 9.

State Pharmacist, and continued his medical studies. He completed them in 1865, becoming *doctor medicinae* and *magister pharmaciae*. Following this, he went on a trip to Paris. Desirous of seeing the ocean, he made a side trip to Le Havre by an excursion train. On the intervening Sunday, he made the casual acquaintance of a gentleman who asked him whether he would like to make a trip to America; he told him that the ship *Mercury*, with some 360 emigrants, was about to leave for New York, and that they needed a physician on board. After a hurried examination before the medical committee, Franz boarded the ship and sailed for New York, where he arrived, after a forty days' voyage, August 28, 1865.

Having no definite plans, Franz went to see the Niagara Falls and thence to St. Louis. As an epidemic of cholera was raging there at the time, he found an opportunity to make himself useful medically. He remained in St. Louis, became an American citizen in 1867, and soon acquired a remunerative practice, mainly in eye ailments.

Finding his life too monotonous, however, and feeling his *wanderlust* re-asserting itself again, Franz turned his practice over to another physician and went to New Orleans. He found himself constantly driven by a deep-seated yearning to know truth, to understand the reason for existence, and to grasp the meaning of life. His mind was often in the throes of a great inner struggle and he had contemplated suicide more than once.

He took passage on a schooner for Mexico, and arrived at Vera Cruz February 17, 1871. He visited Mexico City, Pueblo, Cordova and Orizaba, became acquainted with Indians and was welcome in their midst. It has been stated that, while in Mexico, Franz met a man of seemingly very great knowledge, possibly an initiate, but did not recognize him as such; this man told him many things about his future life and work.

Finding it more profitable to return to the United States, he embarked again at Vera Cruz and returned to New Orleans. Here he was robbed by a fellow-passenger of all his baggage, and was left high and dry, with but a few dollars to his name, and with all his documents and papers gone. The very next day, talking to an apothecary in a drug store where he had gone to buy a remedy against mosquito-bites, he was offered a position as a physician, and in less than a month built a most remunerative practice.

During his travels, Franz had deliberately associated himself with people of various religious backgrounds, and had even boarded a whole year in the house of a Jewish Rabbi. He had come to realize the utter emptiness of Christian beliefs, especially among the Protestants, and had made friends with various native people, especially Indians, where he found kindness and hospitality.

Though adverse to Spiritualism, his curiosity nevertheless prompted him to visit a certain "materializing séance" held by a medium, where he witnessed very startling phenomena. He became interested and attended lectures by Professor J. M. Peebles, whose philosophy appeared to him to be rational, even though it overthrew all the materialistic theories. One of his patients, a highly accomplished married lady of English and Indian descent, by the name of Katie Wentworth, developed soon into a very remarkable medium, and Franz Hartmann went quite deeply into the study of Spiritualistic literature and experiments with various mediums. Mrs. Wentworth exhausted herself by injudiciously serving as medium in all sorts of groups, became paralyzed and died.

Longing to see the "wild West" Hartmann went to Texas in 1873, and for five years experienced many adventures, while administering to all sorts of people in out-of-the-way places. He bought a piece of land, and after a while married the sister of the wife of a near-by landowner, becoming seven months later a widower. In 1879 he went to Colorado and settled for the time being at Georgetown, feeling very much at home in the Rocky Mountains. He engaged in some gold and silver mining, and also served as coroner for Clear Creek County. While in Colorado, he had many interesting experiences in Spiritualism and was cured of some trouble caused by vaccination in early childhood. He witnessed some astounding phenomena which proved of much value to him, as they put an end to his materialistic scepticism. "It became clear to me," he writes, "that we are surrounded by a world which, though invisible to our eyes, is, in its way, just as real as the visible world, and that this invisible world is inhabited by countless beings, some higher and some lower in evolution than we are." Though a believer in the reality of genuine phenomena, Hartmann was most sceptical about their alleged origin, and was very anxious to learn the truth about their causes.

It is at about this time in his life, namely in the early eighties of last century, that Hartmann came across a copy of A. P. Sinnett's *The Occult World*. Being still greatly attached to certain aspects of the Spiritualistic view of life, he became much irritated at its contents, and wrote a letter to Col. Henry S. Olcott, "giving him and the 'Brothers' a piece of his mind." * Correspondence ensued, and a copy of *The Theosophist* came into his hands. It contained an article describing the sevenfold constitution of man and the seven principles of the Universe. This came to him as a revelation, and furnished the key to those mysteries the explanation of which he had sought so long in vain. As he read and pondered,

* *Report of Observations, etc.*, pp. 7-8.

there arose within him the consciousness that his mortal personality was not his permanent, real self, but a changeful thing created by himself, and that he was a superior being in his innermost nature.

While further disappointments arose in respect to Spiritualistic communications, Col. Olcott sent him a third letter and the pamphlet entitled *Hints on Esoteric Theosophy, No. 1*, in which he found many of his doubts cleared up. He then replied to Col. Olcott in a more conciliatory manner, and the outcome of this correspondence was that he received an invitation to come to Adyar and to collaborate in the work of the Movement. To this letter of Col. Olcott's, H. P. B. had added some few words of her own. Hartmann in the meantime had joined the Theosophical Society in 1882, had read the famous "Fragments of Occult Truth" appearing serially in the pages of *The Theosophist*, and acquainted himself with the contents of *Isis Unveiled*. He felt as if "the sun had suddenly risen over a well-known landscape. . ." *

Hartmann left Colorado in September, 1883, on his way to California for the purpose of sailing to India. He stopped at Salt Lake City to study the life of the Mormons, and then proceeded to San Francisco. He writes: "It has always been my experience that if a person desires to make a step forward on the way to progress in spirituality some great and unforeseen internal and external obstacles will arise to hinder him." This very thing happened to him in San Francisco, where he fell desperately in love with a young Spanish-American lady. A serious inner struggle ensued, but at last the desire for occult knowledge gained the upper hand over this emotional *mâyâ*. Tearing himself away from the object of his passion, Hartmann left California on October 11, 1883, on board the *SS Coptic*, bound for Hong Kong. On December 4th, after a brief visit to Japan and China, he arrived at Madras, and went directly to Adyar where he was welcomed by H. P. B. as having come "to my [his] future home." An entirely new and far richer period of his life was about to open before him.

To describe the activities of Franz Hartmann while at Adyar would be tantamount to writing the history of the Theosophical Society at the time. As this would be out of place in this sketch, suffice it to say that he stayed at Adyar until March 31, 1885, when he sailed for Europe together with H. P. B., Miss Mary Flynn and Bowaji. A year earlier, he accompanied H. P. B. to Wadhwan and Bombay, and saw her off on her trip to Europe, when she sailed from Bombay, Feb. 20, 1884; he himself, however, returned then to Adyar, and played a conspicuous role at

* "An Enemy Turned Brother," *The Theosophist*, Vol. IV, *Suppl.* to March, 1883, p. 6.

Headquarters during the absence of the Founders in Europe. He was in residence there, of course, during the expulsion of the Coulombs, and at the time of the visit of Richard Hodgson, December, 1884—January, 1885, and published a most valuable, first-hand account concerning the Coulombs affair and the situation prevailing at the time.*

As he had been vested with a certain degree of authority at Headquarters, and had some very definite ideas about things, he naturally incurred the jealousy of some and received the praise of others, as is usually the case; but whatever may have been the real causes of the various extremely tangled circumstances of that period, and whatever criticism arose in connection with his doings, it would be a grave mistake to ascribe to Dr. Hartmann unworthy motives or evil designs, and to look upon his many actions with positive suspicion and mistrust. As many others, he must have made some grievous mistakes of judgment, and shown un wisdom on more than one occasion, but the unusual circumstances which made up the field of his operations were of a nature which would sorely try any human mind and heart. In spite of many radical changes in his attitude, he can be said to have remained true to H. P. B.

As far as is known, Dr. Hartmann received at least ten letters and communications from the "Brothers," the contents of some of which have not been preserved.

The first of these letters was received by him from Master M. on December 25, 1883, only three weeks after his arrival at Adyar, in reply to a brief letter he had placed in the "Shrine." The only portion of that letter that has been preserved is as follows:

" Blessings! Were we to employ in our service a man of no intelligence, we would have to point out to him, as you say in the West, chapter and verse, *i.e.*, give him special assignments and definite orders; but a mind like yours, with a background of much experience, can find the way by itself, when given a hint in regard to the direction which leads to the goal. Make for yourself a clear picture of what a man is, in what relation this particular life stands to the sum-total of his former existences, and that his future is entirely within his own power, and you will not be in doubt any longer as to what you should do. . . . I placed in H. S. Olcott's head the idea to suggest to you to come

* *Report of Observations made during a Nine Months' Stay at the Headquarters of The Theosophical Society at Adyar (Madras), India*, by F. Hartmann, M.D., F.T.S. (*An American Buddhist*). Madras: Printed at The Scottish Press, by Graves, Cookson and Co., 1884, 60 pp.

here. Remain in Asia. Take part in the work of the Theosophical Society. Make known without reservations the principles of the philosophy which speaks the loudest in your own heart. Help others, so that you may be helped yourself. . . . Live according to the highest Ideal of Manhood. Think and work. In this lie the conditions of satisfaction for both yourself and others. . . .

M.”

The omitted passages, according to Hartmann, had reference to private affairs unknown to anyone in India.*

The second letter was found by Hartmann in the drawer of his desk, February 5, 1884, bearing the Master's seal. We have the following excerpt from the original English text of this letter:

“ Friend! You seem to me the only fully rational being among the Pelengs now left at Headquarters. Therefore with an eye to a variety of unexpected emergencies in future which I foresee, I must ask you to show practically your devotion to the cause of truth by accepting the rudder of the theosophical cause. If I know anything, I know you to be entirely free from those prejudices and predilections that are generally in the way of a calm and dispassionate pursuit of the chief aim of the Society, full equality among men as brothers and an entire unconcern with the childish fairy tales they call their religion, whether exoteric or esoteric. If you kindly consent to take care of theosophical interests during the absence of Henry [Olcott] and Upāsika [H. P. B.], I will cause him to write you an official letter, investing you with more official power than any other ‘assistant,’ so as to give you a firmer hold of the rod of authority than you would otherwise have with an informal title shared by so many others. . . . Your *pucca* authority I ask you to make the best of it in the interests of Truth, Justice and Charity. . . .” †

* Partial German text in *Lotusblüthen*, LXV, pp. 142-43, of which the above is the English rendering. It does not seem to have been published anywhere else. See *Report of Observ.*, pp. 13-14, and *Journal of the T.S.*, March, 1884, p. 52, where Hartmann gives the text of his own brief letter to the Master: “*Revered Master!* The undersigned offers you his services. He desires that you would kindly examine his mental capacity and if desirable give him further instruction. Respectfully yours, etc.”

† “Autobiography of Dr. Franz Hartmann,” *The Occult Review*, Jan., 1908, p. 24. In *Report*, etc., p. 30, four or five lines from this letter are quoted. Instead of “theosophical cause,” “theosophical canoe” is mentioned, and the last sentence appears as: “Make the best of your authority in the interests, etc.”

A further excerpt from the same letter, which seems to have been a fairly long one, has been preserved in German.* Its English rendering is as follows:

“ . . . Let me give you an advice. Never offer yourself as a chela, but wait until chelaship descends by itself upon you. Above all, try to find yourself, and the path of knowledge will open itself before you, and this so much the easier as you have made a contact with the Light-ray of the Blessed one, whose name you have now taken as your spiritual lode-star. . . Receive in advance my blessings and my thanks.

M.”

Reference is here made to the fact of Dr. Hartmann becoming a Buddhist, December 26, 1883. There was in the same envelope a photograph, cabinet-size, of the Master's face, with a dedication to Hartmann on the back of it.†

The third letter was received by him in the railway carriage on his way from Wadhwan to Bombay, February 15, 1884, while accompanying H. P. B. Its text is unknown.‡

The fourth was a letter from Master K.H., and was received. March 22, 1884, through the astral form of a high chela. It was delivered to Dâmodar but addressed to Hartmann, and dealt with the critical situation prevailing at the time at Headquarters. Its text is as follows:

“ So long as one has not developed a perfect sense of justice he should prefer to err rather on the side of mercy, than commit the slightest act of injustice. Madame Coulomb is a medium, and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her, to make her a very good friend. She has her own weaknesses, but their bad effects can be minimized by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same.

“ It is my wish therefore, that she shall continue in charge of the household business, the Board of Control of course exercising a proper supervisory control and seeing in consultation with her, that no unnecessary expenditure is incurred. A good deal of

* *Lotusblüthen*, LXV, pp. 146-48.

† Cf. *Report*, etc., pp. 29-30; *Journal of the T.S.*, March, 1884, p. 53; letter of Dr. Hartmann to W. Q. Judge, *The Path*, Vol. X, p. 191.

‡ *Lotusblüthen*, LXVII, p. 290.

reform is necessary, and can be made rather with the help than the antagonism of Madame Coulomb. Dâmodar would have told you this but his mind was purposely obscured, without his knowledge, to test your intuitions. Show this to Mad. C. so that she may co-operate with you.

K.H." *

The fifth letter, also from K.H., was precipitated April 1st, 1884, before Hartmann's own eyes on a blank sheet of paper lying on the table at the time.†

The sixth consisted of but a few words from Master M. written on a letter Hartmann had received from Europe sometime in April, 1884.‡

The contents of these two letters are unknown.

The seventh letter, received from Master M. April 26, 1884, was dropped in Dâmodar's room at Ootacamund, and forwarded by him to the Doctor. The following excerpt from this letter has been preserved:

"For sometime already the woman[Coulomb] had opened communication—a regular diplomatic *pourparler* with the enemies of the cause, certain padris.—She hopes for more than 2,000 Rupees from them, if she helps them ruining or at least injuring the Society by injuring the reputation of the founders. Hence hints as to 'trap doors' and tricks. Moreover when *needed* trap doors *will be found*, as they have been forthcoming for sometime. They are sole masters of the top story. They have full entrance to and control of the premises.

"'Monsieur' is clever and cunning at every handicraft, good mechanic and carpenter and good at walls likewise. *Take note of this ye Theosophists.* They hate you with all the hatred of failure against success; the Society, Henry, H. P. B., theosophists, and aye the very name Theosophy. The—are ready to lay out a good sum for the ruin of the Society they hate. . . .

". . . Moreover the J[esuits] in India are in direct understanding with those of London and Paris.

* Published in *Letters from the Masters of the Wisdom*, Second Series, No. 73, from a photographic reproduction of the original, whose whereabouts are no longer known. Cf. *Report*, etc., p. 33; *Journal of the T.S.*, July, 1884, pp. 99-100.

† *Journal*, etc., July, 1884, p. 100.

‡ *Report*, etc., p. 35; *Vania*, *Mme. H. P. Blavatsky*, etc., p. 206.

“ . . . Keep all said above in strictest confidence, if you would be strongest. Let her not suspect you know it, but if you would have my advice be prudent. Yet act without delay.

M.” *

The eighth was a letter from Master M. and concerned W. Q. Judge’s trip to India. Its date is given by Hartmann as July 30, 1884, which is most likely wrong, as Judge left Europe end of June and arrived in Bombay July 15, 1884. An excerpt from it preserved in German translation reads as follows in its most likely English rendering:

“ . . . There are letters which show that she [Mme. Coulomb] tried to persuade Upâsika that the reason why you wish to banish her and Monsieur C. is that you are in command over the situation, and wish to deliver the Society in the hands of the Spiritualists. . . . Be friendly towards W. Q. Judge. He is true, faithful and trustworthy. . .

M.” †

The ninth letter is of August 2, 1884, and is from Master K.H.; its original is in the Adyar Archives; its text throws some light on certain peculiarities of Dâmodar, and tends to explain why Dr. Hartmann had some misunderstandings with him. The letter says:

“ Dâmodar has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the Cause, and has rendered himself extremely useful to Upâsika. His presence and assistance are indispensably necessary at the Headquarters. His inner self has no desire to domineer, though the outward acts now and then get that colouring from his excessive zeal which he indiscriminately brings to bear upon everything, whether small or great. It must however be remembered that inadequate as our ‘instruments’ may be, to our full purpose, they are yet the best available since they are but the evolutions of the times. It would be most desirable to have better ‘mediums’ for us to act thro; and it rests with the well-wishers of the Theosophical Cause how far they will work unselfishly to assist in her higher work and thus hasten the approach of the eventful day. Blessings to all the faithful workers at the Headquarters.

K.H.” ‡

* *Report*, etc., pp. 35-36; Cf. *Journal*, etc., July, 1884, p. 100; Vania, *op. cit.*, p. 206; *Lotusblüthen*, LXV, pp. 212-13; and “Autobiography,” etc., p. 27, where text has slight variations.

† *Lotusblüthen*, LXVI, p. 217.

‡ *Letters from the Masters of the Wisdom*, First Series. No. 28. Cf. W. T. Brown, *My Life. Facsimile in C. Jinarâjadâsa’s Did Madame Blavatsky Forge the Mahatma Letters?*, p. 15.

The tenth and, as far as ascertainable, the last letter, is from Master M. A facsimile of a portion of the original has been preserved, as a microfilm of it had been made when the original was in the hands of Hugo Vollrath, of Leipzig, Germany. This

The fool of making Capital against Society out
of your letter (18th Dec 1840). He quotes
you, reads it to all, reviles the Editor & the
household on its receipt. You ought to
stop him. Again. The such a heart of
at this movement no one should expect to find
his associates all congenial, in fact, find
or contrary (one of the first things of his mas-
tery is when one shows that he can be kind & for-
bearing & general with companions of the most
difficult character & temperaments. One of the stron-
gest signs of a true religion when one shows that he
is able to live with what he likes & act as if he
is in error in some of or on the capital. Be a
help to act & act according to. You are
too many here. With more & less bits of too
much help, & equality, much good & bad
You have earned much good & bad
In this past year friends of Collier through
of course mistaking the real kind of consumption
of consumption have now and then been made.
It is not best for you that I should specify
exactly what you should do. Or what you
I should do. Do not quit the place at any rate
before the pamphlet is been revised & corrected
thoroughly. It must be ready to go. I shall
black hands over the matter, & I shall
consider the mission has the sense of a draught which
of the more good & help in letting the at so reactions
of many corruption hand on coal & paper red for any thing
as well, was shown by Col the black day let be

facsimile is reproduced herewith, as far as is known, for the first time. Transcribed, it reads as follows:

"The fool is making capital against Society out of your letter (about discovery). He quotes from, reads it to all, reviles the

entire Theosophical household on its strength. You ought to stop him. Again. In such a great work as this Movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression when one shows that he expects others to like what he likes and act as he acts.* You know whom of you the cap fits. Be a help to us and act accordingly. You are too many here. With more or less bits of too much self-personality.

“ You have earned much good karma during past year, friend and brother, though, of course mistakes and small sins of commission and omission have now and then been made. It is not best for you that I should specify exactly what you should do, or where you should go. Do not quit this place at any rate before K.s pamphlet has been revised and corrected thoroughly. It must be *very strong*. There are still black clouds over Headquarters and rumblings of dangerous thunder. The woman has the malice of a *dugpa* in her and the “ one Eyed ” is good help in her infernal concoctions. The young man from London cool and prepared for anything as he is, was stunned by her the other day—her *lie* [*facsimile ends abruptly here*]. †

An additional portion of this letter, which Hartmann dates as of January 12, 1885, has been preserved in German translation. The most likely English rendering would be as follows:

I do not have to explain to you first . . . as you have studied the laws of Karma, although not without some help having been given to you in this. For this reason, you do not receive more often instructions from me. We are leaders but not child-nurses. The weak ones, not the strong ones, are in constant need of definite ‘ Orders, ’ and at times our chelas satisfy their wishes. This is willing slavery, but no healthy growth. Step forward and try to see clearly yourself what is most needed for the Society. Seek out what your duty may be, and carry it out. If you do the right thing, I will be at your side; but I will not give any advice, and will not involve myself in anything,

* The last two sentences were quoted by Hartmann in *The Theosophical Forum*, New Series, Vol. III, April, 1898, p. 11.

† The woman mentioned in this letter is Emma Coulomb, and the one-eyed individual is her husband, Alexis Coulomb. The young man from London is of course Richard Hodgson. It is not certain what is meant by “ K. ’s pamphlet. ”

unless it be unavoidably required, and you were in great doubt. . . .

“ . . . An infinite field of activity lies before you; the whole world is open to you. . . . Great obstacles are to be overcome; the greater is the power required to overcome them, the greater is the growth that comes from it. A constant restraint of passions, a sleepless watch over, and patient forbearance of human weaknesses, will help towards victory.

M.” *

After H. P. B. and party had reached Europe in the Spring of 1885, Dr. Hartmann remained with her at Naples and at Torre del Greco. When H. P. B. moved to Würzburg, he first went to Munich, to see his sister, Countess von Spreiti, then to Kempten, in Bavaria, to visit his relatives and to have a look at the place where he had spent his youth. Subsequently he visited H. P. B., both at Würzburg and in London. He had a symbolic dream during the night following her passing, in which he saw an eagle returning to its home in the sky.

Dr. Hartmann longed to go back to America, where the solitude of the Texas prairies and the peaks of the Rockies had a great attraction for him. He was almost ready to leave, when, as a result of strange circumstances, he made the acquaintance of an occult student who was the leader of a small body of real Rosicrucians, though they did not call themselves so. He writes:

“ . . . When he first entered my room I at once recognized his face as one which I had seen in a vision on the night of January 1st, 1884, while lying awake on my couch at Adyar. It seemed to me at that time that a large serpent, the symbol of wisdom, was coiled up at the side of my bed, with its head erect, looking sternly at me, and that head was the head of the man I met, and I knew that a ray of wisdom would come to me by his aid.”

Hartmann remained at Kempten and identified himself with this group of mystical students, most of whom were poor people, without scholastic education of any kind, but had experienced within themselves some genuine spiritual conditions, and were able, according to Dr. Hartmann's testimony, to teach others how to find the Path. Much of what Hartmann wrote in his later books was based on instructions he received from these people.

In the Spring of 1888, Dr. Hartmann travelled to the U.S.A., and lectured there for a while, visiting New York, Philadelphia

* *Lotüsblüthen*, LXVI, pp. 219-20.

and other cities in March and April of that year. He then returned to his native country.

Around 1893, having received offers from a German publisher in Leipzig, Hartmann started editing a German Theosophical monthly journal called *Lotusblüthen* which continued for eight years (1893-1900, sixteen volumes), and was later revived as *Neue Lotusblüthen* (1908-1912, five volumes). The issues of these periodicals contain many interesting articles from able writers, besides Hartmann's own essays, some of which later appeared in book-form.

Around the turn of the century, Dr. Hartmann was living at Hallein, near Salzburg, in Austria, in the vicinity of the famed Untersberg Mountain, which has the reputation of being inhabited by Gnomes. He was then Director of a sanatorium for tuberculosis. At the time of the so-called "split" in the Theosophical Society, he identified himself with the American Organization headed by W. Q. Judge, known then under the name of the Theosophical Society in America. After Judge's death in 1896, he supported for a while the activities of Katherine Tingley, and was elected, Aug. 30, 1896, President of a Theosophical Group founded by her in Germany while on a round-the-world trip.

In April, 1897, Dr. Hartmann came over to America once again, and represented the German Theosophists at the Convention of the Theosophical Society in America, which was held in New York. He then set out on a rather extensive lecture tour through the Central States, in company with Cyrus F. Willard, a prominent Mason and active in the T.S.

Dr. Hartmann's association with Katherine Tingley did not last, however, owing to various differences which arose on the subject of the conduct of the Society. He soon disbanded the newly-formed group, and founded in Munich on September 3, 1897, a body known as the *Internationale Theosophische Verbrüderung*, on lines which he considered to be closer to those indicated by H. P. B. in the early days. It was under the jurisdiction of a three-member Council, the Doctor himself remaining until his passing the Corresponding Secretary of the group. A year after the founding, the seat of this group was transferred to Leipzig.

In 1899, Dr. Hartmann found a valuable friend and ally in Hugo Vollrath, who had formed a Theosophical Group of his own at approximately the same time. They undertook together several lecture tours in Germany and Austria, intended for the spreading of the Theosophical ideas, and collaborated with each other along various other lines. In 1906, Hugo Vollrath founded in Leipzig the *Theosophische Verlagshaus*, which began systematically to publish the various works of Dr. Hartmann, as well as his *Neue Lotusblüthen*.

The Intern. Theosophische Verbrüderung, founded by Dr. Hartmann became in time rather widely spread throughout Germany, publishing after January, 1909, a journal called *Theosophische Kultur*. Similarly to other Theosophical groups in Germany, this organization suffered greatly during the upheavals of recent years, but is still active in West Germany at the present time.

Dr. Hartmann's literary output was prodigious. Practically all of his varied writings were produced after his association with the Theosophical Movement and show an outstanding command of English. He also wrote in his own native German. Any attempt to draw up a complete list of his literary productions runs into considerable difficulties, mainly on account of the fact that some of his German works, bearing an identical title to those in the English language, are not in every case merely a German translation of the English text, but often a new version of the latter written in German; it should also be borne in mind that a number of titles are merely a pamphlet or book-form edition of certain articles or essays contributed by Dr. Hartmann to various English and German periodicals. So it is somewhat doubtful whether an absolutely correct and complete listing of his works can now be made, especially when it is remembered that a systematic attempt was made in Germany during the Second World War to destroy his writings, together with other mystical and theosophical works.

As far as can be ascertained, his first work on Occultism was *Magic, White and Black*,* enlarged from what originally was but a small pamphlet written "for the purpose of demonstrating to a few inexperienced inquirers that the study of the occult side of nature was not identical with the vile practices of sorcery." The object of this work was "to assist the student of occultism in studying the elements of which his own soul is composed, and to learn to know his own physical organism." The author intended in it "to give an impulse to the study of a science which may be called the 'anatomy and physiology of the Soul,' which investigates the source from which man's desires and emotions spring." It has been said that the material contained in this work is the result of

* London: George Redway, 1886. 8vo. xii, 228 pp.; 3rd rev. and enl. ed., Boston: Occult Publ. Co., 1888; 4th Amer. ed., York: J. W. Lovell Co., 1890, with latest emendations by the author. This work has been reviewed in *The Theos.*, IX, *Suppl.* to Sept., 1888, and in *The Path*, IV, March, 1890. A German version (not a translation) of this work is mentioned in *Lucifer* XIV, p. 83.

discussions with H. P. Blavatsky while Dr. Hartmann was at Adyar.*

The second work of Dr. Hartmann was *The Life of Paracelsus and the Substance of his Teachings*.† Being a physician himself, the author showed a profound understanding of the occult philosophy of Paracelsus, and produced for the first time an account of his teachings in readable and easily accessible form. The work contains many passages quoted from the writings of the great mediaeval mystic, and these are replete with occult information and hints which must prove of great value to the intuitive student.

This was followed by *An Adventure among the Rosicrucians*,‡ reviewed by H. P. B. herself in the pages of *Lucifer* (see pp. 130-36 of the present Volume).

After this came one of the most remarkable works produced by the indefatigable doctor, namely, *The Secret Symbols of the Rosicrucians of the 16th and 17th Century*,§ an English translation of a very scarce German Rosicrucian work which exists partly in print and partly in unique manuscript, treating in a collection of symbols of the spiritual structure of the Universe. It is a work mentioned in the writings of the mediaeval philosophers, but which has been seen only by a very few persons living at present, all accessible copies of it having been destroyed by the Jesuits. It consists of a great number of colored plates and designs, describing the interaction of the forces existing on various planes, and is in fact a

* This may well be so, as a great deal of this material was published serially in *The Theosophist*, under the title of "Practical Instructions for Students of Occultism," and running from Vol. V, May, 1884, to Vol. VI, April, 1885, inclusive. The series was signed "American Buddhist."

† London: George Redway, 1887. xiii, 220 pp.; 2nd rev. ed., New York: Theos. Publ. Co., 1896. Also issued by J. W. Lovell Co., New York, 1891, as part of their Occult Series, and by Macoy Co., New York, in 1932. Reviewed at length by Maurice Frédal in *The Theos.*, VIII, Feb. and March, 1887.

‡ Boston: Occult Publ. Co., 1887. Reviewed in *The Theos.*, IX, April, 1888.

§ Boston: Occult Publ. Co., 1888. This large-sized (12" × 16½") work is sometimes called *Cosmology or Universal Science*, as these are actually the initial words of its full title. It has 54 pages of text, 16 pages of an Introduction, and 25 hand-colored plates. Its original price was only \$6.00 and Rs. 15 in India. It was reviewed in *The Theos.*, IX, May, 1888, and in *Lucifer*, Vol. III, Sept., 1888.

summary of Rosicrucian wisdom. The work contains an excellent Introduction by the Translator on the views of the Rosicrucians in general, and on the requirements which are necessary for the study of spiritual mysteries. The *hand-colored* plates, magnificently executed, are accompanied by two main treatises: *Aureum Seculum Redivivum* (The Ancient Golden Age), by Henricus Madathanus Theosophus, and *A Treatise on the Philosopher's Stone*, by "a still living Philosopher, but who does not desire to be known." A good vocabulary of technical terms is included. It is a work which awakens the student's intuition, and does not clutter his mind with superfluous explanations. As the original edition of this work was a very small one, it has now become an antiquarian item, obtainable only on very rare occasions, and offered for as much as \$150 or more per copy.

The next work to be published was *The Life of Jehoshua, the Prophet of Nazareth*,* intended to describe to a certain extent the psychical and spiritual processes which take place in everyone who travels the road of initiation. It presents the outer events of Jehoshua's life as merely the framework for conveying certain spiritual truths to the intuition of the would-be disciple.

Soon after appeared *The Principles of Astrological Geomancy*,† and *In the Pronaos of the Temple of Wisdom*.‡ These were followed by *The Life and Doctrines of Jacob Böhme*,§ which consists mainly of copious verbatim excerpts from the writings of the remarkable seer, with notes and commentaries by the author.

In his *Occult Science in Medicine* || the author calls the attention of those who follow the profession of medicine to the higher aspects of that science and to the forgotten occult treasures of the past, basing much of his research on Paracelsus. It is a most valuable

* Boston: Occult Publ. Co., 1889. 208 pp. Reviewed in *Lucifer*, Vol. III, Oct., 1888, and *The Path*, Vol. II, Oct., 1887; Dr. Hartmann himself made some pertinent remarks on the purpose of this work in *Lucifer*, Vol. III, Jan., 1889, pp. 439-40.

† The Art of Divining by Punctuation, acc. to Cornelius Agrippa and Others. With 70 pages of diagrams. London: Theos. Publ. Co., 1889; new ed., London: Wm. Rider & Co., 1913. 220 pp.

‡ Containing the history of the true and false Rosicrucians, etc. London: Theos. Publ. Soc., 1890(?); also Boston: Occult Publishing Co.

§ London: Kegan Paul, Trench, Trübner & Co., 1891. 334 pp. Reviewed in *The Path*, V, Feb., 1891; *Lucifer*, VIII, May, 1891; and by Anna Ballard in *The Theos.*, XII, June, 1891.

|| London: Theos. Publ. Soc.; New York: *The Path*; and Adyar: The Theos. Soc., 1893. 100 pp. Reviewed by Dr. Henry T. Edge in *Lucifer*, XIV, March, 1894, and in *The Theos.*, XV, April 1894.

little book, especially for those who are called upon to try and heal others.

Among the Gnomes * is a satire on those who deny everything "supernatural." *Buried Alive* † treats of premature burial and how to avoid it.

Among works written in German, regarding which information is incomplete and often misleading, mention should be made of the following:

Theophrastus Paracelsus als Mystiker, a work which was to appear at the expense of the city of Salzburg, and under the patronage of the Austrian Government. ‡

Mysterien, Symbole und Magisch Wirkende Kräfte. §

Unter den Adepten und Rosenkreuzern.

Die Erkenntnislehre der Bhagavad-Gîtâ.

Populäre Vorträge über Geheimwissenschaft.

Was ist Theosophie?

and a considerable number of other titles, which are both reprints of his essays originally written for his own Journals, and separate works on a variety of mystical subjects.

Dr. Hartmann also translated into German H. P. B.'s *The Voice of the Silence*, || and produced a metrical German translation of the *Bhagavad-Gîtâ*, ¶ based primarily on Sir Edwin Arnold's poetic rendering as *The Song Celestial*. Its beauty and strength are most remarkable.

In addition to his various works published in book-form, Dr. Hartmann wrote a large number of articles and essays for various Theosophical publications. Some of them are on occult subjects, some others are autobiographical. One of the longest serials was his "Talking Image of Urur," which ran for many months in *Lucifer* (Vols. III, IV and V), but apparently remained unfinished, as its book-form reprint shows, which has an additional chapter in it.**

* London: T. Fisher Unwin; Theos. Publ. Soc., 1895. 272 pp., Illus. Reviewed by Annie Besant in *Lucifer*, XVII, Jan., 1896.

† Boston: Occult Publ. Co., 1895. Reviewed in *The Path*, IX, Feb., 1895, and *Lucifer*, XVI, Aug., 1895. Republ. as *Premature Burial* by Swan Sonnenschein, London, 1896.

‡ Referred to in *The Path*, IX, May, 1894, and *Lucifer*, XIV, July, 1894, p. 431.

§ Referred to in *The Theos.*, XIV, July, 1903, p. 630.

|| Leipzig: Wilhelm Friedrich, 1892. Cf. *The Path*, VII, Aug., 1892, p. 163.

¶ Braunschweig: C. A. Schwetschke und Sohn, 1893. Reviewed by Dr. H. T. Edge in *Lucifer*, XII, May, 1893.

** New York: J. W. Lovell & Co., 1890. 307 pp.

Dr. Hartmann also translated several Oriental Scriptures into German, such as the *Âtma-Bodha* and the *Tattva-Bodha* of Śaṅkarâchârya, and several others.

After the passing of H. P. B., the publication rights for *The Secret Doctrine* were apparently held by Annie Besant, and as a German translation of this epoch-making work was greatly to be desired, Dr. Hartmann secured from Annie Besant permission to undertake this laborious task. He received from her the needed authorization in September, 1895, and secured the able collaboration of Robert Froebe, a scholarly Theosophist holding the degree of Doctor of Philosophy. Dr. Froebe is chiefly responsible for the translation work, while Dr. Hartmann reserved to himself the task of reading the proofs. The basis for the translation was the revised edition of 1893. It was published at Leipzig by the Publishing House of Wilhelm Friedrich, under the title of *Die Geheimlehre*, and Dr. Hartmann's Prefatory Note is dated from Torbole (Südtirol), September 1, 1899. Dr. Froebe translated also "Volume III" of *The Secret Doctrine*, as published in 1897, and this volume was issued by the Lotus Verlag at Leipzig. At a later date, the Theosophisches Verlagshaus at Leipzig, founded by Dr. Hugo Vollrath, published a German translation of *Isis Unveiled*, in uniform format and general appearance with the former work.

All in all, the literary output of Dr. Hartmann was prolific, and it has been recently reported that the interest in his writings is on the increase in both Germany and Austria, as part of the present-day re-awakening of spiritual thought.

Dr. Franz Hartmann, a veteran warrior in the modern Theosophical Movement, and one of its most outstanding personalities, passed away at Kempten, Southern Bavaria, on August 7, 1912. He will be remembered for his life-long devotion to the Cause of true spirituality, and as a fearless worker in the field of human freedom.*

* CHIEF SOURCES: *Report of Observations*, etc., Madras, 1884.—"My Experiences," *The Theos.*, V, Suppl. to March, 1884, pp. 52-53.—"Denkwürdige Erinnerungen," *Lotusblüthen*, Vols. LXIV-LXX, LXXXVIII-XCIII.—"Autobiography of Dr. Franz Hartmann," *The Occult Review*, London, Jan., 1908.—"Erinnerungen an H. P. Blavatsky," *Neue Lotusblüthen* (Engl. transl. by Gustav Bortfeldt in *The Path*, London, ed. by D. N. Dunlop, Vol. III, Sept., Nov., Dec., 1912. All the above by Dr. Hartmann himself. Other references: *The Path*, New York, Vol. III, p. 65; Vol. XI, pp. 221-24; *Theosophy*, Vol. XII, pp. 88, 192 (June and Aug., 1897); *The Theos. Forum*, New Series, Vol. III, Feb., 1898, pp. 23-25, and April, 1898, pp. 11-13; *Phoenix*, Darmstadt-Frankfurt, April, 1890.—Georg Priem, *Dr. Hartmann. Sein Leben und Wirken*. Leipzig: Theos. Kultur-Verlag, 1912.—Walter Einbeck, *Zum Gedächtnis an Dr. F. Hartmann*, *ibid.*, 1925.—*The Occult Review*, Vol. XVI, 1912, pp. 121-27 (obituary).

HEADLEY, REV. T. G. "The Soldier's Daughter," *Lucifer*, London, Vol. I, February, 1888.

HELIODORUS. Bishop of Altinum, near Aquileia, at about 400 A.D. Originally a soldier. One of a band of friends who were drawn together at Aquileia, ca. 372, for the study of Scriptures and the practice of asceticism, among them being Chromatius (q.v.), Jerome, Evagrius, Rufinus, Bonosus. They went to Syria through Constantinople, and through Asia Minor to Antioch. Heliodorus went then to Jerusalem, staying with Florentinus who employed his wealth in the entertainment of pilgrims; considered for a time going to the desert with Jerome, but obligations kept him from doing so; soon afterwards became bishop; encouraged Jerome in his scriptural work.

HELMHOLTZ, HERMANN LUDWIG FERDINAND VON (1821-1892). * "Die Neuere Entwicklung von Faraday's Ideen über Elektrizität," Vortrag zu Faraday's Gedächtnissfeier gehalten vor der Chemischen Gesellschaft zu London, 1881. Included in *Vorträge und Reden von Hermann von Helmholtz*. 5th ed. Braunschweig: Fr. Vieweg und Sohn, 1903.

HEMMER, HIPPOLYTE and PAUL LEJAY. * *Textes et documents pour l'étude historique du Christianisme*. Paris: Picard, 1911-14. 2 vols.

HERODOTUS (484?-425 B.C.). * *History*. Loeb Classical Library.

HESIOD. * *Theogony*. Loeb Classical Library.

HESYCHIUS. An Alexandrian grammarian, most likely a pagan, who flourished in the fifth century of our era. Respecting his personal history nothing seems to be known. He has left a Greek Dictionary, partially based on a similar work of Diogenianus. It is now one of the most important sources of our knowledge, not only of the Greek language as such, but of Greek literature as well. It is a real storehouse of information concerning antiquarian knowledge, derived from earlier grammarians and commentators, whose works have been lost. Many of the explanations give important facts about the religion and social life of the ancients. One of the best editions of this work is the one by M. Schmidt (1858-68). A critical ed. with commentary has been published by J. Alberti (Lugd. Bat., 1746-66, 2 vols. fol.).

HIGGINS, GODFREY. English scholar, b. May 1, 1773; d. Aug. 9, 1833. Only son of Godfrey Higgins, a gentleman of small independent fortune belonging to an old, respected Yorkshire family, and Christiana Matterson. Educated at Trinity Hall, Cambridge, as a pensioner; went to the Temple, but did not take any degree and was not called to the bar. At 27, when father died, inherited house and estate at Skellow Grange, near Doncaster. Married, 1800. Lived there till threatened invasion of Napoleon. Entered the 3rd West-York militia as major; caught bad fever, and never

fully recovered. Resigned commission, 1813, and went home. Became justice of the peace and was very active in improving conditions in lunatic asylums; advocated the disestablishment of the Irish Church. Soon turned to the investigation of evidence of religion; then to the origin of all religions; then to the origin of nations and languages. Decided to devote six hours daily for ten years, but found himself working ten hours for twenty years. First ten years relatively fruitless; latter part of twenty years was crowded with material he had searched for. When 40 years of age, applied himself again to further study of the classics, and Greek and Latin languages, unlearning much nonsense taught him in youth, and pursuing research into the antiquities of nations; learned Hebrew also. Made two journeys to Rome and one to Naples; planned to go to the Orient, but failing health prevented. Higgins was a Mason and a Fellow of the Royal Asiatic Soc.; along religious line, he regarded Jesus as a Nazarite who belonged to the Essenes, and was probably a Samaritan by birth.

Higgins' monumental works embodying his tireless research are classics of scholarship and have been repeatedly referred to by H. P. B. in her writings. They are: *Horae Sabbaticae*, 1826. 8vo; 2nd ed., 1833; 3rd ed., with autobiography, 1851.—* *The Celtic Druids*, 1829. 4to with valuable prints; was intended as Introduction to his *magnum opus*.—* *Anacalypsis, an Attempt to draw aside the Veil of the Saitic Isis*; or an Inquiry into the Origin of Languages, Nations, and Religions. London: Longman, Rees, Orme, Brown, Green, and Longman, 1836. 2 vols., 4to. The first vol. was printed in June, 1833, just prior to Higgins' death; the editorial work on the 2nd vol. was finished by Geo. Smallfield, at Higgins' son's request. A 2nd ed. appeared at Glasgow in 1878. 8vo. This remarkable work bears a great similarity to H. P. B.'s *Isis Unveiled*.

HOMER (ca. 9th century B.C.). * *Iliad* and * *Odyssey*. Loeb Classical Library.

HUGO, COMTE VICTOR MARIE (1802-85), * *Choses Vues*. Œuvre posthume. Paris: Charpentier; no date.

HYGINUS, CAIUS JULIUS, * *Poeticôn Astronomicon*. Vide pp. 16-17 of the present volume for full data.

IVERACH, REV. JAMES. Scottish clergyman, b. at Caithness, 1839; d. Aug. 6, 1922. Ordained at West Calder, 1869. Educated in the Univ. and New College, Edinburgh. Prof. of Apologetics at United Free Church College, Aberdeen, 1887-1907; prof. of New Test. language and liter. there, from 1907. Moderator of the Church, 1912-13. Works: *Is God Knowable?*, 1884; *Evolution and Christianity*; *Life and Times of St. Paul*; * *The Philosophy of Mr. Herbert Spencer Examined*, 1884, in *Present Day Tracts* (No. 29), Religious Tracts Society, London.

JELLINEK, ADOLF (1821-93). Jewish preacher and scholar, born in Moravia. After filling clerical posts in Leipzig, became *prediger* in Vienna, 1856. Associated with promoters of the new learning within Judaism; wrote on the history of the Kabbala. His most important work lay in three directions: (1) Midrashic: published in the six parts of his *Beth ha-Midrash* (1853-78) a large number of smaller *Midrashi*, ancient and mediaeval, homilies and folklore records which have been of much service in recent revival of interest in Jewish Apocalyptic literature; this was transl. into German as *Aus Israels Lehrhalle*. (2) Psychological: devoted attention to study of ethnic psychology; keen analytical and original investigations are contained in his *Der jüdische Stamm* (1869), and *Der jüdische Stamm in nicht-jüdischen Sprüchwörtern* (Vienna, 1881-82). (3) Homiletic: he stands out as the greatest Synagogue orator of the 19th century; published some two hundred sermons; was powerful apologist, accomplished homilist, profound and ingenious. Other works: * *Moses ben Schemtob de Leon und sein Verhältniss zum Sohar*. Eine historischkritische Untersuchung über die Entstehung des Sohar. Leipzig, 1851. 8vo.—*Philosophie und Kabbala*. Leipzig, 1854. 8vo.

JEROME, SAINT (OR HIERONYMOUS), SOPHRONIUS EUSEBIUS (340?-420), * *Comm. in Isaiam*. Migne, *Patr. Lat.*, XXIV, 161.—Consult pp. 233-38 in the present volume, for bibliographical data concerning other works quoted in the text.

JOLY, NICOLAS (1812-1885). Prof. of the Science Faculty, Toulouse, France. *L'Homme avant les métaux*. Paris: Coulommiers, 1879. 8vo. No. XXX of the "Bibliothèque scientifique internationale." —* *Man Before Metals*. Transl., New York: D. Appleton & Co., 1883.

JONES, DR. JOHN. Unitarian critic, b. about 1766 near Llandovery, Carmarthenshire; d. 1827(?). Educ. at college of the Church of Christ, Brecon, 1780-83; 1786, admitted as divinity student at Coll. of Hackney, London, where he was the favorite pupil of Gilbert Wakefield. Asst. tutor at Presbyt. Coll. of Swansea. 1792, where he had a serious difference with principal tutor. Minister of Presbyterian Congregation at Plymouth, Devonshire, 1795-98; established school at Halifax, Yorkshire; minister of Northgate End Chapel, Halifax, 1802-04; in 1804, settled in London as tutor in classics. Elected member of Royal Soc. of Liter., 1825, and held an LL.D., from Aberdeen. Showed much kindness to struggling scholars, and was an able lexicographer, though with some theological bias. Left numerous writings on theological and lexicographical subjects, among them: * *A Reply to. . . "A New Trial of the Witnesses," etc., and. . . "Not Paul but Jesus," etc.*, 1824. 8vo. This was issued under the pseudonym of Ben David.

JOSHUA BEN PERAḤIAH. President (*nasi*) of the Sanhedrin in the latter half of the 2nd century B.C. He and his colleague Nittai

of Arbela were the second of the five pairs of scholars who received and transmitted the tradition (*Aboth*, i, 6; *Hag.*, 16a). The name of *Zugoth*, or "pairs," was given to five generations of Jewish religious leaders just before the Tannaitic period. They carried on the line of tradition from the Soferim to the Tannaim. According to the Mishnah (*Hag.*, 2: 2), each pair was composed of a Nasi (patriarch or chief) and an Ab Beth Din (vice-president). According to some scholars, the leaders, like the Roman consuls, were chosen to represent patrician and plebeian groups respectively, thus preserving a balance of authority among the teachers. The five pairs were: a) Jose ben Joezer of Zeridah and Jose ben Johanan of Jerusalem; b) Joshua ben Peraḥiah and Nittai of Arbela; c) Judah ben Tabḥai and Simeon ben Shetah; d) Shemaiah and Abtalion; e) Hillel and Shammai.

At the time of the persecution of the Pharisees by John Hyrcanus, Joshua ben Peraḥiah was deposed, a disgrace to which his words in *Men.*, 109b apparently allude. To escape Hyrcanus, he fled to Alexandria, but was recalled to Jerusalem by Simeon ben Shetah when persecution ceased and the Pharisees triumphed over the Sadducees, about 88 B.C. (*Sanh.*, 106b, *Soṭah*, 47a, Talmud, ed. Amsterdam & Berlin, 1865). The same passage refers to a pupil of Joshua's who, according to many, may have been Jesus (cf. Kraus, *Das Leben Jesu*, p. 182, Berlin, 1902). However, a similar story is related in the Jerusalem Talmud (*Yer. Hag.*, 2: 2, 77d) where no mention is made of "Jeshu." The story about "Jeshu" is deleted in the editions of the Babylonian Talmud which had to pass the censor's eye, as they felt sure that Jesus was meant. It is possible also that the Babyl. Talmud confuses two occurrences, and that Joshua ben Peraḥiah actually fled to Egypt to escape the religious persecutions of the Syrians.

Only a single halakah of Joshua has been preserved (*Tosef., Maksh.*, iii, 4), besides the following ethical maxim which shows his gentle judgment of men: "Get thee a Teacher: win thee a friend; and in judging incline toward the side of innocence (*Ab.*, i, 6).

JUDGE, WILLIAM QUAN (1851-1896) * *Practical Occultism*. From the Private Letters of Wm. Q. Judge. Pasadena, Calif.: Theosophical University Press, 1951. 307 pp.

JUSTIN MARTYR (Justinius Flavius, 100?-165 A.D.). * *The First Apology of St. Justin for the Christians, to the Emperor Antonius Pius*. Engl. tr. by John Kaye. Edinburgh: John Grant, 1912.—* *Hortatory Address to the Greeks*. Migne, *Patr. C. Compl.*, Ser. Graeco-Lat., Vol. VI, 309 *et seq.*

KEIGHTLEY, DR. ARCHIBALD (1859-1930). * "A Law of Life: Karma," *Lucifer*, Vol. I, September and October, 1887.

KENEALY, EDWARD VAUGHAN HYDE. Irish barrister, b. July 2, 1819; d. Apr. 16, 1880. Roman Catholic parents; forsook his faith in early life; private schooling at Cork; entered Trinity College, Dublin, 1835; LL.B., 1846; LL.D., 1850. Called to Irish Bar, 1840. Became student of Gray's Inn, 1838. Called to English Bar, 1847, settling in London. Queen's Counsel, 1868. Prosecuted, 1850, by guardians of the West London Union for punishing with undue severity Edward Hyde, his natural son, aged 6, and was imprisoned for a month. Famous lawyer, but often violent in manner; suffered from diabetes, and was not always fair in trials. Finally disbarred, 1874, for unfair practices. Started Magna Charta association. Elected M.P. 1875, but was not successful in Parliament. Had eleven children; great reader, voluminous writer, his poems containing translations from twelve different tongues, incl. Arabic, Hindustani, Bengali, etc.

Chief works: *The Book of Enoch, the Second Messenger of God*. 2 vols. Ill. London: Trübner & Co. [no year].—* *The Book of God: Part I—The Apocalypse of Adam-Oannes*. Greek and English. London: Reeves & Turner [1867]. 647 pp. Part II—*An Introduction to the Apocalypse*. London: Trübner & Co.; 752 pp. Part III—*A Commentary on the Apocalypse*. Ibid., 854 pp.—*Fo, the Third Messenger of God*. London: Englishman's Office, 1878; cclxxxvii, 333 pp.

KHANDALAVALA, NAVROJI DORABJI. * "The *Bhagavad-Gita* and the Microcosmic Principles," *The Theosophist*, Vol. VIII, No. 96, September, 1887, pp. 743-48.

KING, CHARLES WILLIAM (1818-1888). * *The Gnostics and Their Remains*. London, 1864. 8vo.; 2nd ed., with bibliogr. app. by J. Jacobs. London: D. Nutt, 1887. 8vo. xxiii, 466 pp.

KINGSFORD, DR. ANNA BONUS (1846-1888) and EDWARD MAITLAND (1824-1897). * *The Perfect Way, or the Finding of Christ*. London, 1882. 8vo.; rev. and enl. ed., London: Field & Tuer, 1887. 8vo.

KISEWETTER, KARL, * "The Rosicrucians," *The Theosophist*, Vol. VII, April, 1886, pp. 451-61.

KNIGHT, RICHARD PAYNE (1750-1824). * *An Analytical Essay on the Greek Alphabet*. London: J. Nichols, 1791. 4to.

LACTANTIUS, LUCIUS CAECILIUS FIRMIANUS (260?-325 A.D.). * *Divinarum Institutionum Libri VII* (Divine Institutes). Migne, *Patr. C. Compl.*, Ser. Lat., Vol. VI.

LALANDE, JOSEPH JÉRÔME LE FRANÇAIS DE (1732-1807). * *Astronomie*. Paris, 1764. 2 vols.; enl. ed., Paris, 1771-81. 4 vols.; 3rd ed., Paris: P. Didot, 1792. 3 vols.

LAPIDE, CORNELIUS CORNELII A (1567-1637). Latin passage from one of his works, but actual source has not been identified. *Vide* Vol. VII, p. 379, for biogr. data about the author.

- LENORMANT, FRANÇOIS. French Assyriologist and archaeologist, b. in Paris, Jan. 17, 1837; d. in Paris, Dec. 9, 1883. Son of a well-known archaeologist, Charles Lenormant, who died at Athens, 1859, when father and son were visiting Greece. Lenormant became sub-librarian of the Institute, 1862, and prof. of archaeology at the Bibliothèque Nationale, 1874. He made many archaeological expeditions in the Mediterranean. He was one of the first to recognize in the cuneiform inscriptions the existence of a non-Semitic language now known as Accadian. His best-known work is * *Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux*, 2 vols., Paris, 1880-84, 8vo. (Engl. tr. by Mary Lockwood, as *The Beginnings of History*, etc.; London: Sampson Low & Co., 1883, 8vo.; New York: Scribner's sons, 1882.)
- LÉVI, ÉLIPHAS (1810?-1875)—*pseud.* of the ABBÉ ALPHONSE LOUIS CONSTANT. * *La Science des Esprits*. New ed., Paris: Félix Alcan, 1909.
- LEWES, GEORGE HENRY. English author, b. in London, April 18, 1817; d. Nov. 30, 1878. Educ. at various schools. Studied medicine; spent two years in Germany studying the life and culture of that country. Wrote for newspapers and magazines in London, until he became one of the foremost literateurs. Later studies became a valuable contribution to psychology. In philosophy, he was a positivist, opposed to metaphysics, but in later life admitted possibility of empirical metaphysics. Chief works: *The Biographical History of Philosophy*, 1845—*The Problems of Life and Mind*. London, 1874-79.—*The Physical Basis of Mind*. London: Trübner & Co., 1877; Boston: J. R. Osgood & Co., 1877.
- LEWINS, DR. ROBERT. * *Auto-Centricism; or the Brain Theory of Life and Mind*, London, 1888.—* *Humanism versus Theism*. London: W. Stewart & Co., 1887.
- LIDDELL, H. G. and ROBERT SCOTT. * *Greek-English Lexicon*. First ed., Oxford: Clarendon Press, 1845; 8th ed., 1929.
- LIÉBAULT, AMBROISE-AUGUSTE. French physician, b. at Farrières (Meurthe), Sept. 16, 1823, twelfth child of parents who were cultivators, and desired him to become a priest; instead, he took up the study of medicine, receiving his Doctorate at Strassburg in 1851. His great interest in mesmerism, and later in Braidism (Hypnotism), and his practical experiments along these lines, resulted in his discovery of Therapeutic Suggestion—the healing of disease by suggestion. He met with obstinate opposition and persecution from the profession, and removed to Nancy, 1864, to find freer scope for his work. He was disappointed in this and subjected to more antagonism; he would have been persecuted as a charlatan if he had not confined his treatments to the poorer classes, and cured their diseases without remuneration. For

eighteen years Liébault was considered crazy by the highest representatives of medical science. At last the tide turned, and Dr. Hippolyte Bernheim (q.v.), a man of great moral courage, altered his views about Liébault's work, stepped forth as his disciple, and became his defender and collaborator. Thus, in due course of time the Nancy School of therapeutic suggestion became a fact, opposed by the Charcot School at La Salpêtrière. Dr. Liébault lived to witness the complete vindication of his work. He died at Nancy in 1904.

Vide Col. H. S. Olcott's account of his memorable visit to the home of Dr. Liébault, in *Old Diary Leaves*, Vol. IV, pp. 374-77.

LIEGEOIS, JULES. French professor and lawyer, b. at Damvilliers, 1833; d. from accident at Bains-les-Bains, 1908. Doctor of Law and prof. of administrative law at the Univ. of Nancy, he wrote several works on political economy and jurisprudence. He then devoted himself to the study of hypnotism and its effect on responsibility. Works: *De la suggestion hypnotique dans ses rapports avec le droit civil et le droit criminel*, 1884.—*De la suggestion et du somnambulisme*, etc., 1889.

LILLIE, ARTHUR (1831- ?). * *Buddha and Early Buddhism*. New York: G. P. Putnam's Sons, 1882. xiv, 256 pp., ills.—* *Buddhism in Christendom, or Jesus the Essene* . . . with ills. London: Kegan, Paul & Co., 1887. xii, 410 pp. 8vo.—The first of these works was reviewed by one of the high Chelas in the early days of the Theosophical Movement, Dharani Dhar Kauthumi, and this review may be found in *The Theosophist*, Vol. V, February, 1884, pp. 125-129. H. P. B. appended to it some Editorial footnotes (*Vide* Vol. VI, pp. 157-58, of the present Series), and it is likely that Master K.H., had something to do with it also, as would appear from a statement in *The Mahatma Letters*, p. 201.

LUCIAN OF SAMOSATA (120-200 A.D.). * *De Dea Syria*. Attributed to Lucian by some scholars. The reference does not seem to correspond to any passage in this short work.—* *Iuppiter confutatus* (Zeus Cross-Examined), ed. of C. Jacobitz.—* *Judicium Vocalium* (Trial in the Court of Vowels). See *The Works of Lucian of Samosata*. Tr. by H. W. and F. G. Fowler. Oxford: Clarendon Press, 1905 and 1939. 4 vols.—* *Philopatris*, ed. of C. Jacobitz.

MCTAGGART, CAPTAIN W. B. (?-1919). English author, educ. at Harrow. Joined 14th Hussars, 1868; ret., 1879. Chairman, Mysore Gold Min. Co., Ltd. Published *Absolute Relativism*. London: W. Stewart & Co., 1887; and * *An Examination and Popular Exposition of the Hylo-Idealistic Philosophy*. London, 1884.

MAINLÄNDER, PHILIPP (*pseud.* of DR. PHILIPP BATZ). * *Pessimism and Progress*. This work has remained untraced.

MANSEL, HENRY LONGUEVILLE. English philosopher, b. at Cosgrove, Northamptonshire, Oct. 6, 1820; d. July 31, 1871. Educ. at

Merchant Taylor's School and St. John's Coll., Oxford. Appointed reader in moral and metaphysical philosophy at Magdalen College, 1855, and Waynflete professor, 1859. Opposed university reform and Hegelianism. Prof. of ecclesiastical history, 1867, and Dean of St. Paul's, 1868. His philosophy followed Aristotle and Kant; he taught the duality of consciousness as testifying to both self and the external world, and denied all knowledge of the supersensuous. Works: *Prolegomena logica*, 1851; 2nd ed., 1862.—*The Limits of Religious Thought*, 1858; 5th ed., 1867.—*The Philosophy of the Conditioned*. London: A. Strachan, 1866.—*The Gnostic Heresies*, 1875.

MARRYAT, FLORENCE (1837-1899). * *A Daughter of the Tropics*. A Novel. London: F. V. White & Co., 1887. 3 vols. 8vo.

MASSEY, GERALD. English poet and Egyptologist, b. in a hut at Gamble Wharf, on the Canal near Tring, May 29, 1828. He was the son of Wm. Massey, a canal boatman, and his wife Mary. His father brought up a large family on a weekly wage of some ten shillings. Gerald said of himself that he had no childhood. He received a scanty education at the national school of Tring, and was put to work when eight, at a silk mill in same town. Worked from five a.m. to six p.m., earning from ninepence to one shilling and threepence a week. Later he tried strawplaiting. The marshy district of Buckinghamshire induced ague, so he went to London at fifteen, and became an errand boy. Reading was his absorbing passion from childhood; gradually he developed poetical inclinations; during leisure time he studied French, and the works of Thomas Paine, Volney and Howitt. Published in 1848 his first volume of *Poems and Chansons*, with a bookseller at Tring, selling some 250 copies at one shilling each. The revolutionary spirit of the time caught his enthusiasm, and joining the Chartists, he applied his pen to the support of their cause. In 1849, being 21, began editing at Uxbridge a paper written by workmen and called *The Spirit of Freedom*, in collaboration with John Bedford. Contributed, 1850, some powerful verse to *Cooper's Journal*. His sympathies veered then to the religious side of the reforming movement, and he associated himself with the Christian Socialists under Frederick Denison Maurice; he acted as secretary of the Chr. Socialist Board and wrote verses for *The Christian Socialist*. In the same year he published a second volume of poems, *Voices of Freedom and Lyrics of Love*. In 1851, he welcomed Kossuth to England in a forceful poem, and later championed the cause of Italian unity. A third volume of poems, entitled *The Ballad of Babe Christobel and Other Poems*, published in 1854, fully established his position as poet of liberty, labor and the people; this work went through five editions in one year and was reprinted in New York. Tennyson and Ruskin acknowledged his talent. Five further volumes of poems appeared within a short time.

Massey also sought livelihood in journalism. From 1854, he wrote for the *Athenaeum*; Charles Dickens accepted poems from him for *All the Year Round*; the first issue of *Good Words*, 1860, had a poem of his on Garibaldi. In the meantime, Massey had married and found it hard to bring up a family on the proceeds of his pen. He left London for Edinburgh, 1854, where he wrote for *Chambers' Journal*. He also took to lecturing at literary institutes, on poetry, pre-Raphaelite art and Christian socialism, attracting large audiences. Moved to Monk's Green, Hertfordshire, 1857, then to Brentwood, Coniston. While living for four years at Rickmansworth, found a helpful admirer in Lady Marian Alford; her son, Lord Brownlow, provided him, 1862, with a house on his estate, called Ward's Hurst, near Little Gaddesden; remained there until 1877. It was during this sojourn that Massey developed an absorbing interest in psychic phenomena, issuing, 1871, a somewhat credulous book on Spiritualism, which he afterwards withdrew. Soon after, he made three lecture tours in America; the first, 1873-74, incl. California and Canada; the second, 1883-85, incl. Australia and New Zealand; the third opened in 1888, but the fatal illness of a daughter brought it to an early close. Massey lectured chiefly on mesmerism, the mystical interpretation of the Scriptures, and spiritualism, printing privately many of his discourses.

Among these lectures, special mention should be made of the following ones:

- The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ.*
- Paul the Gnostic Opponent of Peter, not an Apostle of Historic Christianity.*
- The Logia of the Lord; or, the Pre-Christian Sayings ascribed to Jesus the Christ.*
- The Devil of Darkness in the Light of Evolution.*
- The Seven Souls of Man, and their Culmination in Christ.*
- Gnostic and Historic Christianity.*
- The Name and Nature of the Christ* (in the *Agnostic Annual* of 1888).
- The Hebrew and Other Creations Fundamentally Explained.*
- Lunilolatr: Ancient and Modern.*

H. P. B. repeatedly quotes from these lectures and refers the reader to them, both in her individual articles and in *The Secret Doctrine*; while careful to state that she does not endorse many of Massey's deductions, she nevertheless upholds to a very great extent many of his views and especially the uncontrovertible facts and evidences which he brings forward.

In regard to the character of Gerald Massey, the following passage occurs in the pages of *Lucifer* (Vol. III, p. 74):



GERALD MASSEY

1828-1907

Reproduced from Benjamin O. Flower's work,
Gerald Massey: Poet, Prophet, and Mystic
(Boston: Arena Publ. Co., 1895)

“ His is a richly stocked mind, full of learning, where there is no room for narrow-minded prejudice. His noble endeavors to raise the British working-man to higher aspirations and ideals have made his title clear to ennoblement in the list of benefactors of humanity and won the respect of the greatest thinkers of our age.”

Gerald Massey contributed a number of articles and poems to the then newly-started *Lucifer* magazine. Among these, the one raising the question: “ Are the Teachings ascribed to Jesus contradictory? ” seems to have been one of the contributing reasons which prompted H. P. B. to write her epoch-making essay on “ The Esoteric Character of the Gospels. ” Most of G. Massey’s contributions to *Lucifer* may be found in Vol. I, October, November, 1887, and January, February, 1888.

The latter part of his life was devoted to the study of ancient Egyptian civilization, a subject which engrossed him completely as the years went by. The results of his many-sided, extremely painstaking, though somewhat diffused scholarship were published in three voluminous works: *A Book of the Beginnings*. London: Williams and Norgate, 1881. 2 vols. 4to. (reviewed apparently by H. P. B. herself, in *The Theosophist*, Vol. III, February, 1882, pp. 127-28); *The Natural Genesis*. London: Williams and Norgate, 1883. 2 vols. 4to.; and *Ancient Egypt the Light of the World*. London: T. Fisher Unwin, 1907. 2 vols. 4to.

As far back as 1863, his resources were augmented, on Lord Palmerston’s recommendation, by a civil list pension of £70 to which were added another £30 by Lord Salisbury, in 1887. Massey lived at New Southgate, 1877-90, at Dulwich, 1890-93, and from 1893 at South Norwood.

Gerald Massey died October 29, 1907, at Redcot, So. Norwood Hill, and was buried in Old Southgate Cemetery. He had been married twice, his first wife having died in 1866. He had 7 daughters and 2 sons in all.

As a poet, his greatest recognition came from American readers, and he is believed to have been the original of George Eliot’s *Felix Holt*. His poetry is rugged, full of vigor, fertile imagination and lyrical melody. There is no doubt whatsoever that H. P. B. had a great respect for his ideas, his mystical interpretation of various Biblical sayings, and his dedication to the cause of freedom and the amelioration of the condition of the poor.

Vide for further data regarding Gerald Massey: *Review of Reviews*, London, December, 1907 (portrait); *Book Monthly*, London, September, 1907 (portrait).

MATHERS, C. LIDDELL MACGREGOR. * *Kabbala Denudata. The Kabbalah Unveiled*. Containing the following Books of the *Zohar*:

1. The Book of the Concealed Mystery. 2. The Greater Holy Assembly. 3. The Lesser Holy Assembly. Translated into English from the Latin Version of Knorr von Rosenroth, and collated with the Original Chaldee and Hebrew text. London: George Redway, 1887. 8vo. viii, 359 pp.
- MAY, HENRY DE (?-1871). * *L'Univers visible et invisible; ou, le plan de la création*. Essai de philosophie. 2nd ed., with an introd. by Charles Byse. Neuchâtel: J. Sandoz, 1881. 2 prt., 484 pp. (1st ed. as: *Recherches sur le plan de la création et la structure de l'âme*. Strassburg: Vve. Berger-Levrault, 1864. 8vo. Publ. under the name of H. de Madiis).
- MEAD, GEORGE R. S. (1863-1933). * "The Sibyl and her Oracles," *The Theosophical Review*, Vol. XXII, July and August, 1898.— * "The Sibyllists and the Sibyllines," *ibid.*, Vol. XXIII, Sept., Oct., Nov., 1898.—* *Pistis-Sophia*. See for complete data page 238-39 in this Volume.—* *Did Jesus Live 100 B.C.?* London and Benares: Theos. Publ. Society, 1903.
- MICHAELIS, JOHANN HEINRICH (1668-1738). Quotation is probably from either his *Erleichterte chaldäische grammatica*. Halle: J. F. Zeidlers, 1723; or his *Erleichterte hebräische grammatica, ibid.*
- MIGNE, JACQUES PAUL (1800-1875). * *Patrologiae Cursus Completus*. Series (Latina) Prima. Paris. 1844-66. 221 vols. 4to.—* Series Graeca (Gr. and Latin). Paris, 1857-66. 162 vols. 4to.
- MILNE-EDWARDS, ALPHONSE. French naturalist, son of Henri Milne-Edwards, b. at Paris, Oct. 13, 1835; d. there, 1900. Doctor of medicine at the faculty of Paris, 1860; prof. of zoology at the Superior School of Pharmacy, 1865; asst. director of the zoological laboratory at the School of Higher Studies, 1869, and director there, 1880; director of the Museum of natural history, 1892. Wrote a great number of essays on zoology and paleontology, and made exhaustive explorations of great sea-depths and their life, 1880-83. Chief work: *Histoire naturelle des oiseaux* (with Alphonse Grandidier). Paris: Impr. nationale, 1878-85. 4 vols.
- MILTON, JOHN (1608-74). * *Paradise Lost*. Orig. ed., 1669.
- MIRVILLE, JULES EUDES, MARQUIS DE (1802-1873). * *Pneumatologie*. *Des Esprits*, etc. Vide Volume VII, p. 384 for full particulars about this work.
- MONIER-WILLIAMS, SIR MONIER (1819-1899). * *Hinduism*. In *Non-Christian Religious Systems*. 3 prt. London: Knowledge Society, 1877. 8vo.
- MONTANUS. Phrygian sectary and Bishop, of the middle of the 2nd century A.D. Nothing is known of him personally, except that he most likely was a heathen priest, native of Ardahan.

Converted to Christianity about 156. Around 171, he proclaimed himself the Paraclete or Comforter promised by Jesus, and gathered a following that believed him to be the mouthpiece of the Holy Ghost. The same applied to his companions, Prisca, Priscilla and Maximilia, each of whom had left her husband to join Montanus. They claimed to be passive agents of the Holy Ghost and uttered prophecies. Montanus taught that every believer may be the means of a special revelation, enjoined strict asceticism and church discipline, and expected the approaching millennium. He was excommunicated, 175, and died soon after. His teaching spread far and wide, his most notable disciple being Tertullian. The sect soon died out in the West, but survived in the East until Justinian suppressed it.

MORISON, JAMES AUGUSTUS COTTER. English biographer and essayist, b. in London, April 20, 1832; d. in London, Feb. 26, 1888. Grad. at Oxford, 1859. Was a Positivist in philosophy. Lived with father in Paris in his early years, and became well versed in the language and the history of France. One of the most brilliant contributors to the *Saturday Review* and one of the founders of the *Fortnightly Review*. A man of wide literary interests. Chief works: *Life and Times of Saint Bernard*. 3rd ed., 1877.—*The Service of Man: an Inquiry towards the Religion of the Future*. 2nd ed., 1887.—Brief biographies of Gibbon, Macaulay, Mme. de Maintenon, etc.

MOSES BEN SHEM ṬOB DE LEON. *Vide* for biographical data Vol. VII, p. 270 of the present Series.

* *Mother, the Woman Clothed with the Sun, The*. Vols. I and II. No information available regarding this reference.

MOUSSEAUX. See GOUGENOT DES MOUSSEAUX.

MÜLLER, MAX [FRIEDRICH MAXIMILIAN] (1823-1900). * *Lectures on the Science of Language*. Series 1, 2. London, 1861-64; 2nd ed., rev., Ser. 1, 1862. *Vide* Volume V (1883), p. 378, for biogr. data.

MUNK, SALOMON. German-Jewish Orientalist, b. at Glogau, Germany, 1803; d. at Paris, 1867. Studied Bible and Talmud under Rabbi Jacob Joseph Öttinger at Glogau, and received secular educ. at gymnasium in Berlin, and the universities of Berlin and Bonn. Studied classical philology, specializing in Oriental subjects under Freytag, Lassen and Schlegel. Left for Paris, 1828, without taking degree. Called on Goethe at Weimar. In Paris, was tutor to Alphonse and Gustave de Rothschild, while studying Arabic, Sanskrit, Persian. In 1840, made custodian of Oriental MSS. at National Library, Paris. Discovered among Arabic MSS. valuable sources for history of Jews in Moorish Spain. Made trip to Egypt and brought back Arabian MSS. from older liter. of the Karaites. Lost eyesight as the result of work. Thus handicapped,

he published his main work, *Guide des Égarés*—first printed ed. of the original Arabian text of Maimonides' *Guide to the Perplexed* (Moreh Nebuchim), with transl. and comment. in French (1856, 1861, 1866). Upon publ. of Part I, was elected to the Académie des Inscriptions, and in 1865, was named Prof. of Hebrew and Syrian liter., as successor to E. Renan, at Collège de France, Paris. Was also secretary of the Consistoire Central des Israélites de France. Other works: *Comm. de R. Tan'houm de Jérusalem sur le livre de Habakkouk*, 1843.—*Palestine*. 2nd ed., 1856.—* *Mélanges de philosophie juive et arabe*. Paris: A. Franck, 1857-59, 2 vols.; new ed., Paris, 1927.

MYERS, FREDERICK WILLIAM HENRY (1843-1901). * *Phantasms of the Living*. In collabor. with F. Podmore and Edmund Gurney. London: Trübner & Co., 1886. 2 vols. *Vide* Vol. V, pp. 263-64.

NADEN, CONSTANCE (*pseud.* of CAROLINE WOODHILL, 1858-1889). English author and poet considered by some among the foremost of her time. Published *Songs and Sonnets of Springtime*, 1881; and *A Modern Apostle, and Other Poems*, 1887. After 1876, paid increasing attention to philosophy, with her friend Dr. Robert Lewins, and the two formulated a system of their own called Hylo-Idealism. Her main ideas on this subject are in a posthumous vol. of essays, *Induction and Deduction* (ed. by R. Lewins. London: Bickers & Sons, 1890. 8vo.). Also in * *What is Religion? A Vindication of Freethought*. Annotated and with Appendices by Dr. R. Lewins. London: W. Stewart & Co., 1883. 8vo. (pamphlet).

NORK, FRIEDRICH N. (*pseud.* of SELIG KORN). German-Jewish Orientalist and student of mythology, b. at Prague, Apr. 26, 1803; d. at Teplitz, Oct. 16, 1850. Expelled from gymnasium of native town on acc. of a satirical poem about his teacher. At first, adopted mercantile career; studied philology, esp. ancient languages; left for Leipzig, 1829, and wrote for various periodicals, mostly in satirical vein. Renounced Judaism after death of parents. Then devoted himself to Oriental studies. Works: *Braminen und Rabbinen, oder Indien das Stammland der Hebräer und ihrer Fabeln*, Meissen, 1836.—*Mythen der alten Perser*, Leipzig, 1835.—*Der Mysteragog*, etc., Leipzig, 1838.—*Die Götter Syriens*, Stuttgart, 1842.—*Vergleichende Mythologie*, 1836.—*Biblische Mythologie des alten und neuen Testaments*. Stuttgart, 1842-43.

OLSHAUSEN, HERMANN. German protestant theologian and exegete, b. at Oldesloe (Holstein), Aug. 21, 1796; d. Sept. 4, 1839. Studied theology at Keil and Berlin, 1814-18. His first work, the prize-winning *Melanchthon's Charakteristik aus seinen Briefen dargestellt* (Berlin, 1817), brought him to the attention of Prussian minister of public worship. Privat-docent at Berlin's Univ., 1818; prof. at Königsberg, 1821, where he taught until 1834, and where he also

belonged to the theosophic circle inaugurated by J. H. Schönherr. Took theological professorship at Erlangen, 1834. Impaired health by overwork. Works: *Biblischen Commentar über sämtliche Schriften des Neuen Testaments* (Königsberg, 1830 sq., Vols. I-IV), his chief work on which his renown rests; embodying much genuine mystical approach; completed and revised after his death by Drs. J. H. Ebrard and Wiesinger (Reutlingen: Ensslin, 1834-62. 7 vols.). Translated for Clark's Foreign and Theol. Library. 1st Amer. ed. by Prof. A. C. Kendrick. New York: Sheldon & Co., 1861-63. 6 vols.—*Ein Wort über tieferen Schriftsinn*, Königsberg, 1824, where he rejects the belief of a literal, mechanical inspiration as taught by protestant divines in 17th century.—**Die Echtheit der vier canonischen Evangelien aus der Geschichte der zwei ersten Jahrhunderte erweisen*. Königsberg: A. W. Unzer, 1823. 8vo. xvi, 456 pp.—**Nachweis der Echtheit der sämtlichen Schriften des Neuen Testaments*, Hamburg, 1832. Engl. tr. by David Fosdick, as *Proof of the Genuineness of the Writings of the New Testament*, Andover (U.S.), 1838. Appended also to the 1st Amer. ed. of Olshausen's *Biblical Comm. of the New Testament*. New York: Sheldon & Co., 1861-63. 6 vols.

OUIDA. See RAMÉE, LOUISE DE LA.

PARKHURST, JOHN (1728-1797). * *An Hebrew and English Lexicon, without points*, etc. With an Hebrew and Chaldean Grammar. 1st ed., 1762; 2nd ed., 1778; 4th enl. ed., London: G. G. and J. Robinson, 1799; 5th ed., 1807; 7th ed., 1813.

PAUSANIAS (2nd cent. A.D.). * *Hellados Periêgêsis* (Grecian Itinerary). Loeb Classical Library.

PEMBER, GEORGE HAWKINS. * *Earth's Earliest Ages, and their Lessons for Us*. Including a treatise on Spiritualism. London, 1876. 8vo.; 2nd ed., 1884, with sub-title referring to both Spiritualism and Theosophy; 4th ed., London: Hodder & Stoughton, 1887. xxiv, 494 pp.

PÉTAU, DÉNIS (PETAVIUS, 1583-1652). * *De angelis—De Opificio sex dierum*. See J. P. Migne, *Theol. C. Compl.* Vol. VII, 1839.

PHILIPS, FRANCIS CHARLES. * *The Strange Adventures of Lucy Smith*. London: Sonnenschein & Co., 1887. 2 vols. 8vo.

PICTET, RAOUL-PIERRE. Swiss chemist and physicist, b. at Geneva, April 4, 1846; d. at Paris, July 27, 1929. Prof. of industrial physics at Geneva Univ., 1879-86; representative at the Great Council, 1880-82. Especially renowned for having liquefied oxygen, 1877, an epochal discovery in chemistry. Employed a method somewhat different at about same time from the one used by Cailletet. Produced liquid hydrogen and nitrogen as well. Settled for some time in Berlin, then in Paris, and engaged in research on chloroform, acetylene, etc. Chief works: *Mémoire sur la liquéfaction de*

l'oxygène, etc., Paris, 1878.—*Synthèse de la chaleur*, Paris, 1879 — *Étude critique du matérialisme et du spiritualisme par la physique expérimentale*, Geneva, 1896.

PINDAR (ca. 522-443 B.C.). * *Ode to Pythia*. Loeb Classical Library.

* *Pistis Sophia*. See pp. 238-239 in the present Volume.

PLATO (ca. 428-348 B.C.). * *Phaedrus*, * *Georgics* and * *Theaetetus*. Loeb Classical Library.

PLUTARCH (ca. 46-120 A.D.). * *Bioi Paralléloi* (Parallel Lives): Lives of Phocion and Nicias. Loeb Classical Library.

PRATT, DR. HENRY. * *New Aspects of Life and Religion*. London: Williams & Norgate, 1886. xlv, 396 pp. 8vo.

* *Preaching of Peter*. See pp. 221-222 of the present Volume.

PRELLER, LUDWIG. German scholar of mythology and antiquities, b. at Hamburg, Sept. 15, 1809; d. at Weimar, June 21, 1861. Studied at Leipzig and Berlin, mainly philology; settled at Kiel for a while, then became prof. of philology at Dorpat, 1838; soon gave this up and travelled for a time in Italy. Became prof. at Jena, 1846, and held there the position of Chief Librarian until his death. Chief works: * *Griechische Mythologie*. Leipzig: Weidman, 1854. 2 vols. 8vo.; 4th ed., Berlin, 1894, etc.—*Demeter und Persephone*, Hamburg, 1837. 8vo.—*Römische Mythologie*. Berlin: Weidman, 1858. 8vo.; 2nd ed., 1865.—*Historiae Philosophiae graeco-romanae* (with Richter). Hamburg, 1838; 8th ed., Gotha, 1898.

QUARLES, FRANCIS. English poet, b. at Romford, Essex, and baptized May 8, 1592; d. Sept. 8, 1644. Educated at Christ's college, Cambridge, 1608, and Lincoln's Inn. Was made cup-bearer to the Princess Elizabeth, Electress Palatine, 1613, remaining abroad for some years. Around 1629 he was appointed secretary to Ussher, the primate of Ireland. Returned to England about 1633, and spent the next two years in the preparation of his *Emblems*. Was made city chronologer, 1639. At the outbreak of the Civil War he took the Royalist side, drawing up three pamphlets, 1644, in support of the king's cause. Married in 1618 Ursula Woodgate, by whom he had eighteen children.

His *Emblems*, originally published in 1635 (also Edinburgh, 1857), consists of paraphrases from the Scriptures followed by original epigrams, and rather grotesque illustrations. The work became immensely popular at the time.

H. P. B.'s quoted verse is from a poem called * *Job Militant: with Meditations Divine and Morall*, 1624.

QUATREFAGES DE BRÉAU. JEAN-LOUIS ARMAND DE. French naturalist, b. at Berthézène (Gard), Feb. 10, 1810; d. at Paris, Jan. 12, 1892. Studied at Collège de Tournon, then at Collège de Strassburg,

first philosophy of science, later medicine, becoming doctor, 1832. Settled at Toulouse and founded a professional *Journal*. Soon abandoned medicine and devoted himself to the study of natural sciences, which he taught at Toulouse, 1838. Went to Paris, 1840, and became close friend of Henri Milne-Edwards. Doctorate of Natural Sciences, 1840; on a scientific mission in Sicily, 1844, with Milne-Edwards; appointed Prof. of Nat. Science at Lycée Napoléon, 1852; elected to Academy of Sciences, 1852, succeeding Flourens, 1855, in chair of anthropology. Greatly interested in Spiritualism. A strong character radiating good-will, very fluent in speech, direct in approach.

Works: *Souvenirs d'un naturaliste*, Paris, 1854. 2 vols.—*Métamorphoses de l'homme et des animaux*, Paris, 1862.—*Unité de l'espèce humaine*. Paris: L. Hachette & Co., 1861.—* *L'Espèce humaine*. Paris: G. Baillière & Co., 1877; Engl. tr. as *The Human Species*. New York: D. Appleton & Co., 1879, 1881, 1884.—*Introduction à l'étude des races humaines*. Paris: A. Hennuyer, 1887-89. 2 vols.

RAMÉE, LOUISE DE LA (*pseud.* "Ouida"). English novelist, b. at Bury St. Edmunds, Jan. 1, 1839; d. at Viareggio, Jan. 25, 1908. Father was Louis Ramé. She was a precocious child who early formed habit of reading and writing; after attending local school, went to study in Paris. Father disappeared after a while, and she returned to England with her mother. Her temperament was very emotional, with vivid, flamboyant imagination. Later in life she went to Florence, where she lived in grand style, until her money gave out. She also lived in Lucca, 1894, and was eventually buried there. She was difficult to deal with, and publishers found her often insulting. At first she contributed to *Bentley Miscellany*, 1860; her first real success as a writer came with her *Held in Bondage* (1863) and *Chandos* (1866); *Under Two Flags* (1867) was her most popular novel. She also wrote *The Nürnberg Stove* and *A Dog of Flanders*.

* *Recognitions*. See pp. 221-22 of the present volume.

RENAN, ERNEST (1823-1892). * *Mission de Phénicie dirigée par Ernest Renan* . . . Paris: Impr. impériale, 1864. 2 pt., 884 pp.

REYNAUD, JEAN ERNEST. French philosopher, b. at Lyons, 1806; d. at Paris, 1863. Stud. at Collège de Lyon under Merlin de Thionville, later at Polytechnical School, becoming mining engineer. Served, 1848, as representative at the Constitutional Assembly, and was appointed under-secretary of State for public education. State Councillor, 1849. Works: * *Philosophie religieuse. Terre et Ciel*, Paris, 1854. 8vo.; 5th ed., 1866. Admits the pre-existence of man, his continuance on other planets, and an endless progress. Condemned by council of bishops at Périgueux.—*Réponse au Concile de Périgueux*, Paris, 1858. 8vo.—*Considérations sur l'esprit de la Gaule*

Paris: L. Martinet, 1847. 8vo.—*Discours sur la condition physique de la terre.* Paris: de Bourgogne et Martinet, 1840. 8vo.

ROCA, ABBÉ. *Vide* pp. 341-42 of the present volume for all pertinent information available.

* *Roman Missals*, 1563. Complete information regarding these will be found in Compiler's Note appended to H. P. B.'s essay on "Star-Angel Worship in the Roman Catholic Church" (*Lucifer*, Vol. II, July, 1888, pp. 355-65), in Volume X of the present series.

ROSELLINI, IPPOLITO (1800-1843). * *I Monumenti dell' Egitto e della Nubia, disegnatte della spedizione scientifico-litteraria toscana in Egitto.* Pisa: Presso N. Capurro, 1832-44. 9 vols. 8vo. *Vide* Volume VII, p. 391 for biogr. data about the author.

RUGGER, PROSPER (formerly Salomon Meir ben Moses). Jewish scholar, b. at Novara, 1606. At thirteen years of age already known as a good Hebraist. Appointed Rabbi at Jerusalem. On June 25, 1664, joined the Christian Church and took name of Prosper Ruggerius. Date of death is unknown. While still a member of the Synagogue, wrote a work on the advent of the Messiah, which was to take place in 1676; also a *Commun.* on the *Pirke Shira*, and biographies. Works written after conversion are still in MSS. (*Vide* Jöcher, *Gelehrten-Lexicon*, III, 379, *s.v.* Meir ben-Moses Novara.)

SAINT-YVES D'ALVEYDRE, MARQUIS DE. *Vide* Bio-Bibliographical Index of Volume IX in the present Series, for information concerning him.

SCHLEGEL, CARL WILHELM FRIEDRICH VON (1772-1829). * *Philosophie de l'histoire*, professée en dix-huit leçons publiques à Vienne. Tr. de l'allemand par M. Abbé Lechat. 2 tom., Paris, 1836. 8vo.—* *Philosophie der Geschichte.* Vienna: C. Schauenburg und Co., 1829. 2 vols.

SENECA, LUCIUS ANNAEUS (ca. 4 B.C.—A.D. 65). * *De constantia sapientis*, etc. Loeb Classical Library.

SERJEANT, WILLIAM C. ELDON. * *Spirit Revealed.* No information available. The author was connected with the Theosophical Society in its early days.

SHAKESPEARE, WILLIAM (1564-1616). * *Henry VI.*

SHIMON BEN YOHAÏ. *Vide* for biographical data Vol. VII, pp. 269-70 of the present Series.

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- SINNETT, ALFRED PERCY (1840-1921). * *Esoteric Buddhism*. London: Trübner & Co., 1883; many subs. editions.—* *Karma*. A Novel. London: Chapman and Hall, 1885. 2 vols.; 2nd ed., Chicago: Rand, McNally Co., 1886.
- SKINNER, J. RALSTON. * *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc. Cincinnati: R. Clarke & Co., 1875. xvi, 324 pp.; new ed., with a 63 pp. new Supplement, same publisher, 1894; the most recent ed., Philadelphia, Penna.: David McKay Co., 1931.—* *Kabala, the Zodiac, and the Great Pyramid of Gheza*, an unpublished MSS in the Adyar Archives.
- SMITH, GEORGE (1840-1876). * *The Chaldean Account of Genesis, containing the description of the creation, the fall of man, etc., etc.; from the cuneiform inscriptions*. London: S. Low and Rivington, 1876; New York: Scribner, Armstrong & Co., 1876; new ed., 1880. 8vo.
- SOPHOCLES (495-406 B.C.). * *Philoclêtês*. Loeb Classical Library.
- SPENCER, HERBERT (1820-1903). * "Religion: A Retrospect and Prospect," in *Nineteenth Century*, Vol. XV, Jan., 1884.—* *First Principles*, 1862; 6th ed., New York: D. Appleton, 1927.
- SPON, JACOB (1647-1685). * *Miscellanea eruditae antiquitatis*. Lugduni [1679]—1685. fol.
- STALLO, JOHN BERNHARD (1823-1900). * *The Concepts and Theories of Modern Physics*. New York: D. Appleton & Co., 1882; also 1884, 1897.
- STEPHANUS, HENRICUS (*pseud.* of HENRI ESTIENNE, 1528-1598). * *Thesaurus Graecae linguae*. Geneva, 1572. 5 vols. fol.; London: ed. by A. J. Valpy, 1816-26, fol.; Paris: A. Firmin Didot, 1831-1865. 8 vols.
- STEVENSON, ROBERT LOUIS BALFOUR (1850-1894). * *The Strange Story of Dr. Jekyll and Mr. Hyde*, London, 1886.
- STIRLING, JAMES HUTCHINSON. * *As Regards Protoplasm*, London, 1872.
- SUBBA ROW, T. (1856-1890). * *Notes on the Bhagavad-Gîtâ*. Originally lectures delivered at the Adyar Conventions of 1885 and 1886. Publ. in book form by the Theos. Publ. House, Adyar, 1912 (as *The Philosophy of the Bhagavad-Gîtâ*); 2nd ed., 1921; 3rd ed., 1931. The best edition, however, is the one publ. by Theosophical University Press, Point Loma, Calif., 1934, as it incorporates corrections in the text which Subba Row himself considered necessary at the time. It also has a copious and scholarly Index. *Vide* Vol. V, pp. 267-72, of the present Series, for a biographical sketch of the author.

TACITUS, CORNELIUS (ca. 55-120 A.D.). * *Annals*. Loeb Classical Library.

TAYLOR, ROBERT. English Biblical critic; b. in Middlesex, Aug. 18, 1784; d. Sept. 2, 1822; son of ironmonger; reared as ward of uncle in Shropshire and articled to the house surgeon of Birmingham Gen. Hospital. Studied at Guy's and St. Thomas' Hospitals, London, 1805. Member of Coll. of Surgeons, 1807. Entered St. John's Coll., Cambridge; ordained, 1813. For five years Curate in Sussex. Converted to deism, left Church, lectured and wrote on deism. Went to Dublin as school assistant, discharged for religious views and arrested for blasphemy. Founded Society of Universal Benevolence, 1820, with *Clerical Review* as organ. Went to London and founded Christian Evidence Society. One year in prison, 1827, on blasphemy charge. Rich. Carlile, noted Rationalist publisher, came to his rescue. Again imprisoned, 1831, for two years. Married, 1833, but sued by another woman. Emigrated to France with wife, to escape further troubles. Practised surgery at Tours and died there. His studies convinced him that Christianity has its basis in a solar myth. Works: *Diegesis*: being a discovery of the origin, evidences, and early history of Christianity (written in prison), 1829. 2nd ed. Boston: J. Gilbert, 1832; also 1860, 1863.—* *Syntagma of the evidences of the Christian religion*. Being a vindication of the Manifesto of the Christian Evidence Society, against the assaults of the Christian Instruction Society, through their deputy, J.P.S., commonly reported to be Dr. John Pye Smith. London, 1828. 128 pp.—*The Devil's Pulpit*. With Autobiographical Memoir. London, 1831-32; also 1856, 1857.

TEMPLE, FREDERICK. English divine, b. in Santa Maura, Ionian Islands, 1821, the son of a major; d. Dec. 23, 1902, in London. Educ. at Blundell's School, Tiverton, and at Balliol College, Oxford; elected lecturer in mathematics and logic, 1842. Four years later he took orders and accepted the headship of Kneller Hall, a government college for training masters of penal schools. After the abandonment of this project, 1855, he was appointed chaplain-in-ordinary to the Queen, 1856, and headmaster at Rugby, 1858, where he instituted many healthy reforms and brought the teaching to a high level. He emphasized the sense of duty and a religion rooted in loyalties of heart and conscience. His liberal views aroused much antagonism. Gladstone appointed him bishop of Exeter, 1869, which raised another storm, but he held the position until 1885, when he was transferred to London as bishop. He showed himself a friend of the working classes, but aroused opposition by his high standards of diligence, efficiency and strenuous work. In spite of growing blindness, he accepted the see of Canterbury, when 76 years of age. As Archbishop, he worked hard for unity and a more charitable attitude on the part of the

- Anglican Church, presiding over the decennial Lambeth Conference of 1897, and officiating, 1902, at the coronation of Edward VII.
- TERRY, M. S. * *The Sibylline Oracles translated from the Greek into English blank Verse*. New York, 1890.
- TERTULLIANUS, QUINTUS SEPTIMUS FLORENS (ca. 155—ca. 222 A.D.). * *Apologeticus adversus gentes*. Loeb Classical Library.—* *Liber de prescriptione hereticorum*. See for detailed information pp.232-38 in the present Volume.—* *Adversus omnes haereses*. As above.
- THOLUCK, FRIEDRICH AUGUST GOTTREN. German Protestant divine, b. at Breslau, March 30, 1799; d. at Halle, June 10, 1877. Studied at Breslau and Berlin, where he was received into the house of the Orientalist Heinrich Fr. von Diez (1750-1817); came under the influence of the pietist Baron Ernst von Kottwitz (1757-1843), a Moravian Brother, who became his "spiritual father," and of the historian Neander. Privat docent, 1821; prof. extraord. of theology at Berlin, 1823. As a result of his work, *Die Wahre Weihe des Zweiflers*, 1823, secured the position of Pietistic Apologist of Evangelical Christianity. In 1825, was librarian in England and Holland. Appointed prof. ordinarius of theology at Halle. Became there member of Superior Consistorial Council, and succeeded in changing the character of the University's theology. Was greatly beloved in the Protestant world, and considered among the foremost preachers of his time. He was a man of enormous literary output; his theology was eclectic, deriving elements from classical pietists as well as from Hegel, Schleiermacher and Neander. Chief works: *Stunden christlicher Andacht*, Hamburg, 1839; 8th ed., 1870.—*Geschichte des Rationalismus*. Berlin: Wiegandt und Grieben, 1865.—*Die Propheten und ihre Weissagungen*, 1860.—* *Commentatio de vi quam graeca philosophia in theologiam tum Muhammedanorum tum Judaeorum exercuerit*.—*Collected Works*, 1863-72, in 11 vols.
- TOLSTOY, COUNT LEV NIKOLAYEVICH (1828-1910). * *War and Peace*. First publ. in 1866.—* Lecture at Moscow, before the Psychological Society. This must have been delivered sometime in 1887, but has remained untraced.
- TOPINARD, PAUL. French physician and anthropologist, b. at L'Isle-Adam (Seine & Oise), Nov. 4, 1830; d. at Paris, 1911. Spent his youth in the U.S.A.; studied medicine in Paris, practising from 1869 to 1871. He then joined the anthropological laboratory of Broca. From 1872 to 1880, was curator of the museum of the Anthropol. Soc., and assistant director of the anthropol. laboratory at the School of Higher Studies. Became prof. of anthropology, 1876. Works: *L'Anthropologie*. Paris: C. Reinwald, 1876. 8vo.; Engl. tr., London: Chapman & Hall, 1877 and 1890.—*Éléments d'anthropologie générale*. Paris: A. Delahaye et É. Lecrosnier, 1885. 8vo.—*L'Homme dans la nature*, Paris, 1891. 8vo.—*Les dernières étapes de la sénescence de l'homme*.

It is not definitely known to what particular work of this scholar H. P. B. makes reference. *Vide* p. 34 of the present volume.

* *Travels of Peter*. *Vide* pp. 221-22 of the present volume.

TRUMBULL, HENRY CLAY (1830-1903). * *The Blood-Covenant; a Primitive Rite and its bearing on Scripture*. London: George Redway; New York: Scribner's Sons, 1885. 350 pp.; 2nd ed., Philadelphia: J. D. Wattles, 1893.

TYNDALL, JOHN (1820-1893). * *Fragments of Science*. 5th ed., New York: D. Appleton, 1884; 6th ed., *ibid.*, 1891.

VERRALL, A. W. See EURIPIDES.

WAGENSEIL, JOHANN CHRISTOPH (1633-1708). * *Tela ignea Satanae*. Altdorfi Noricorum, 1681. 4to.

WAITE, ARTHUR EDWARD. * *The Real History of the Rosicrucians*. Founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. With ill. London: Geo. Redway, 1887. viii, 446 pp.

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WESTCOTT, W. WYNN. * "Christian Rosencreutz and the Rosicrucians," *The Theosophist*, Vol. XV, March, 1894, pp. 365-77.

* *Whitaker's Almanac*.

WILDER, DR. ALEXANDER (1823-1908). * *Alchemy or the Hermetic Philosophy*. No specific information regarding this work is available.

YONGE, CHARLES DUKE (1812-1891). English historian and scholar. Educated at Eton, Cambridge and Oxford. Graduated as B.A., with first class honors in classics. Many years of literary work in London. Appointed by the crown, 1866, as Prof. of modern history and English literature in Queen's Coll., Belfast, and held chair until his death. Prolific writer on classical and historical themes, from 1844 to end of life.

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- Paris*. Evening paper, Paris, France.
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