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On the Watch-Tower.

THE Convention of the American Section appears to have been very successful, and among the announcements made was one which gave much pleasure, that Mr. George Wright and his colleagues of the Chicago Branch had secured two days on which to lay before the World's Parliament of Religions, the teachings and claims of the Esoteric Philosophy. The Parliament opens on Monday, September 11th, and is to continue for seventeen days or more; representatives of all religions are being appointed to attend it, and the opportunity of presenting to so vast and varied an assemblage the Theosophical teachings, is unique, and should be used to the very best advantage. By next month I hope to be able to inform the readers of LUCIFER of the arrangements made.

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While the Roman Catholic and the numerous Protestant Non-conformist Churches are all eagerly availing themselves of this opportunity of laying their teachings and claims before the world, the Church of England as by law established will have none of it. At the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, the Archbishop of Canterbury spoke strongly against the whole idea. He said, according to the report in the *Daily Chronicle*:

He advocated the study of the old religions of the world, in order that they might be met with proper resolution and power. It had been suggested that the study of such religions might affect their hold on Christianity. It could only deepen such hold. He could not speak with disrespect of the attempt which was to be made at the World's Fair at Chicago to present there a Parliament of Religions—Mahommedan, Buddhist, and all the religions from the ends of the earth. The scheme appeared to him to be a total misapplication of the true views. It did

not appear to him to be their business to put Christianity on a platform in competition with all the religions of the world. They could not make Christianity a member of a parliament of religions without acknowledging that those religions had equal claims, and had come to mankind under a parity of conditions. That he could not by any means admit. Therefore, although he was not surprised at the Roman Catholic Church accepting the invitation, and although he was not surprised at other Churches accepting, he felt that he had to refuse it on behalf of the Church of England. It might be the only Church to refuse, but he and his brother Bishops had felt great responsibility to and for the Church of England, and he had felt bound to refuse the invitation, generously as it had been worded. It might be possible, if it were done reverently, to have had the evidences of each religion produced and examined in the light of calm and cool reason; but that did not appear to be the idea, and our religion consisted not only of evidences, but of deep-rooted faith and devotion which could not be discussed.

Here speaks the old spirit of "Churchianity," which arrogates to itself all truth, and makes all other religions outcast. It is quite true that such a Parliament is a splendid acknowledgment that Truth and Religion are not of one race, nor century, nor scripture, but of all peoples and of all times. And it is only by such admission that in the years to come Christianity can live, for it is too late to make a claim of higher origin than other religions have enjoyed, for that claim is based on ignorance and is being undermined from every side by growing knowledge of other faiths.

* * *

No fruitful discussion of evidences could take place in so vast an assembly, for the evidential value of documents, to take but one instance, is a matter for careful and minute examination by scholars. But it will be very instructive for the ordinary Christian to have ocular and oral demonstration that the "deep-rooted faith and devotion" which he regards as his unique possession is shared by the devotees of every faith. What essential difference is made by the fact that one devotee will talk of Shri Krishna and another of the Lord Jesus? The emotion is the same, though the dialect be different. But then, if that fact were recognized, all the religionists would be Theosophists.

* * *

Among the historical evidences that will play a great part in questions of Biblical criticism for some time to come, will be the "new Syriac Version of the Gospels," discovered by Mrs. Lewis, of Cambridge, in the Convent of St. Catherine, on Mount Sinai. It is an early palimpsest copy of the Old Syriac Gospels, and whereas Cureton only brought home from the Nitrian desert a few scattered leaves, the newly discovered MS. is almost complete. A point of interest is that the last twelve verses of St. Mark's Gospel do not

appear in this Syriac version, so that their much challenged authenticity receives another blow.

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The discovery of this valuable relic is due to Mrs. Lewis, the widow of the Rev. S. S. Lewis, of Corpus Christi College, Cambridge. She discovered it in very bad condition in the winter of 1891, separated the leaves from each other by steaming, photographed them, and brought her photographs home. Then she started again in company with Professors Rendel, Harris, and Bensley, and a party of friends, and permission was obtained to copy the MS. Professor Harris writing to Professor Nestle, of Tübingen, remarks:

I fancy that Mount Sinai has never before seen three Syriac scholars working at once within its walls, and, which is the droll side of the situation, from a monastic point of view, working under the presidency of a lady.

Mrs. Lewis has added a valuable proof to the accumulating evidence for woman's capacity.

* * *

Another contribution to Christian early history is that of the *Gospel of Peter*, now being much discussed by scholars. Passages in it which resemble passages in the Synoptics have the same verbal differences from them as are found in the quotations of Justin Martyr, so that it seems evident that Justin Martyr quoted from this Gospel and not from the Synoptics. Justin Martyr died about A.D. 150, and his quotations would throw this Gospel back to a period earlier than any that can be assigned with certainty to the Synoptics. It would thus be a most interesting relic of Christian antiquity. *It contains no account of the Resurrection of Jesus.* On the contrary, Peter says that he and his fellow-disciples mourned and wept and fasted for eight days, and then separated, each going to his own home, and he and his brother Andrew to their fishing. This omission of the Resurrection from so early a Gospel is a rather serious matter for the orthodox.

* * *

Life gives an interesting piece of testimony from Mr. Rudyard Kipling, on the authority of Mr. Barr, to the often noticed and strange rapidity with which news is passed from town to town in India. It says:

He told me a curious story related to him by Rudyard Kipling, who is a great friend of his. When the latter was in India he confessed that he was often positively astounded at the occult knowledge possessed by some of the natives. As an instance, he told a story of one of his native servants who came to him one day and said, "Sahib, I have just been to the bazaar and learnt that the Governor of — is dead." He, Kipling, was very much surprised, and went out himself to make enquiries. He asked for the latest telegrams from the place in question, and was informed

that the last news of the Governor had been entirely satisfactory, that he was well and flourishing. A few hours later another telegram brought news the Governor *was* dead, and the whole station was talking about it. He asked the servant how he had known of the catastrophe; but the man preserved an impenetrable silence. You can't get much out of an oriental when he has made up his mind to hold his tongue. But the mystery of it, and of other occurrences like it, still haunts Rudyard Kipling, and doubtless, has suggested some of his weird and uncanny stories.

Some day or other Westerns will acknowledge that the study of Psychology, as carried on in the East for thousands of years, has not been without its "practical" results.

* * *

But the practical Westerns themselves are beginning to practise telegraphy without instruments, and some persons have already developed the power of sending messages to each other by the direct action of the will. A trivial instance was given the other day in the *Pall Mall Gazette*, and it should be verified. A friend of the writer's, M^dme. L—, promised to send to M^dme. B— a "thought telegram" on a certain day and at a fixed hour:

My friend went to Lyons, from whence she had to proceed to Marseilles. At Lyons she was to meet her daughter, who did not appear at the time she was expected, and consequently M^dme. L— was nervous and anxious, and was not thinking in the least of the message she had promised to send. At last M^dme. L—'s daughter came, and they hurried to the restaurant that M^dme. L— might dine before starting for Marseilles. Suddenly at her dinner M^dme. L— looked up at a clock which was opposite to her, and saw that it was a quarter before nine, the time fixed upon for sending the mental telegram. Instantly she sent it in these words: "My child has come. She is quite well. I am now eating my dinner." Some days afterwards M^dme. L— received a letter from M^dme. B—, saying, "On such a day at about a quarter to nine I received your message, 'My child has come. She is quite well. I am now eating my dinner.'" This story was told to me by M^dme. L— herself.

* * *

Professor Crookes should be interested in the report of Professor Joplin, the assayer to the Federal Government, U.S.A., attached to the Missouri Mineralogical School. An ærolite, coming from the direction of the constellation Perseus, recently struck the John Brown statue. Twenty-five per cent. of this ærolite consisted of an unknown metal, with lines in the spectrum identical with those assigned to the hypothetical helium, a metal needed by Mr. Crookes for his "genesis of the elements." We may hope, as time goes on, that our astronomers and chemists will be able to tell us a little more about the constitution of the sun than we know at present; H. P. BLAVATSKY has given us some interesting hints, and those who follow the teachings of Occultism have learned to regard the Sun as the great Life-generator of our system. Whence it draws its energy is a question unanswered by Science with any certainty,

for Science will have none of the mighty Intelligences concerned with the solar orb according to Occultism.

* * *

Next autumn or winter is to find me in India, if present arrangements hold good, and there stretches ahead a serious length of journey, to be devoted once more to Theosophical propaganda. I shall probably go to the Parliament of Religions, spoken of earlier in these notes; thence to San Francisco, taking ship from the Golden Gate to Australia, touching at New Zealand on the way. A brief stay in these far-away lands, and then northwards to Ceylon, and thence through Southern India to Adyar in time for the Convention: such is the programme of work unveiling before my eyes. If St. Paul had lived now, he would have covered more ground in his missionary journeys than he apparently managed to do; I shall certainly outdo him in matter of miles, though I may not hope to rival his success.

* * *

Professor Max Müller is doing yeoman's service to Theosophy. He has written a book in which he justifies its teachings, and protests most usefully against the table-turnings, etc., with which in the ignorant popular mind it is sometimes confused. Members of the T. S. will feel grateful to him for thus endorsing what they have continually asserted. In the *Nineteenth Century* he has thrown up a somewhat feeble defence against the assaults which he fears will be brought upon him by his outspoken book, and under the title of "Esoteric Buddhism" he has written an article in which he is not at his best. But before saying a word of criticism, let me thank him for his frank recognition of the innate nobility of soul of H. P. Blavatsky; he says:

Religion, in order to be *real* religion, a man's own religion, must be searched for, must be discovered, must be conquered. If it is simply inherited or accepted as a matter of course, it often happens that in later years it falls away, and has either to be re-conquered or to be replaced by another religion.

Madame Blavatsky was one of those who want more than a merely traditional and formal faith, and, in looking round, she thought she could find what she wanted in India. We are ready to give Madame Blavatsky full credit for deep religious sentiments, more particularly for the same strong craving for a spiritual union with the Divine which has inspired so many of the most devout thinkers among Christians, as well as among so-called heathen. Nowhere has that craving found fuller expression than among the philosophers of India, particularly among the Vedānta philosophers. Like Schopenhauer, she seems to have discovered through the dark mists of imperfect translations, some of the brilliant rays of truth which issue from the Upanishads and the ancient Vedānta philosophy of India.

Having said this to salve his conscience, Mr. Max Müller unhappily gives full rein to the vanity and petty jealousy which

have wrought him so much harm and brought on him so much discredit among eminent scholars; and he tells an absurd and slanderous anecdote about her, on the authority of an unnamed "friend" of hers. Well, I could tell some stories about Mr. Max Müller on similar anonymous authority, but self-respecting people hold their hand from such weapons. To profess deep religious devotion and to circulate anonymous slanderous gossip ought to be incompatible contradictions; the hands that offer gifts to the Gods should at least be clean.

* * *

Mr. Max Müller then assails H. P. Blavatsky—whom he apparently regards as an American!—for mistakes in quoting from Sanskrit, Greek and Latin, such as the spelling of names. This may be an effective attack among the ignorant, but all educated people know that the transliteration of Sanskrit is as yet quite unsettled, and that many regard Mr. Max Müller's method as detestable. He leads people into endless mispronunciations, as when he writes Sramana for Shramana, kit for chit; once in the latter case he italicizes the *k* to show it is not a *k*, but in using the word elsewhere as well as in the former case he italicizes the whole word, and so misspells it. Again, printers are responsible for very many of H. P. Blavatsky's mistakes; ought I to denounce Mr. Max Müller's ignorance, because the printers have made him speak of the "Dhamnapads" and of "Budda"?

* * *

But these are trivial carpings. H. P. Blavatsky did not know Sanskrit, and often blundered in her spelling, though very many of the blunders are not hers, but those of copyists and printers. My real answer to all these petty fault-findings is that we have in the West dozens of Sanskrit scholars who can spell, and only one H. P. Blavatsky who can understand the inner meanings of the Sanskrit books. Eastern pandits, trained in the Shâstras, have gratefully acknowledged that she has given them keys which unlock riddles that were before insoluble to them; and to be able to give spiritual light is more than to be able to spell. Any man with brains and leisure can do what Mr. Max Müller has done; only a pupil of Occultists and an Occultist can do the work of H. P. Blavatsky.

* * *

Mr. Max Müller repeats once more his often discredited assertion that Buddhism has no Esoteric side. But he answers himself more neatly in this article than he has ever done before. On p. 767 he says:

Of late years, the treasures of Sanskrit MSS. still existing in India have been so thoroughly ransacked that it has become quite useless to appeal to hidden MSS. supposed to contain the ancient mysteries of the religion of India.

On pp. 786, 787, he says:

However, with all that has been done of late for the study of Buddhism, no honest scholar would deny that we know as yet very little, and that we see but darkly through the immense mass of its literature and the intricacies of its metaphysical speculations. This is particularly true with regard to what is called the Mahâyâna, or Northern Buddhism. There are still several of the recognized canonical books of the Northern Buddhists, the Nine Dharmas, of which the manuscripts are beyond our reach, or which frighten even the most patient students by their enormous bulk.

Putting aside the reference to the Mahâyâna, which shows that Mr. Max Müller knows little of the Buddhist Schools of philosophy, I am content to put the denial of unknown MSS. in the first paragraph beside the affirmation of them in the second, the "ransacking" of the first beside the "beyond our reach" of the second. Mr. Max Müller proceeds:

In that sense Madame Blavatsky would be quite right—that there is a great deal of Buddhism of which European scholars know nothing. But we need not go to Madame Blavatsky or to her Mahâtâmâs in Tibet in order to know this, and it is certainly not from her books that we should derive our information of the Mahâyâna literature. We should go to the manuscripts in our libraries.

But, my dear Professor, you have just told us that the manuscripts are beyond our reach, so why go to the libraries for manuscripts that are not there? To copy them, as you advise, would require the power of a Mahâtînâ, to read in the Astral Light. Mdme. Blavatsky's plan of going after them seems likely, on the face of it, to be more fruitful in results. Again, Mr. Max Müller has told us very positively:

Whatever of esoteric teaching there may have been in other religions, there was none in the religion of Buddha. Whatever was esoteric or secret was *ipso facto* not Buddha's teaching; whatever was Buddha's teaching was *ipso facto* not esoteric.

How does he know? one may venture to ask. He admits there is "a great deal of Buddhism of which European scholars know nothing," and on this absence of knowledge he founds his denial of Esoteric Buddhism!

* * *

The truth is that Mr. Max Müller is very jealous, and he resents the idea that a woman who cannot decline Sanskrit nouns can know much more of hidden Sanskrit literature than he does. Then he is only a scholar, with all a scholar's narrowness and priggish contempt for a world which does not know his own little verbal delicacies, and who regards scholarship as the one thing

needful. It is pitiable to see how ignorant he is of the trend of outside thought, the accumulating evidences of the unseen universe, the widening horizon of man. Buried in his verbal niceties, he knows nothing of the wide expanse of the knowledge of the spirit, the evolving capacities of the human soul. He ventures to say that his collection of the Sacred Books of the East will, for the future, "render such aberrations as Mdme. Blavatsky's Esoteric Buddhism impossible." Was there ever so fatuous a Mrs. Partington seen before! His collection has in it much solid work, but it is terribly wooden; it is like a collection of dried flowers when put beside the glowing fragrant blossoms of the original texts. But to stop the spiritual growth of man by forty-eight books! nay, Mr. Max Müller, the broom is not an effective weapon against the sea.

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The article bristles with other inaccuracies and fatuities, but I must not write a review.

* * *

During the summer months of late years, there have been seen in quiet country lanes, drawn up on village greens, stationed near some wayside pond, sundry vans. Of yore the van with chairs and kettles had it all its own way, and the travelling tinker was the humble occupant in the family van. Then some genius was struck with the idea of utilizing the van for propagandist purposes, and Home Rule Vans sprang into existence. Thenceforth the van became a recognized and convenient method of carrying on propaganda, for as the village politician would not come to be converted it was necessary to convey the converting forces to his very doorstep, if his vote were to be secured. In this way men and women were reached who were beyond the ordinary methods of propaganda carried on in towns and in villages touched by railways. So LUCIFER asks: Why not a Theosophical Van, to visit quiet country villages, with some one in it to tell the people of Theosophy, and to circulate literature in places hitherto untouched? As in India the teacher travels from hamlet to hamlet, and sitting in the midst of a village at eventide expounds the scriptures, so may the Theosophical pilgrim travel from village to village, and teach of human Brotherhood, of Reincarnation, of the Law which makes man master of his destiny. Sound ethics on a rational basis, and the continuing life of man—such should be the special line of the travelling missionary. We are going to ascertain the cost of such an undertaking for three months, and I daresay some readers of LUCIFER will lend a helping hand.

Notes on Nirvana.

(Concluded from p. 120.)

IN the two preceding papers a rough review of some of the exoteric sources of information open to those who are unable to read the original languages has been attempted. Needless to say that there is an enormous mass of matter yet untranslated, such as, for instance, the *Abhidhamma*—the largest of the Tripitaka, or "Three Baskets" of Buddhist scripture—which contains the metaphysical and psychological exposition of the supreme problem under discussion. As these scriptures are five times the size of the *Bible*, there is still much for us to wait for.

In the present concluding paper, however, a more difficult task has to be attempted, by collecting together the more distinct hints that can be gleaned from the writings of H. P. B. as to the nature of Nirvāna, according to the Esoteric Philosophy—or at least that comparatively small portion of it that H. P. B. was allowed to disclose. The difficulty is that H. P. B. has nowhere distinctly discussed the problem; we have no section, no chapter of a book, no article of a magazine, from her pen devoted to the subject. The short note in *The Theosophical Glossary* is far from consoling to the eager student, and runs as follows:

Nirvāna is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life, goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.

This is far less explicit than H. P. B.'s earlier statements, of which, perhaps, the following editorial note in *The Theosophist* (v. 246) is the clearest:

Ordinarily a man is said to reach Nirvāna when he evolves into a Dhyān Chohan. The condition of a Dhyān Chohan is attained in the ordinary course of nature, after the completion of the Seventh Round in the present Planetary Chain. After becoming a Dhyān Chohan, a man does not, according to the law of nature, incarnate in any of the other Planetary Chains of this Solar System. The whole Solar System is his home. He continues to discharge his duties in the government of this Solar System until the time of Solar Pralaya, when his Monad, after a period of rest, will have to *overshadow* in another Solar System a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyān Chohan in his turn. There is progressive spiritual development in the innumerable Solar Systems of the infinite Cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of Cosmic Sleep which follows the present period of activity, that the highest condition of Nirvāna is realized.

Here we have a hint that the degrees of Nirvâna are as infinite as the Solar Systems in Cosmos, and that, therefore, the idea is not such a simple and ultimate fact as exoteric scriptures, whether Hindû or Buddhist, would lead us to suppose. Nature, in even the grandest stages of her development, does not leap, but proceeds with orderly law. From the point of view of the Esoteric Philosophy, union with Parabrahman—in the actual ultimate sense of the term—is as absurd as the Protestant Christian idea of approaching directly to Deity without intermediaries. In order to make the matter practical Parabrahman must be taken as a symbol of the Solar Logos. This does not in the slightest sense belittle the ideal—for, not even the most transcendental and stupendous concept the human mind can form of Parabrahman can approach by many a plane to the *actuality* of the Real Being of the Solar Logos.

H. P. B. in speaking of this degree of Nirvâna uses the term "ordinarily," and this leads us to suppose that there are other stages leading up to the Solar Nirvâna; all the more so, as Laya is given as a synonym of the term in *The Secret Doctrine*, and if there are degrees of Laya then it would follow that there are corresponding degrees of Nirvâna. This is, however, a very difficult subject, and we must beware of letting our speculations run away with us.

Now, what is Laya; and how is it identified with Nirvâna?

Ordinarily it is the zero-point of differentiation between two planes or states, or, in a more particular sense, of the matter of a Globe, Chain, System, etc. It is identified with Nirvâna in the following passages of *The Secret Doctrine*:

Laya is, in fact, the Nirvânic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that *was*, the realm of negativeness—wherein lie latent during their period of rest the active forces of the universe.¹

And again, H. P. B. speaks of:

Nirvâna—the vanishing point of differentiated Matter.²

And further explains this as:

The ultimate quiescent state: the Nirvâna condition of the seventh principle.³

In these passages, the microcosmic Âtmic condition is evidently referred to. That is to say, that whether in the case of a World or a Man—which are both microcosms compared to the Macrocosm, the Heavenly Man, or ideal Cosmos—it is the Âtmic energy on the four lower planes of Cosmos. The Âtmic One Life is that into which the energies of the four lower planes of "differentiated Matter" melt. On these four lower planes are the seven aspects of Âtmâ, whether regarded as Globes in the case of a Planetary Chain or as "Principles" in that of man.

¹ i. 140.

² i. 177.

³ i. 289, note.

Now how do these "aspects" arise? It is Fohat, the Light of the Logos, the Creative and Emanative Energy of Âtmâ, "the Swift and Radiant One" who, in the words of the *Book of Dzyan* :

*Produces the seven Laya centres, against which none will prevail till the Great Day "Be With Us."*¹

Now these Laya centres are called "centres" for lack of a better name. They are not points, not even mathematical points,² but conditions. They are only centres in so far as they are connected with the Fohatic Power, which is described in various places as vortical, a "fiery whirlwind," moving in a spiral, annular, "zig-zag" path. There are then seven great Laya Centres, but each one of them on its own plane is a centre within every atom of that "Plane," "Globe," "Principle," etc.

Elsewhere, H. P. B. thus describes the energizing of Fohat:

For formative or creative purposes, the *Great Law* (Theists may call it God) stops, or rather *modifies* its perpetual motion on seven invisible points *within the area of the Manifested Universe.*³

"Perpetual motion" is the term applied to the Great Breath when on the lower four planes of the *ideal* Cosmos, referred to above as "the area of the Manifested Universe."

In the words of the *Occult Catechism* :

The Great Breath digs through Space seven holes into Laya to cause them [Worlds, Globes, etc.] to circumgyrate during Manvantara.

Upon which H. P. B. proceeds to comment as follows:

We have said that Laya is what Science may call the zero-point or line; the real of absolute negativeness, or the one real absolute Force, the *noumenon* of the Seventh State of that which we ignorantly call and recognize as "Force."⁴

After speaking of Absolute Laya, "the root and basis of all states of objectivity and also subjectivity," H. P. B. refers to it as "*the neutral axis, not one of the many aspects, but its centre.*" That is to say, that the seven Laya Centres, or, to phrase it differently, the seven vortices sunk into Laya, are "aspects" of the one Great Creative Force, the Âtmic Energy.

Continuing her explanation, H. P. B. proceeds:

It may serve to elucidate the meaning, if we try to imagine a "neutral centre"—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather, it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such "Neutral Centres" then are produced by Fohat.

¹ i. 138.

² i. 145.

³ i. 147.

⁴ i. 148.

The above quotations give us some idea of the nature of these Laya conditions between Planes, Globes, etc., but it is impossible for us to distinguish the degrees of Laya from each other. All are Nirvânic states of consciousness for some entity or other, but we have not sufficient exoteric data to decide the matter more precisely. That "none shall prevail against" the seven great Laya Centres or aspects of Absolute Laya, until the Great Day "Be With Us" is the statement of the *Book of Dzyan*. But we should be careful not to take such statements in too material a sense. For though the "Great Day" corresponds to a Solar Pralaya and so on up to the Cosmic Pralaya, nevertheless its mystery may also be unlocked by the key of Initiation, where the Day "Be With Us" would stand for the Final Initiation when the Candidate is clothed in his triple Nirvânic Vesture. Clad in the triple Âtmic radiance of the Logos, the Perfected Man can then pass at liberty and in full consciousness through the Laya Centres that shut off the consciousness of ordinary man into seven great states, which he cannot unite while he is sucked into their vortices through desire for external sensation.

We should also remember that the great septenary differentiation of consciousness is caused by the Magic Power of the Great Mind—the Logos. It is this great septenary "suggestion" of the Mâyâ of the Logos, that causes us little men to think there is separateness, and we cannot remove the "suggestion" of the "Great Hypnotizer" until we become one with him, for he is our SELF.

The above ideas are well summed up in the following passage :

In Pralaya, or the intermediate period between two Manvantaras, it (the Monad) loses its name, as it loses it when the real *One Self* of man merges into Brahm in cases of high Samâdhi (the Turiya state) or final Nirvâna; "when the disciple," in the words of Shankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the Âtmâ just as an actor (abandons) the dress (put on)." For Buddhi (the Ânanda-maya Sheath) is but a mirror which reflects absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; Âtmâ alone is the one real and eternal substratum of all—the essence and absolute knowledge—the Kshetrajña.¹ It is called, in the Esoteric Philosophy, the "One Witness," and while it rests in Devachan, is referred to as the "Three Witnesses to Karma."²

As, in the Esoteric Philosophy, there are seven kinds of Laya, so there are seven degrees of Pralaya, or dissolution of a thing into its original element or condition. This is quite reconcilable with the exoteric Paurânik fourfold division, by remembering that the seven are in the fourfold Manifested Universe, or, in other words, on the four lower planes of the ideal Cosmos. We will first of all take a glance at the exoteric classification, and then see whether we have sufficient hints to make out the sevenfold division from *The Secret Doctrine*.

¹ "Knower of the 'field'"—or knower of the lower vehicles. ² *The Secret Doctrine*, i. 570.

There are, then, four kinds of dissolution or Pralaya mentioned in the Purānas. They are called (1) Naimittika, (2) Prākritika, (3) Ātyantika, and (4) Nitya. Colonel Vans Kennedy explains these as:

1. Naimittika takes place when Brahmā slumbers.
2. Prākritika, when the Universe returns to its original nature.
3. Ātyantika proceeds from divine knowledge, and consequent identification with the Supreme Spirit.
4. Nitya is the extinction of life in sleep at night.¹

Wilson, however, describes these Pralayas as:

The first is called Naimittika, "occasional," or "incidental," or Brāhmya, as occasioned by the intervals of Brahmā's days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakriti, is the Prākritika destruction, and occurs at the end of Brahmā's age. The third, the absolute or final, Ātyantika, is individual annihilation;² Moksha, exemption for ever from future existence. The Bhāgavata mentions the fourth kind—Nitya, or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death.³

H. P. B. mentions five different kinds of Pralaya in *The Secret Doctrine*:⁴

1. Between two Globes.
2. " " Rounds.
3. " " Planetary Chains.
4. " " Solar Systems.
5. " " Universes.

As H. P. B. speaks of the "Nirvāna . . . between two Chains,"⁵ we may suppose that the periods of rest between Globes and Rounds are minor Nirvānas! She further describes the Ātyantika and Nitya Pralayas as:

The individual Pralaya or Nirvāna; after having reached which there is no more future existence possible, no rebirth till after the Mahāpralaya; . . . the Nitya or constant dissolution . . . (is) the change which takes place imperceptibly in everything in this Universe, from the globe down to the atom—without cessation.⁶

Later on,⁷ we read the following comment on the Paurānik category :

The dissolution of all things is of four kinds, Parāshara is *made to say* [*i.e.*, it is really sevenfold]—Naimittika (Occasional) when Brahmā slumbers (his Night, when, "at the end of his Day, occurs a re-coalescence of the Universe, called Brahmā's contingent re-coalescence," because Brahmā is this Universe itself); Prā-

¹ *Researches into the Nature and Affinity of Ancient and Hindū Mythology*, p. 224, note.

² Fitzedward Hall criticizes this expression of Wilson. "The 'emancipation' of the Hindūs," he says, "is not release 'from all existence,' but from consciousness of pleasure and pain. The distinction is, at all events, good, as a piece of idealism."—*Vishnu Purāna*, Wilson's Trans., v. 61.

³ *Vishnu Purāna*, Wilson's Trans., v. 186.

⁴ i. 172.

⁵ *Ibid.*, p. 173.

⁶ *Ibid.*, i. 371.

⁷ *Ibid.*, ii. 309, note.

kritika (Elemental), when the return of this Universe to its original nature is partial and physical; Ātyantika (Absolute), identification of the *Embodied* with the incorporeal Supreme Spirit—Mahātmic state, whether temporary or until the following Mahā Kalpa; also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Mahāpralaya for the Universe, Death—for man. Nitya is the extinction of life, like the “extinction of a lamp,” also “in sleep at night.” Nitya Sarga is “constant or perpetual creation,” as Nitya Pralaya is “constant or perpetual destruction of all that is born.”

Though this passage does not enable us to add precisely to the five distinct kinds of Pralaya mentioned in the note to page 172 of the first volume, it, nevertheless, adds some interesting items of information.

Moreover, the intellectual comprehension of these dissolutions as taking place externally is but the first step to the realization of the matter as pertaining to the Inner Man. Knowledge and realization, from the point of view of practical Occultism, pertain to the *Within*, and if we do not sense these things within as changes of condition in the Self which are independent of external time, we shall be far from grasping the real truth. Universes, Systems, Planets, Globes, and the rest, are all within our own nature, all contained in us. And though *The Secret Doctrine* tells us little of Nirvāna from the individual point of view, according to the key of Yoga, we can, nevertheless, work out the problem by analogy by converting the phenomena of the external universe into terms of the internal noumena of the Self. We shall thus be able to appreciate such a statement as:

When Buddhi absorbs our *Ego-tism* (destroys it) with all its Vikāras, Avalokiteshvara becomes manifested to us and Nirvāna or Mukti is reached.¹

That is to say when Buddhi, the Light of the Logos—Avalokiteshvara, or Ātmā—absorbs our *Ego-tism* (Ahamkāra, the I-making faculty of Manas, the True Individuality, which is not destroyed but identified with its Source) then the Vision Glorious of the “Lord who looks down from above”² is sensed by the “Opened Eye” of the Seer. The Vi-kāras are “changes of form” or “deviations from any natural state”; literally they are “makings apart,” “differentiations”—the root of separateness.

Thus it is that:

Bodhi [corresponding to Buddhi] is . . . the name of a particular state of trance condition, called Samādhi, during which the subject reaches the culmination of spiritual knowledge.³

In previous articles on “The Great Renunciation,” “The World-Soul,” and “The Vestures of the Soul,” I have dwelt on that highest possible conception of self-sacrifice contained in the Doctrine of the Renunciation of Nirvāna by the Buddhas of Compassion for better

¹ *Secret Doctrine*, i. xix.

² Ava-lokita means “seen,” and Īshvara “Lord.” In one sense, Ava-lokiteshvara signifies the Manifested Logos or Mahat.

³ *Ibid.*

service to the race, and on the nature of the Nirvânic Robes of Initiation; all of which may be read in the *Voice of the Silence*. In the present paper, therefore, I shall not attempt to say anything further on this the grandest of all doctrines that mortal ears can dare to hear. But we should never forget that here we have a teaching, which, if the Esoteric Philosophy had given no other, would constitute an ideal which dwarfs all others into insignificance. It gives cause to marvel that the "cold heart" of humanity has not yet more fully welcomed the warmth of this ray from the Cosmic Sun—the Heart of the Heavenly Man. Doubtless the reason is that it is too high for the general, who have shown themselves so strongly moved by far lesser ideals. The sunlight streams down upon our "cities of the dead" and the "corpses" hide themselves away behind the walls of prejudice, and scepticism, lust and materiality, that they have built, for they know that if but a solitary ray fall upon the "bud of the lotus," in the heart, it will swell and expand and grow, and then good-bye to their "dead" pleasures and the charnel-house they love so dearly.

But we must hasten to conclusion, and no fitter ending to these Notes could be chosen than the opening Stanzas of Dzyan, which describe the Nirvânic State of the Universe before manifestation. And describing the Nirvânic State of the Universe they also describe the Nirvânic State of Man, when his seven "Principles" have blended into one, and united themselves with their Parents, the seven Rays of the Logos, on the Great Day "Be With Us," for it is they who speak these mysterious words to their child, who becomes greater than the sevenfold Parent. Then there is no Limit, no Ring "Pass Not"—all is One in the Supreme Completion, the Plerôma of Plerômas—Paranish-panna.¹

Time is not, for it lies asleep in the Infinite Bosom of Duration. Universal Mind is not, for there are not Ah-hi to contain it.

There are no Ah-hi, for the "Seven Ways to Bliss," the "Seven Sublime Lords and the Seven Truths," which are identical, are withdrawn into their Source, the Eternal Parent. The Seven Rays of the Logos are One. The Mahâ Chohan has withdrawn the seven Dhyânis, the seven Principles of his Divine Nature, into himself.

Darkness alone fills the Boundless All, for Father, Mother and Son are once more One.

Darkness—not our darkness, but the dark Unmanifested, dark to us because of our spiritual ignorance—Dark Space, the Father of Bright Space, the Younger, the Son, who shines forth only when the order "Fiat Lux" is given at the Dawn of Manifestation. Father, Mother, and Son are one; Spirit, Matter, and the Universe are one; and Âtmâ, Buddhi and Manas blend in unity.

Alone, the One Form of Existence stretches boundless, infinite, causeless,

¹ Lit., Parâ=supreme, and Nish-panna=completion, perfection.

in Dreamless Sleep; and Life pulsates unconscious in Universal Space, throughout the All-Presence.

Unconscious—in our sense of consciousness, for it transcends all consciousness.

Where is Silence? Where are the ears to sense it? No, there is neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

Ceaseless Eternal Breath—Âtmâ alone, One—no second. It knows itself not, for if there were an object of knowledge, there would no longer be Unity—and in Nirvâna, knowledge is identification with Self.

What more need be said? These are great Truths. How lightly does the opinion of ephemeral Science and Theology weigh in the scale against such sublime verities!

Wake, then, remember thy SELF, and hear the words of the Flame (the Inner God) to the Spark (Man).

"Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan [Vehicle] to the Day 'Be With Us,' when thou shalt rebecome myself and others, thyself and I."

G. R. S. MEAD.

Mâyâ.

MÂYÂ is not a state that we ordinary mortals should vulgarize by calling it Illusion. It is illusion from the standpoint of Jîvanmukti (which is beyond the operation and sphere of all cyclic laws whatsoever, and of every kind of restlessness and activity), of absolute non-duality; for that state of consciousness, Mâyâ does not exist. But even for Jivanmuktas and Mahâtmâs in their objective states, Mâyâ does exist as the highest divine and spiritual force. Mâyâ is the power of *the Law*¹ in all its various aspects, such as the Law of evolution, of involution, of progress, of Karma, of cycles. For one in any of the Svapna states, such as trance, clairvoyance, etc., Mâyâ would be the laws of the astral plane. For us, in our physical consciousness, Mâyâ constitutes the various physical manifestations of the one Law, those laws which puzzle the scientific world, and bring about the incessant activities and transformations on the physical plane, such as the phenomena of light, colour, magnetism, electricity. Even our sixth principle [Buddhi], until it is fully developed and becomes the seventh [Âtmâ], has to be regarded as Mâyâ.

¹ What we call "the Law" is simply the harmonious mode in which the Mâyâ force acts during the "Day of Brahmâ"; this mode being observed and studied by the Occult World.

It might seem in the opinion of some Philosophers rather strange that such a divine force should be called Mâyâ at all. Such critics evidently fail to realize the real nature of religions, and especially of the Vedânta Philosophy, and the standpoint from which they take their rise. It is neither Spencerianism nor Tyndallism. The standpoint is not from the physical plane, nor from the astral, nor from the intellect of any particular "thinker." Philosophy, in order that it may be at all reliable and authoritative, must be the result of the observations and experiences of the wisest man, of him who knows the most, that is, of a Jivanmukta.

We have no word in Sanskrit corresponding to the Western word Philosophy. There are a set of technical expressions which might, perhaps, be vulgarly substituted. Veda is absolute wisdom of which the four books called the *Vedas* are only an objective manifestation. Tattvam is composed of two words, Tat (that) and Tvam (thou)—that is, the state of that highest consciousness in which "that" and "thou" are one; therefore ours is the Philosophy of "thou art it," "thou art Âtmâ." Vedânta means the end and aim, or the conclusions of Veda, or absolute wisdom. Advaita is "non-duality," the state of the negation of all individual isolation, of the identity of totality with individuality, of the nakedness of the soul, Nirvâna.

In justification of using the term Mâyâ for what is surely so subjective to "us" all, I will state what the ancient Rishi Vasishtha has said allegorically in *Yoga Vâsishtha*.

Brahmâ [the Creative principle] *was*, alone. He imagined that there were Sanaka. Sanâtana and others. And lo! there they were really before Him.

These are what are known as Dhyân Chohans. They are called in Brâhmanical scriptures Brahma-putras (the Sons of Brahmâ) or the Mânasika-putras (the Sons of the Manas of the Macrocosm; the Manas being the fifth principle of Brahmâ). Such is the "origin" of the world at the beginning of the Manvantara.

A BRÂHMÂN.

French Spiritism.

[A paper read before the Chiswick Lodge of the Theosophical Society,
Jan. 30th, 1893.]

SOON after the rise of the movement known as Modern Spiritualism, three very different schools of interpretation arose, which we may call English, American, and French. The English system, as represented by the Howitts and the Halls, attempted to interpret the facts of Spiritualism in a manner as nearly consonant with Orthodox Christianity as possible. The American school was represented chiefly by

the writings of Andrew Jackson Davis, and had a more general and Pantheistic character. Neither of these systems had any particular resemblance to Theosophy, and differed little from any ordinary system of Philosophy, except in giving a more tangible view of a future state, based upon ordinary spirit-manifestations and communications; nor did either of them admit Reincarnation, holding that the immortal part of man awoke immediately in the spirit-world to which he was most nearly akin, and subsequently progressed from one spirit-world to another, without loss of consciousness or identity, entirely on the spiritual plane. One cause for this was probably that the doctrine of Reincarnation was never seriously taught by the majority of English and American Philosophers; but on the Continent it was different, for the writings of Lessing, Fourier and others had familiarized the thinking and reading public with the idea.

Consequently, the French school of Spiritualism, to which the name Spiritism is conveniently applied, as expounded by Allan Kardec, J. B. Roustaing and Miss Anna Blackwell, not only admits Reincarnation, but Karma, and practically many of the doctrines which have since been advocated by the leaders of Theosophy. It is true that in some cases the teaching is divergent, and in others incomplete; but though Spiritism perhaps errs on the side of being too orthodox and too dogmatic, it is yet, on the whole, one of the most satisfactory systems of Western Philosophy with which I am acquainted, and it is, moreover, presented in a form which renders it well adapted to European minds which are not yet prepared to accept Theosophy in an Eastern dress. This system, which is accepted by the majority of Continental Spiritualists (though there are exceptions, for there have been prominent Spiritualists even in France, who have denied Reincarnation) has always seemed to me well deserving of the attention of Theosophists, and I propose this evening to contrast some of the leading doctrines of the two systems.

AUTHORITY.

The Theosophists say, Here we offer you a rational system of life and teaching, which has been handed down by tradition from immemorial antiquity. Much of it will commend itself to your reason; it will explain many things better than the current systems of Philosophy; and you will find it to be in accordance with the best thought of all countries and ages. If you could know the full truth and full evidence, however, you must fulfil the necessary conditions, and you will receive ample satisfaction.

The Spiritists, on the other hand, rest their Philosophy chiefly on the teaching of supposed spirits, giving great names, of whose identity and authority they appear fully convinced. This is the weakest point in the whole system. Thus Roustaing's *Four Gospels explained by their*

Writers, a highly interesting and suggestive book, even from a Theosophic point of view, professes to consist of communications received from the Evangelists themselves,¹ with occasional additions by various prophets, apostles, etc.

GOD AND CHRIST.

In both systems God is the Unknowable; but the Theosophists are usually inclined to regard Christ as a high Initiate, a Buddha, or more properly, perhaps, as a high Nirmânakâya; Spiritists regard Christ as the angel of the world, undergoing a quasi-incarnation for the moral instruction of the human race.

MANKIND.

The Theosophists teach that all Egos follow a definite upward course, every stage of which must be traversed by each.

The Spiritists teach that when spirits have reached the human stage, they continue their training under appropriate teachers in one of the spirit-worlds, but are exposed to various temptations, to which most of them succumb. Those who fall are incarnated in worlds of greater or less inferiority (*i.e.*, become involved in what the Theosophists call the Circle of Necessity) and then have to work themselves up again through a long series of Reincarnations, till they reach Nirvâna, which the Spiritists call the Sidereal State. Unfallen spirits (of whom Christ was one) progress to this state without incarnation, except that they voluntarily assume a visible body for the benefit of a world, while retaining their full knowledge and power, and this body they can throw off and on at any time. When they have reached the Sidereal State, a world is allotted to them, which it is their duty to lead to perfection. No spirits who have fallen, even when perfected, are entrusted with this duty, and always remain, at least theoretically, the inferiors of the unfallen planetary spirits.

DEVACHAN.

Theosophists say that when a man dies, he throws off his lower principles and passes into a subjective state, where he assimilates the results of his past life, whether good or evil. Reincarnation is supposed usually to take place in about 1,500 or 2,000 years, and its conditions are absolutely fixed by Karmic Laws. Spiritists teach that only the physical body is thrown off at death, and the spirit, clothed in the astral body, or "perisprit," continues to live in the spirit-world of the objective universe, with continuity of identity and consciousness, and continues to progress in knowledge, goodness and wisdom, until a new incarnation becomes necessary, for which they have consciously been preparing, and, over the selection of which all but very backward spirits have considerable

¹ Through "writing mediums." Here and there the book bears slight traces of having been written in a Roman Catholic country; e.g., the extreme youth of the Virgin at the time of the birth of Christ is remarked on.

choice. This is supposed to take place, on an average, about every 200 years.

FUTURE PUNISHMENT.

The Spiritists teach that those who have lived evil lives, find themselves in darkness, or exposed to painful or terrifying visions; and are at last forced to reïncarnate under the conditions needful for their improvement. When a world rises to a higher level, those backward spirits who have failed to keep up with it, are cast out, and forced to reïncarnate in a lower world—a most terrible punishment, of course. The Theosophic teaching is not greatly different; but the Theosophists teach that it is possible for a man to break the continuity between his lower and higher Self, and thus to condemn his personality to utter extinction. This the Spiritists do not admit.

KARMA AND DEVELOPMENT OF THE EARTH.

Both Theosophists and Spiritists teach Karma, though the latter do not work out the idea so fully as the former. Both also teach that vast changes occur in the world at intervals, partly Karmic, and partly by way of the development and renovation of the planet.¹ I will here quote a few passages from the English translation of Roustaing's *Four Gospels* (vol. iii. pp. 323-326) which Theosophists will recognize as bearing a striking resemblance to some of the teachings of Madame Blavatsky on the same subject:

Earthquakes will take place on some parts of your globe. Those who will be surprised by this calamity will have neither time nor possibility of escape; and it would be useless for them to attempt it. . . . Cold will follow heat, and winter will spread over nature. The fire will consume what has not been destroyed by the ice. . . . The whole mass must be displaced, and gradually changed in direction, especially the atmosphere, that it may find a suitable medium for its equilibrium. Your sphere will remove from its centre of gravity in consequence of its displacement, and pass gradually on to the station which it must occupy after your transformation. . . . While your globe is removing from its present centre the cold will make itself felt at all the points which are least exposed to the sun. The snows will extend, and the inward fermentation of the earth will lead to explosions which will expel the primordial substances, and scatter them in space. . . . Men will then be more purified and elevated, and will, for the most part, not experience the same requirements, for these will vary like the atmosphere; and men will then fly to the points of the earth which still remain habitable, and those less advanced will vainly seek for an asylum, which they can only find in moral progress. . . . The transformations which your globe has already suffered were only designed to improve the matter of which it was composed, but those which must take place in future ages will gradually transform this matter itself into fluidic substance appropriate to your new bodies. The distress of that time will be greater than at any previous age, both as regards the nature and character of the physical convulsions, and as regards their consequences to the spirits who have remained obstinately rebellious to progress, or backward, and who will be removed from your

¹ *Inter alia* we are told that in the course of time the food supplies will fail, and that the advanced races of men will outgrow the need for food.

earth at the time of its purification and transformation, and cast down to the inferior planets.¹

In another passage it is stated that the earth will rise to a higher level, and another planet take its place.

In all this there is a great likeness to much in the *Secret Doctrine*, where we are told that the Atlanteans were overwhelmed by the deluge, without having the power or opportunity of escape, for all their knowledge. We are told, too, that our present world will be destroyed by fire (*i.e.*, earthquakes and volcanic eruptions) and the details given by Roustaing are in some points fuller than those given by Madame Blavatsky, and in others less so. We likewise find a distinct prophecy of another glacial period.

Among the fallacies of the present age is that which was distinctly foretold by Peter, in the words:

There shall come in the last days, scoffers, . . . saying, Where is the promise of his coming? for . . . all things continue as they were from the beginning of the creation.²

So it is now, and even scientific men are very unwilling to admit the likelihood of any greater catastrophes occurring now than those which have been recorded during historic times; while the general public mostly regard our present civilization as unassailable, and our literature as imperishable, because (they argue) it is contained in libraries which are found all over the world, and therefore must survive in one country, even should the libraries be destroyed in others.

I have, perhaps, digressed a little from my main theme, but I wished to show you, by a few brief parallels and instances, that the writings of the French Spiritists are quite worthy of the attention of Theosophists. The books with which I am best acquainted, are Allan Kardec's works (principally consisting of five volumes,³ three of which have been translated into English by Miss Blackwell, and the other two have, I think, been published in English, in America); Roustaing's *Four Gospels explained by their Writers*, which I translated myself about ten years ago; and Miss Blackwell's series of papers on "The Testimony of the Ages," and "The Philosophy of Reincarnation," which were published in *Human Nature*. These, I regret to say, have not been published in a separate form; but I am greatly indebted to Miss Blackwell for them, for it was the first form in which the doctrine of Reincarnation was brought seriously under my notice, and, I therefore, imbibed the leading doctrines of Theosophy long before the establishment of the Theosophical Society. Besides, the doctrines of Reincarnation and Karma, though now justly regarded by all Theosophists as of paramount

¹ The Spiritists admit interstellar, or at least interplanetary communication, which the Theosophists, as a rule, do not.

² *II Peter*, iii. 3, 4.

³ *The Spirits' Book: the Medium's Book: Heaven and Hell: the Gospel according to Spiritism; and Genesis.*

importance to the world at large (in so far as doctrines alone can have any real value) were not openly propounded by the Society until the publication of Mr. Sinnett's *Esoteric Buddhism* in 1883.¹ The ground should have been so well prepared for Theosophy by Spiritism that it is perhaps rather surprising that it has not met with even a wider acceptance on the Continent than in England or America. Perhaps it had more of the charm of novelty in the latter countries.

W. F. KIRBY.

The Dream of Râvan: a Mystery.²

THE conclusion of the dream we give in Râvan's own words:

Gently Mandodari crept
To the chamber where I lay alone,
And silent beside my couch she wept,
And you heard but her sob and moan:

Then all at once shrieked out in one universal wail,
The eighty thousand women that were standing round my bed.
Their eyes were red with weeping, their cheeks with watching pale;
They tore their hair dishevelled and cast ashes on their head.

And smiting their bosoms with force,
They lifted their voices shrill and hoarse,
And screamed a lament in alternate course,
Like a mourning dirge for the dead.

LAMENT OF THE LANKA WOMEN.

STROPHE.—Who was it wounded King Râvan?
Was it Rama the prince of Ayoud?
Or Laxmana, youthful archer proud?
Was it Pahlavi, Barbar or Yavan?

ANTISTROPHE.—'Twas I, said Shankasur, the Demon shell,
Who moves in the sea like a vorticell,
I opened my valve and in he fell.
'Twas I that wounded King Râvan;

¹ Our friend, Mr. Kirby, has perhaps forgotten that the *Theosophist* was first published in 1879 and *Isis Unveiled* in 1876. We should also remember that the doctrines of Karma and Reincarnation are not propounded by the Theosophical Society, but only by those of its members who believe in the Esoteric Philosophy or some other system of Philosophy or Religion in which these doctrines are taught. The T. S. has three objects, but no doctrines. We may perhaps wisely add that the presentation of Theosophical teachings by any writer is not authoritative. We should certainly take objection to the statement as to Devachan in this article.—EDS.

² From the *Dublin University Magazine* of 1853. See LUCIFER, Vol. IX. pp. 265, 385, and Vol. XII. p. 30.

Not Rama the prince of Ayoud,
 Not Laxmana, youthful archer proud,
 Nor Pahlavi, Barbar, nor Yavan.

STROPHE.—Who saw the Great Titan fall
 Bowing his figure majestic and tall,
 Like tower erect or fortalice wall
 Smitten down by Astra magical?

ANTISTROPHE.—'Twas I, said Vaivaswata Manu—my ark
 Was rushing along like a hurricane bark;
 I saw the great Titan fall,
 Bowing his figure majestic and tall,
 Like tower erect or fortalice wall,
 Smitten down by Astra magical.

STROPHE.—Who caught the King by his mantle brown
 Ere he went down utterly, utterly down?

ANTISTROPHE.—'Twas I, said the Rakshas Surang.
 When his armour sonorous rang
 Against Haya-Griva's adamant jaw,
 As into the dread Asura's maw
 He fell with a horrible clang.
 I stretched forth my brawny Rakshas arm
 And caught the King by his mantle brown,
 Ere he went down utterly, utterly down,
 And came to more desperate harm.

STROPHE.—Who lifted the wounded Rāvan up
 And held to his lips the amrita cup?

ANTISTROPHE.—'Twas I, said the merciful Muni Ke,
 As helpless and bleeding and fainting he lay.
 I lifted the wounded Titan up.
 I held to his lips the amrita cup,
 And bade him drink ere he swooned away.

STROPHE.—Who was it healed King Rāvan?
 Was it Shaka or Pahlavi, Barbar or Yavan
 Who staunched the bleeding arm
 By medical drug or magical charm?
 Was it he, the compassionate Muni Ke,
 Who lifted the wounded Titan up
 And held to his lips the amrita cup,
 And bade him to drink ere he swooned away?
 Or was it Gandharva Davini,
 Or the twin physicians of heaven, Ashvini?
 Was it one of the Rishis three
 Who in Manu's bark still roam the sea?

Was it Moreshvar the wise,
 The towers of whose hermitage rise
 In the forest of Grantha Nagiri?
 Was it Vatsa or Valinshal—
 His disciples who dwell in the hermit's hall
 And learn his lore and alchemy?
 Who was it healed King Râvan?
 Shaka or Pahlavi, Barbar or Yavan?

ANTISTROPHE.—'Twas I, said the Pahlavi Muni Bhims,
 Thaumaturgos of wounded and broken limbs,
 Of legs and arms, of fingers and toes,
 Laxated jaws and disjointed nose,
 Of men and of peacocks, of women and cows,
 Kids, children, and horses and buffaloes.
 'Twas I healed King Râvan's arm,
 By amulet, taviz and charni,
 By mantra and tantra and drug,
 Essence of bloodsucker, attar of bug,
 By the honey-bag of the Brahmar bee,
 The leathern wing of the vampire bat,
 The pounded ears of mummied cat,
 The tail of grey-haired bandicoot
 Dug out of the homestead under the root
 Of aged Banian tree;
 By the claw of lizard, the scorpion's sting,
 The flying fox's hookèd wing;
 The tarantula's legs, the centipede's feet,
 The dust scraped up where seven roads meet,
 The small white spiders' gossamer thread,
 The little ant-lion's shovel head,
 The spectre grasshoppers' long green
 Queen, ant mandibles, cockatrice' eggs,
 The parasite gochar that lives and grows
 Fat on the hide of living cows;
 The eye of the insect pulled out by the crows
 From the ears of afflicted buffaloes.
 Scrapings of nilgay's horns and hoofs,
 White ants taken out of mouldering roofs;
 The gecho's eyelash, the cobra's fang,
 Poppy juice, majum, hemp and bhang,
 The down from blushing maiden's cheek,
 The dew from lip of widow weak,
 Who, dreading the fire and running away,
 Would not be canonized and mourned—
 Worshipped first and after burnt—

Upon her immolation day.
 The nails of misers that grew old
 In hoarding up their cankered gold,
 The saddest tear by woman shed
 For the first grey hair of her poor little head,
 The last black tufts that straggling grow
 On the whisker tufts of faded beau;
 Rajah's liver, Brahman's gall,
 Pounding, boiling, stirring all.
 In a witch's cauldron sure,
 I accomplished Râvan's cure.
 Not Rishi Ke nor Gandharva Davini,
 Nor the twin physicians of heaven Ashvini,
 Nor Nala Siddh—nor the wandering Muni,
 Nor Moreshvar, Vatsa, nor Valinshal;
 'Twas I alone, apart from all,
 I healed King Râvan.

STROPHE.—Who was it nursed King Râvan?
 Was it Shurpanakh—with her basket nails?
 Or Sulochana sad, with her widow's sighs,
 And streaming tears and sorrowful wails
 For Indrajit, and those beautiful eyes
 From which the anchorite, if wise,
 And Yogi in desperation flies,
 And Muni turns and Rishi quails?
 Was it female Barbar or Yavan?

ANTISTROPHE.—'Twas I, said a dusky form in tears,
 For I've loved King Râvan these hundred years;
 'Twas I, said the Queen Mandodari
 Seated upon my bearskin godari;
 I nursed King Râvan.
 Not Shurpanakh—with her basket nails,
 Nor Sulochana sad, with her widow's sighs,
 And streaming tears and sorrowful wails
 For Indrajit, and those beautiful eyes
 From which the anchorite, if wise,
 And Yogi in desperation flies,
 And Muni turns and Rishi quails,
 Nor female Barbar nor Yavan.

CHORUS OF WOMEN.

Hark! 'tis a sorrowful cry
 That rises o'er ocean, earth, and sky,
 From all the immortal races.
 All weep and hide their faces.

The Daityas, Danavas, Asuras,
 Pause in their warfare with the Suras;
 The Yaksha, Raksha, and Rakshas
 Calleth in grief to the Brahma-Rakshas.
 The Bhutas turn from their banquet foul,
 And raise in the charnel a mournful howl.
 Rakshini screecheth to Bhutini,
 Yakshini wailleth to Dakini;
 The Pisacha rejects his skulls full of blood,
 The Naga spreadeth his spectacled hood,
 The Kinnura droops his horse's head,
 The Sidhas on clouds no longer tread,
 The Yakshas their treasures cease to guard,
 The Guhyakas keep no longer ward.
 The Gandharva no longer melodious sings,
 Or scatters perfume from his zephyr wings;
 The Apsara, that from lake or sea,
 Like a mist the morning sun to greet,
 Uprising, dances so beauteously,
 Suddenly stilleth her twinkling feet.
 The Sage Vidhyadharas cease to ply
 Their magical formula on high:
 The sorrowful Rudras who ever weep,
 The Urugas on their breasts that creep,
 All joined in the terrible cry of grief,
 That rose for the wounded Titan chief.
 Even Nature uttered a pitying voice,
 For the Titan was a child of her choice;
 The very rocks from their hearts of stone
 Were heard to shudder and utter a groan;
 The trees gave forth a sorrowful moan,
 The loving sweet-briar drooped its head
 The violet sad its petals shed.
 The cowslip turned aside and wept,
 The moonflower shut up its leaves and slept.
 All the naiads and kelpies in fountain and flood,
 All the dryads and fauns in forest and wood,
 All the fairies and brownies fell a sighing and sobbing,
 When they heard the disaster of poor King Râvan.

SELF-GRATULATION, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude, and unperceived by any but himself.—*The Two Paths.*

A Further Glance at the Kabbalah.

(Concluded from p. 153.)

WE may suitably consider the conceptions of the Divine, and the ideal of the origin and destiny of man as illustrated by the Kabbalah.

The Jehovah of the *Old Testament*—as a tribal Deity, of personal characteristics, demonstrating His power and glory to a chosen people, oppressing other nations to do them service, and choosing as His special envoys and representatives men whom our civilization would have condemned as not high enough for Spiritual power—is not represented in the Hebrew Secret Doctrine. The Kabbalah indeed is full of Jehovah, of the Divine Four-lettered Name, but it is the name of a group of Divine conceptions, of emanations from a central Spiritual Light whose presence alone is postulated; of an Absolute, which has an infinity of intervals extending downward even to reach Jehovah—the Elohim—the group of Holy Spiritual attributes, which human intellect can alone cognize.

After another manner, Jehovah is the group of the emanations from the Deific source, called the Ten Sephiroth, the Voices from Heaven. These Ten Sephiroth—of which the First is a condensation of the Supernal Glory from the Ain Suph Aour, the Boundless Light—appear as a Rainbow of the Divine in a First World, or upon the highest plane above human conception, that of Atzeluth; by successive reflections, diminishing in brightness, a plane is reached which is conceivable by man, as of the purity of his highest spiritual vision. The grouping of the Ten Divine Qualities, upon this plane, into a Divine Tetrad, is symbolized by Yod Héh Vau Héh, the Tetragrammaton, the Kabbalistic Jehovah, or Yahveh of the exoteric critics, the original of that God, whose grosser reflection as a nation's patron is formulated in the *Old Testament*.

In form parallel to the Theosophic doctrine, we find that the Kabbalah contemplates a period when Pralaya existed, a period of repose and absence of manifestation, when the Negative reigned supreme. From passivity there proceeded emanation, and manifested Deity arose. From AIN—repose, the Negative—proceeded AIN SUPH, the No-Bound, the Limitless, the omnipresence of the Unknowable; still condensing into manifestation through emanation, there appears the AIN SUPH AUR—Boundless Light, which coalescing on a point appears as Kether, the Crown of Manifestation. Thence follow the

Ten Sephiroth, the Holy Voices, upon successive worlds, and concentrating into four divine conceptions we reach a stage of Spiritual existence which man attempts to grasp, and by defining, to limit, bound and describe, and so creates for his worship a Divine personality.

By gradual stages of development, each farther from the source, there arise the powers and forces which have received the names of archangels, angels, planetary spirits, and guardians of man; still farther from God, we obtain the human Souls, which are as sparks of light, struck off from the insupportable Light of Divinity, which have been formulated into egoity to pass through a long series of changes and experiences by which they make the circuit of a Universe, in every stage of existence, of separation from the divine fountain, to be at last once more in-drawn to the Godhead, the Father, whence they emerged upon a pilgrimage, following a regular succession of evolution and devolution, as even the Divine passes ever along in successive periods of inbreathing and outbreathing, of Manifestation and of Repose.

Of Repose, or Pralaya, human intellect can form no conception, and only the highly Spiritual man can conceive any of the sublime and exalted stages of Manifestation: to the world such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity; still to the metaphysician these ideals supply a theme of intense interest, and to the Theosophist they supply an illustration drawn from a foreign source of the Spiritual traditions of a long-past age, which leads one to accept the Esoteric Indian suggestion that these Spiritual conceptions are either supplied from time to time by Great Minds of another stage of existence from our own, or are remnants of the faiths and wisdom of a long-vanished era, which had seen the life-history of races more Spiritual than our own and more open to converse with the Holy Ones of higher Spiritual planes; for Spiritual Wisdom can only be attained by the man, or earthly being, who becomes able to reach up to the denizens of spheres above, because Spiritual beings above us cannot reach down and help those who do not so purify themselves that they are lifted up to the higher.

The chief difficulty of the beginner either as a student of Kabbalah, or of Esoteric Theosophy, is, it seems to me, to conquer the impressions of the reality and materiality of matter. One must entirely relinquish the apparent knowledge of matter as an entity apart from Spirit. The assertion that matter exists, and is the entity entirely different from Spirit, and that Spirit—the God of Spirits—created it, must be denied, and the notion must be torn out by the roots before progress can be made. If matter exists, it is something, and must have come from something; but Spirit is not a thing, and creative Spirit, the highest Spiritual conception, could not make matter, the lowest thing, out of nothing: hence it is not made, and hence there is no matter. All is Spirit, and conception. *Ex nihilo nihil fit.* All that does exist can

only have come from Spirit, from the Divine Essence. That Being should arise from non-being is impossible. That matter should create itself is absurd; matter cannot proceed from Spirit; the two words mean that the two ideas are entirely apart; then matter cannot exist. Hence it follows that what we call matter is but an aspect, a conception, an illusion, a mode of motion, a delusion of our physical senses.

Apart from Theosophy or Kabbalah, the same truth has been recognized both by Christians and by Philosophers. What is commonly known as the Ideal Theory was promulgated 140 years ago by Berkeley, Bishop of Cloyne in Ireland; it is nearly identical with the Kabbalistic doctrine of all things being but emanations from a Divine source, and matter but an aspect. Other Philosophers have discussed the same theory in the controversy of Nominalism *versus* Realism;—does anything exist except in name? is there any substratum below the name of anything? need we postulate any such basis? All is Spirit, says the Kabbalah, and this is eternal, uncreated; intellectual and sentient on our plane; inhering are life and motion; it is self-existing, with successive waves of action and passivity. This Spirit is the true Deity, or infinite being, the Ain Suph, the cause of all causes, and of all effects. All emanates from That, and is in That. The Universe is an immanent offspring of the Divine, which is manifested in a million forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity, it is not a transient effect, it is immanent in the cause. It is God made manifest to Man.

Matter is our conception alone; it represents the aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of matter. Spirit is the only substance. Matter, says a Kabbalist, is the mere residuum of emanation, but little above non-entity.

From God, and the World around us, let us pass to consider what the Kabbalah teaches about Man, the human Soul.

It has already been explained that the doctrine of emanation postulates successive stages of the manifestation of the Supreme Spirit, which may be regarded as existing on separate planes. Now the Ten Sephiroth cluster their energy into a formulated Four-parted group, upon Three Spiritual planes, and a plane of so-called Objectivity or of Matter. These Ten Sephiroth, and the planes, each contribute an essence which in their totality, in ever-varying proportion, constitutes Man. At his origin there was formulated what the scientists would call "Archetypal Man," and what the Kabbalists call Adam Kadmon, the heavenly man. Successive stages of entities of this type pass along the ages through a descending scale, offering the individual every variety of experience, and then along an ascending scale of re-development until human perfection is attained, and ultimate reünion with the Divine is the result of the purified Soul having completed its pilgrimage.

In the *Commentary on the Creation of Genesis*, still allegorical like *Genesis* itself, it is stated:

There is in heaven a treasury called Guph, and all the Souls which were created in the beginning, and hereafter to come into this world, God placed therein: out of this treasury God furnishes children in the womb with Souls.

A further commentary in symbolic language narrates how the Power, perceiving a child's body to be in formation, sends for a suitable Ego to inhabit it.

God beckons to an angel who is set over the disembodied Souls, and says to him, "Bring me such a soul"; and this has been always done since the world began: he appears before Jehovah, and worships in his presence, to whom Jehovah says: "Betake thyself to this form." Instantly the Soul excuses himself, saying, "Governor of the World, I am satisfied with the world in which I have been so long; if it please Thee do not force me into this foul body, for I am a Spirit." Jehovah answers: "The world I am about to send thee into is needed for thee, it is to pass down through it that I formed thee from myself"; and so God forces him to incarnate into the world where matter is known.

This is a parallel doctrine to the Theosophic scheme of Reïncarnation—Karma as God relentlessly compelling the Individual Ego to a new earth-life.

The Kabalah then teaches that the Egos have come out from the Spirit Fountain, suffer incarnation again and again until experience and perfection have been attained, and ultimately rejoin the Divine Source.

Now what is it that dwells for a time in this "Coat of Skin" as *Genesis* calls it, this so-called material body? It is a Divine Spark, composed of several elements derived from the symbolic Four Parts of Jehovah, and from Three Worlds, and those are seated in the Fourth World of Effects, the material Universe. Now, it is no doubt true that in the several Kabalistic schools, the numbers and names of these Essences vary, but the basic idea remains the same: just in a similar way the principles of Man's constitution as stated in different Theosophic books also vary, but the root idea is the same in them all.

The human principles may be stated as three in a fourth—the body; or as five, recognizing astral form and body; or as seven, subdividing the divine principle; or as ten, comparable to the Sephiroth. To explain these fully would take too long, and would cumber you with abstruse words, a jargon to those who are unused to them: one system will suffice as an illustration.

From Yod, the *Je* of Jehovah, comes the highest overshadowing of the Divine, comparable to the Âtmâ. From Hé, the *ho* of Jehovah, comes Neshamah, the Buddhi, the spiritual soul. From Vau, the *v* of Jehovah, comes Ruach, the Manas, Intellect and Mind. From the final Hé, the *ah* of Jehovah, is derived Nephesh, the Kâma of the Theosophist, the appetites and passions. These are all implanted in the astral shell, which moulds the physical body.

These four principles function in chief upon the Four Worlds, Divine, Moral, Intellectual and Emotional respectively: and either of these Essences may dominate a man, and they do in fact exist in constantly varying proportions. The highest principle overshadows the others, and the central ones may reach up to the higher, or, by neglect of opportunities or by vicious actions, may fall lower and lower, so as to approximate to the seeming matter of the body. As the Neshamah draws one to Spiritual excellence, so the Nephesh leads down to physical enjoyment. In another symbol the Kabalist tells you a man has two companions, or guides; one on the right, Yetzer ha Tob, to good acts; and one on the left, Yetzer ha Ra, offering temptations to evil.

The Kabalistic view of Man's constitution, origin, and destiny differs from the Theosophic, then, more in manner of presentation than in principle, and these two schemes may be fitly studied side by side, and each will illuminate the other. There is indeed no sharp line of cleavage between the pure Western mystic doctrines—the Kabalism of the Middle Ages, related to the Egyptian Hermeticism—and the Indian or Tibetan Esoteric Theosophy. They are alike presentations of primal truths, differing in language, nomenclature and in the imagery employed in the effort to represent Spiritual ideas to degraded mankind; but there is no sufficient reason for any suspicion, jealousy or condemnation either of the Theosophist by the Hermetist, nor of the Hermetist by the Theosophist. The world of European cultivation is wide enough for both to grow up side by side, and the mere fact that they are philosophic systems in any way comprehensible to men is evidence that *neither* can be composed of pure and unveiled truth. We are still only able to see as in a glass darkly, and must make much further progress before we can hope to see God face to face.

The Theosophist must be content to progress as Hermetists have ever done, by separate stages of development; in each grade the primal truths are restated in different forms, they are revealed, or revealed in language and symbolism suitable to the learner's own mental condition; hence the need of a teacher, of a guide who has traversed the path, and who can recognize by personal communion the stage which each pupil has attained. There is no royal or easy path to high attainment in Mysticism. Unwearied effort combined with purity of life is almost of vital importance. The human intellect can only appreciate and assimilate that which the mind's eye can at any time perceive; the process cannot be forced, Mystic lore cannot be stolen. If any learner did appropriate the knowledge of a grade beyond him, it would be to him but folly, disappointment and darkness.

I have myself often been offered a doctrine, or assertion, or explanation, which my intellect has rejected as absurd, or as sheer superstition; which same dogma I have later in life assimilated with every feeling of esteem. Occultism in this resembles Freemasonry; we are

either admitted to the hidden knowledge, or we are not; and if we are not admitted, we never believe any secret of its ritual even if it be offered to us. The secrets of Occultism are like Freemasonry; in truth they are to some extent the secrets that Freemasonry has lost. They are of their very nature inviolable; for they can only be attained by personal progress; they might be plainly told to the outsider, and not be understood by him. For if any one has been able to divine and to grasp such a secret, he will not tell it even to his dearest friend; for the simple reason that if his friend is unable to divine it for himself, its communication in mere words would not confer the hidden knowledge upon him.

The old Kabalistic works are of a nature similar to the secrets of Freemasonry; there is much doctrine that is never written nor printed: these works often teem with imagery which seems folly, and with doctrines that seem absurd; yet they enshrine the highly Spiritual teachings which I have shortly outlined this evening. The mere reading of these volumes is of little avail; the Spiritual eye needs to be opened to see Spiritual things; and the great Kabalists of old, like the still living Teachers of H. P. B., will not cast pearls of wisdom before the ignorant or the vicious, nor suffer the unclean to enter the Temple of Esoteric Wisdom. Let us each then, make strenuous efforts to attain to the higher life of the true Occultism, and perchance in a distant future, a record of temptations avoided, of earnest effort, of a life of self-sacrifice, may serve as Signs and Pass Words to secure an admission to the shut Palace of the King.

W. WYNN WESTCOTT.

A Cry from Australia.

THE aim of the Theosophical Society being to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour, some information about our Australian aboriginals will not be out of place in the columns of LUCIFER.

Since the white man took possession of their country the treatment of our aboriginals has been similar to what it is to-day. After an experience of nearly twenty years of life among them, my conclusions are that no race has, at any time, been more unjustly or brutally used by any nation or people on this globe than the aboriginals have been, not only by our people, but also by our Governments. We came and took their country from them—*Might is Right*; then we drove them to starvation by occupying their hunting and fishing grounds with sheep and cattle. Nor is this all: they have been, and are to this day, shot down like wild beasts for trying to live in their own country, to which, by our laws, they are justly entitled. We give them in return

—speaking of the Colony of Queensland in particular, the Government gives them in return—one pair of blankets a year, and sometimes not even that; many of them have to walk thirty, forty, and fifty miles to get them, and they must attend certain places on a given day, otherwise they get none. That day is usually May 24th, the Queen's birthday. It is then midwinter, and many a shiver is done before they get the new blankets. Of course it must be on the Queen's birthday, to let our sable brethren know how thoughtful her Majesty is of them. It cannot be generally known in your part of the world that the rightful owners of the soil are to this day without a piece of land that they can claim as their own; not only that, but they are hunted off their fishing and hunting ground on to inaccessible ranges and gorges of utterly worthless country, there to starve. Is it any wonder, then, that they sometimes make a raid and kill a few outside cattle, and sometimes also the owner? On such an occurrence taking place a sub-inspector, with his aboriginal police, follows them up to disperse them, as the Government says. But dispersing generally means shooting them down wholesale, wherever they are met. Some sub-inspectors, I am glad to say, have, at times, shown more humanity, but generally it is the other way. I admit that many of our blacks are very useless, and some of them are dangerous; there are bad types among them, but they are no worse nor any more brutal than some of our own race.

Now I think in common justice that before the race is completely wiped out, we should do something to save a remnant. It may be true that they are a doomed race, but is that a reason why we should make their dying gasp more miserable than it naturally would be? It is true that, at times, settlers in outside parts have suffered heavy losses by them, and even death, and in such cases retaliation is only natural. But if ever Australian history is truly written, it will be a black history indeed of the treatment we have given and are giving to our helpless black brethren.

The Rev. Mr. Gribble published a pamphlet some years ago, telling how the aboriginals were being used in Western Australia, and he brought a hornets' nest round his head for saying what I believe was true. But it was too horrible to be allowed to be true, and for the sake of our reputation in the outside world, it was cried down by some of our leading men in high places.

For the Rev. Mr. Gribble's statements about Western Australia I cannot vouch, but I can safely say that even worse things have been done and are doing to this day in Northern Queensland.

A considerable noise has lately been made concerning Kanaka labour, or slavery; the worst cases ever reported concerning Kanakas are mere bagatelles compared with the treatment of our blacks. The Kanaka's master, at least, had a money interest in keeping him alive, but no one had or has any interest in keeping the black man alive. At

one of our general elections, not many years ago, the cry was, "Queensland for the white man." Does it never strike such men that only a short time back they stole this country from the black fellow? The black man could not fight in our fashion, so he must go down. For all our boasted civilization, Might is still Right.

The American Indians, and also the New Zealand Maories, have had land set aside specially for them, and why? Simply because they knew better how to meet the usurper than did our poor simple aboriginals. Australian law has been: "Let him take who has the power, and keep who can."

That our aboriginals are so stupid and useless as many believe is a great mistake; we have black boys working for us for many years, as intelligently and reliably as any white man, and more. It is well known that half the work on cattle stations in Queensland to-day is done by black boys.

An attempt was lately made by Sir George Campbell, in the English House of Commons, to call the attention of the Home Government to the treatment of the Australian aboriginals, but he was talked down, and was "sat upon" by Agents-General and Colonial Governors. I know his statements to be true so far as Queensland is concerned.

Queensland.

INVESTIGATOR.

Gurus and Chelas.

IF a Mahâtmâ wants to do you some good, He would and could always do it without your knowing who did it. By influencing your intuition or your ideas, unsuspected by you, He can achieve the object, and at the same time, prevent unnecessary descent of energies on lower planes.¹ Where your intuition is not sufficiently developed for Him to act, He lets some intermediaries (Chelâs, etc.) give you orders, so that you do not then have the benefit of Master's order, but only have to take it second-hand. As you are only expected to do a thing after becoming convinced of the necessity of doing it, and not *because* Mahâtmâs want you to do it, the claims made that Mahâtmâs force Their wish on you become worthless enough. For, were the Mahâtmâ to make you do a thing, not of your own conviction, but because He wants you to do it, then He would have to participate in the effects of the act (Karma), which participation He does not want.

Moreover the Guru, according to the Esoteric Philosophy, is not one who guides you and counsels you, but one who only "adjusts" you and restores equilibrium in you, when you (His Chelâ) reach the maximum limit (climax) of disorder.

A HINDÛ CHELÂ.

¹ According to the Law of Economy.

Reality in Personal Theosophy.

THERE is a vast difference in the extent to which the students of Theosophy grasp the Philosophy. Many may have noted the fact, but none have given explanation as to it; so, having no guiding spirit, I put forward certain conclusions with some diffidence.

Careful examination will show that the aptitude for solving difficult problems in Theosophy is not due solely to intellectual ability (however so much honour may belong to intellect), for we find members who have no intellectual attainments worthy of note much better informed than others possessed of more ample brain power, who have applied themselves quite as much to Theosophical study. This difference in understanding, irrespective of intellect, is a fact that needs canvassing to be thoroughly appreciated: for to one who has not given it attention it may not seem noteworthy.

There are members of more than average intelligence who, even after years of more or less desultory study, will hopelessly mix up Kâma and Karma, Astral Light and Astral Body, Races and Rounds, Monads and Microbes. It is not because they have never heard lucid explanations; they may have attended Branch meetings regularly and listened attentively; it is because "hearing they hear not, neither do they understand"; what they hear does not impinge upon their consciousness. The ideas go into one ear and out of the other as readily as water passes through a sieve. The relation of several incidents may render this clearer.

In asserting the falsity of the theory that human beings ever re-incarnate in animal bodies, a prominent Theosophist once said: "Once a man, always a man."

Several lady hearers were rather taken aback, for they understood it as meaning that when a human being once incarnated as a male, then no change in future incarnations was ever made back to the female. This displayed very little independent thought, for had they considered the matter they would have seen that, were it true—as they had understood the statement—then there must be a vast preponderance of males in the world's population, for there would be a continual inflow into the ranks of the male, while the female side would be correspondingly depleted, no fresh supply of Monads having entered the human family for millenniums. But perhaps they had overlooked the teaching that the inflow of new Monads into the human stage had ceased, in which

case the female side (being considered to receive its fresh supply from the highest class of Monads never before incarnated) would compel the conclusion that most women were only incarnated elementals!—a most absurd idea.

An F.T.S., after having returned from a large museum, wrote jocosely to another member:

“Wouldn't one be amazed, if, upon seeing a mummy at the museum, he should learn that it was his own past incarnation; still more so if the mummy were of the other sex!”

The recipient of the letter remarked to another:

“Mr. Blank writes me he saw his own mummy.”

“That cannot be,” was the reply, “for we were Atlanteans in our past lives.”

A better informed Theosophist explained that since the last continent of Atlantis sank hundreds of thousands of years ago—the island in the Atlantic disappearing some 11,000 years ago—it would have allowed an old Atlantean plenty of time to have reincarnated many times as an Egyptian, etc.

It was a like lack of independent thought that led a member to gather from one of H. P. B.'s sentences that our Higher Egos are but “transitory forms of mud.”

It frequently happens that after a well-informed member has explained a point a dozen or more times, his listener will some time afterwards come forth with something like this:

“Oh, Mr. Blank, I was reading a delightful little pamphlet, *Occultism without a Teacher; or, A Short Cut to Adeptship*, and found this beautiful thought, which makes clear so many things.”

The idea found is the very one the well-informed member had been endeavouring so long and so hopelessly to impress upon the mind of the other, only the idea in this wishy-washy little pamphlet had been so mutilated as to be hardly recognizable. The pupil could not grasp the idea in its original purity, but needs must have it mangled by a representative writer in one of these mushroom schools of so-called Esotericism that are everywhere springing up and appropriating the fruit of other people's brains.

I have heard from members of the T. S. something similar to this:

“I never could understand much of Theosophy, though studying for several years, until I came across that illuminated little book, *Initiations while you Wait*. It made everything so clear. The author is not a Theosophist, but an electro-therapeutic and mind-healer.”

This is almost equal to the statement of a Christian-Scientist in California, who told me he could never see much in Theosophy, but that the *Hidden Way across the Threshold* contained more substantial teaching than Madame Blavatsky and her Adepts could ever give. The book mentioned is largely made up of barefaced stealings from

the literature of the T. S., whole pages having been appropriated without showing any quotation marks.

You may say that as babes are not fed upon meat, so the babbling book, *From the Forever into the Forever*, furnishes suitable nutriment for those who so greedily swallow it down. In answer it may be pointed out that many Theosophists who are so captivated by the verbiage of pseudo-mystics are discriminating enough in matters of everyday life, and conversely, others who do not possess much practical knowledge or a large mental calibre, yet grasp Theosophy quite readily. Some who are comparatively ignorant of ordinary affairs show a fine discrimination in following intricate threads of the Theosophical fabric. They seem to drop at once upon salient points, and are able to distinguish between pivotal ideas and unimportant details. Many Fellows who are isolated, and so have the disadvantage of meeting no other member for interchange of ideas, are nevertheless well informed.

Thus we have the extremes in the Society: first, those who readily assimilate the Philosophy, and secondly, those who, although as intelligent as the first, do not and cannot get it. More than this, the close observer is able to perceive correlative matters. Theosophy can be looked upon from many standpoints. One member may accept just enough of it to serve as a guide in ordinary life, actually believing that all such things as prophetic dreams, astral journeyings, elementals, ghosts, and the like, belong to superstition and are not facts in nature. Another may approach it merely from an intellectual position, believing very little, but pursuing it for mental exercise, as an old man ponders over his conic sections of collegiate days. Still another person, in pleasing contrast, may, upon first hearing of Theosophy and Adepts, be fired with the determination (which only increases as the months roll on) of meeting them—come what may. And others look at it in still different lights. They all will have a different understanding of Theosophy in conformity with their attitude towards it.

This also reminds us that H. P. B. seemed a mental looking-glass; that everyone thought they saw in her what was in reality in themselves. This shows why there was such a difference of opinion held concerning her by those who had a personal acquaintance. A deceitful person, for example, would think there was deceit there, while a zealous worker in the Cause only would have been able to appreciate her tireless energy. Likewise the different pupils approaching the Philosophy she uncovered will be able to take only according to their mode of viewing it. For example, one who, considering Theosophy an intellectually-evolved scheme of the universe, or another who, though believing in Occult Science, yet says, "Oh, I am afraid of the things in the astral light, and do not dare undertake it"; or says, "I have enough things to attend to without ever trying for the Mysteries"—such students will be unable to properly understand that which strictly pertains to

Occultism. They will ask some of the simplest questions concerning the branch, showing they have no adequate conception of the real thing. They will be unable to understand many things that every traveller on the Path knows innately. H. P. B. said in LUCIFER¹ that there was only a handful of students in the West who had a true notion as to Occultism. A canvass would doubtless show that those few who do have a proper conception are the only ones who have said in their hearts, "I purpose to enter this Path, and *nothing* shall deter me."

These considerations afford the clue to the reason for the difference in the understanding of Theosophy, and even its phases, where there is no difference in mental calibre or the time occupied in study.

It is owing to a difference of inner attitude assumed towards the teaching.

To explain: the one who has only a cold intellectual interest will only gain a superficial understanding of it; the one who is fervent in the Cause will understand more—just that side of Theosophy toward which he assumes the right attitude; while no one will possess a proper appreciation of Occultism who has not mentally vowed to take up its practical study as soon as opportunity grants.

All this is precisely as it should be.

It is the working of Karma.

It could not be otherwise if Theosophy is a living thing and not a dried scholastic skeleton. In the Sacred Science each gets only what he is able to take, and if the self-imposed limits are made small, so also will be the knowledge acquired.

In the more marked cases where pupils readily understand Theosophy, the problem is not confined to one life, but the causes must have been set in motion in past ones. Between incarnations the lower mind is merged with the higher, so that what is projected down to form the mental sphere of the new birth, as resulting from past lives, are principally tendencies, capabilities. The Theosophist, then, who takes to the Philosophy as the small duck does to the water, is one who has been at that thing in past lives; while the F. T. S. whose position towards difficult problems in Theosophy is like unto the chick in its regard for the pond, doubtless is giving the subject serious consideration but for the first time.

The extremes described may read the same books and spend the same amount of time over them, yet one is so much better posted than the other, for the reason—superficially—that the apt student remembers a point once explained, while the other requires elucidation a hundred times. But it is not due to ordinary memory that one outstrips the other, for their capabilities for retaining common-place recollections may be equal; there is a certain kind of memory in relation to Esotericism that is not to be had from merely mental maturity, keenness

¹ Vol. II. p. 174.

of perception, nor education. It comes as a result of Esoteric study in past lives, and is a memory that places each item of Theosophy in its proper position as regards the whole, and sees all its ramifications. Ordinary brain memory may retain separate bits of the Philosophy, but they will be like scraps from different picture-puzzles instead of belonging to one, and the possessor will try in vain to construct a true picture. The uncorrelated bits will only put together an incongruous story, such as is obtained in the old game of "consequences."

It may be very well to say that an understanding of the Philosophy is not so important as earnestness in the Cause, but where do you find the one without the other?

To one who understands Theosophy readily and who has the Cause at heart (the one is always found associated with the other), there is no need for advice; he is on the right road. But those who have attended Branch meetings for years, who have listened attentively to discussions, have made great effort to keep awake over T. S. books, and still do not get much of an inkling, should endeavour to arrive at some idea as to why they do not understand.

If one cannot grasp any one of the many aspects of Theosophy, it would seem that he has not the right attitude towards the whole movement, and consequently has none of that interior sympathy which only can enable one to come *en rapport* with Esoteric instruction; for Occult works are not written like other ones. The popular writer on a subject generally tells all he knows about it—too frequently more than he knows—but the Occultist desires to put in print only a little, and so his caution is to avoid saying too much. He however may deal in hints that will be understood only by those entitled to know, hence all these allegories, parables, and blinds that we hear so much about in Occult works. H. P. B. would frequently pursue a subject until it reached an interesting point and then switch off to something else, to resume the original topic farther along. The author of *Light on the Path* says in his comments that comparatively little can be gleaned from the book except by reading astrally, since it is written in an astral cipher. A great deal more lies below the surface, being merely hinted at, in the letters of "Z" (*Letters that have Helped Me*) than mere grammar will disclose. And so with all Esoteric teaching. Jesus said: "Unto you [chosen disciples] it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (*Luke*, viii. 10.) The student gets only what he deserves, in accordance with his interior sympathy; the Philosophy will ever remain foreign to those who do not realize its importance.

Along with zeal for the Cause will come a higher receptivity of the mind—not to be confounded with credulity—but a willingness to comprehend, unencumbered by preconceived ideas resulting from a

false civilization and education. In short, there must be a personal application of doctrine; it must be made a part of one's being. We see so often in the pulpit and elsewhere, speakers advocating ethical codes that neither they nor their hearers believe in as practical (but only accept as theoretical), that too often a like attitude is assumed toward Theosophy; but a student in this cult, in order to properly appreciate a tenet, must bring it home to himself. For example, a real believer in reincarnation, leaning over the coffin of parent, sister, or brother, will not be torn with grief as he would be did he not so believe. Why such wailing, if one really believes that the Ego just departed will return, after peaceful rest, to the task anew? Why stand in dread of death for oneself?

Why should the genuine believer in Karma lament over the loss of goods or other misfortune? Should he not consider that he deserves it from acts of his own in the past? One who desires to understand precisely the nature of Occultism, must positively decide to take up its practical pursuit in the present incarnation. As this determination persists, understanding of the subject will follow; for after the higher receptivity of the mind is attained, the intuitive nature can assert itself. Not only this, but ideas sent out from a reliable source will drift into the consciousness—ideas that before were debarred, for thought-transference is an ever-present reality in Esotericism.

As the intuitive faculty develops, it becomes a means for grasping quickly doctrines upon which insufficient data may have been given, not enabling conclusions to be formulated by the mind; and this is why students, lacking somewhat in intellect, nevertheless are familiar with the deeper Philosophy. Their intuition is the prime factor, the ideas not having lodged in their consciousness owing to process of reason, or logic. By no means, however, are flashes of intuition the extent of the prescient nature, for intuition proceeds from the real Knower and Perceiver, of which the man encased in flesh is but the pale shadow. The accumulated light of the past is focussed in the Real Ego, and as the clouds of Kâma disperse, the less obscured becomes that higher beam, permitting rays to penetrate into the lower vehicle. Thus in sleep we may gain what eludes us when awake. Touching upon this I am reminded of several incidents.

A Theosophist years ago settled down to the reading of *Karma*, but was surprised as he went along that it was quite familiar to him. At first he supposed that he must have read it some time previously and forgotten about it, but upon finding that the novel had then not been long from the press, the only conclusion left him was that he had read it when asleep.

A Chilean youth who, as a bootblack had been buffeted about in the world so much as to gain hardly any schooling, was extremely anxious to learn of Theosophy. He strained himself over a few T. P. S.

pamphlets loaned to him by a friend, but his insufficient education and knowledge of the English language forbade much headway. Several days after this the friend (who had not long before accepted the whole scheme of the universe according to Theosophy, without understanding much about it) was taken aback when the bootblack drew a number of symbols from a book on magic that had not been loaned to him, showing them in the hope of getting more light as to Theosophy. The F. T. S. refused to explain anything, fearing the bootblack was a black-magician in embryo!—and thus the T. S. lost an ardent young member who would have devoted his life to the Cause. It is to be hoped that the youth, wandering no one knows where, may have some more good dreams. If he is sincere in his search for truth assuredly he will, like a lady member in the same town in which the above occurred. Poor soul, zealous for Theosophy, she is tied down to household duties and a materialistic husband. Having scarcely any time for Theosophical study, in sleep many problems are solved.

But one would make a grievous error in endeavouring to pursue Theosophy merely from motives of self: it must be taken up jointly with the purpose of spreading it before others. We receive proportionally as we give. The workers in the movement and those who have most at heart the purpose of placing the ideas before the world are the ones who best understand those ideas. Not every member is so situated in life that he or she can do much for Theosophical propaganda. He may have but little means, perhaps is a helpless invalid, or is harassed by business and other cares, or belongs to a family bitterly opposed to Theosophy. Any one of these reasons may deter him from engaging as actively as he would like in the spread of the ideas; but if he does what he can, earnestly desiring to be able to do more, he certainly does all that can be expected, and will progress accordingly. The motive is what decides in every case. Remembering the widow's mite, we may conclude that the test of one's interest in Theosophy lies, not in the amount of work done, but in the spirit with which even the little is done.

No words of mine are of real value as compared with the admonition of Masters, sent by H. P. B. in her message to the Convention at Chicago in 1889:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves. The universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all

regard yourselves as Theosophists? Oh! men of the West—who would play at being the Saviours of humanity before you even spare the life of a mosquito whose sting threatens you!—would you be partakers of Divine Wisdom or true Theosophists? Then do as the Gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of your selves, and act accordingly.

JOHN M. PRYSE, F.T.S.

Science and the Esoteric Philosophy.

MATTER.

WITH reference to Matter the *Secret Doctrine* tells us (i. 325, *et seq.*) that no truth can be arrived at concerning the objective side of the universe, unless we study also the subjective side. Matter, apart from perception, is a mere abstraction; the two are interdependent. The phenomena of *our* plane are the modifications of the subjectivity of the perceiving Ego. The pure object, apart from perception, is unknown to us; we know only the mental states it excites in the perceiving Ego. The Greek Philosophers who idealized form, and modern Metaphysicians, have left out of account the subjective side of manifestation, hence their analyses lead them back to Cosmic Substance, rather than to the Absolute. Herbert Spencer, for example, shows that his "Unknowable" refers to Cosmic Substance, as he speaks of it as a "power manifesting through phenomena," and "an infinite eternal Energy." Some Hindû Philosophers however recognize a twofold emanation as lying at the back of the manifested universe, viz., Cosmic Ideation and Cosmic Substance, which act and react upon one another and are essential to each other's existence. Their method of arriving at truth is to develop the power of perception or cognition. What we perceive as Matter is simply the effect of Cosmic Substance upon the faculties which our Ego at present uses. This Cosmic Substance is termed Âkâsha (i. 326) and it has seven primary differentiations corresponding to the seven primary differentiations of Cosmic Ideation. In seeking the "Ether" or the "Protyle" Science is hunting for the lowest differentiation, or aspect, or principle of this Âkâsha, the one which underlies sense-perceptions on this plane; but they will not be able to comprehend it, save by the process of abstraction, until they shall have aroused the corresponding perceptive faculty in their Ego. This Ether is evidently the Astral Light, the Upâdhi of sense perception, as the Âkâsha is the Upâdhi of Divine Thought.

CHLOROFORM AND CONSCIOUSNESS.

The following account is taken from the *British Medical Journal* for March 25th, 1893, and shows that, though consciousness is removed

from the ordinary physical plane during the action of chloroform, it is not annihilated. The Esoteric Philosophy would say that a higher state of consciousness is induced, in which the patient becomes a spectator, rather than a participant, in the operation; and that this state of consciousness is forgotten during the waking state, but may be recovered during sleep, or during a subsequent inhalation of chloroform. It is not clear from the account whether the patient felt physical or merely moral pain, a point on which more accurate information would be desirable.

"A Country Doctor" writes:

The following personal experience may be considered of some little interest. It fell to my lot on Friday, February 24th, to undergo a somewhat severe operation under chloroform. A wisdom-tooth fang had failed to yield to extraction under gas forty-eight hours previously, and symptoms of periostitis had declared themselves; it was deemed advisable, at all hazards and without loss of time, to remove the foreign body. I was deeply under chloroform for about an hour, and the actual operation, with many attendant failures, was at last successfully accomplished. On my awaking, my friend who had been the operator, asked me if I had suffered, and I replied, "No, not at all." He replied, "You groaned loud enough."

From 2.15 p.m. on that Friday till 4 a.m. on the following Sunday—that is for thirty-eight hours nearly—I was much depressed and nauseated by the large amount of chloroform which I had had to get rid of, and had had very little, if any, true sleep; but at 4 a.m. on the Sunday I fell asleep, and between then and 4.15 a.m. (the times were accurately fixed by a repeater watch) I went through the final stage of the operation—the higher centres having been suddenly freed—and I heard and felt, and subsequently repeated, item by item, the whole horror of that final few minutes or moments of the true operation, for I was able to say the operator's remarks, to tell him he had dropped the fangs after extraction and got them out of my mouth with his finger, to say what the sister in charge of the operating theatre said, and what the nurse said—and never was I more astonished than when I woke on my own bed—fully expecting as I did expect, to awake on the operating table. Shelley wrote a remarkable poem about a dream within a dream—my sudden liberation of "chloroform memory" showed me that the pain within the chloroform dream is often awful enough if it could only be identified, fixed, described; luckily it very seldom can be so materialized. The experience has been a valuable one to me in many ways—no doubt the maxim of "put yourself in his place" often is; for twenty-five years of busy professional life I have spoken of chloroform "rest" with no idea that there might be a chloroform "memory."

SCIENTIFIC THEORIES OF HEREDITY.

According to the *Secret Doctrine* the two chief difficulties in the science of embryology are, what are the forces at work in the formation of the foetus, and what is the *cause* of "hereditary transmission" of likeness—physical, moral, or mental? Darwin's theory as to the latter problem—the theory of pangenesis—holds that minute "gemmules" from every cell in the animal body are collected in each of the germ and sperm cells, and thus lead to the reproduction of a similar body. Weismann's theory contradicts this, and, according to the *Secret Doctrine*, comes nearer to the Occult teaching. There is a clearly-

written article in the *Fortnightly Review* for April, 1893, by Alfred Russel Wallace, on, "Are individually acquired Characters inherited?" The author says:

Darwin accepted the inheritance of such characters as an undoubted fact, though he did not attach much importance to it as an agent in evolution; and his whole theory of pangenesis was an attempt to explain the phenomena of heredity in accordance with it. Mr. Francis Galton made some experiments which led him to doubt the correctness of Darwin's main contention—that minute gemmules from every cell in the animal body were collected in each of the germ and sperm cells, and thus led to the reproduction of a similar body. He transfused large quantities of blood from black to white rabbits and *vice versa*, without in any way injuring them; and after this infusion of blood from a very distinct variety, sometimes to the extent of one-third of its whole amount, each kind bred as true as before, showing no signs whatever of intermixture. He then developed a new theory of heredity, which appeared to him more in accordance with facts, and an essential part of this theory was that the germinal material passes direct from parent to offspring, instead of being produced afresh from the various parts of the body; and, as a consequence, changes produced in the body by external agencies during its life will not be transmitted to the offspring. A few years later, Professor Weismann, of Freiburg-in-Baden, independently arrived at a somewhat similar theory, founded on the embryological researches of himself and other biologists.

This is the germ-plasm theory, that one part of our body is immortal, being transmitted through successive generations.

The *Secret Doctrine* says:

So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the immortal "Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him? (i. 223 note). Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyân—and you have the secret, if you are spiritual enough to understand it (i. 224).

THE FOURTH DIMENSION.

Many of the speculations on the so-called "Fourth Dimension of Space" are very plausible and contain much truth, but it may not be out of place to point out the misconceptions upon which they are based. The chief blunder consists in attributing to Space what is in reality a property of Matter, *i.e.*, Extension. Space has no extension and cannot be measured in three or any other number of directions. A more correct term than "the three dimensions of Space" is "the three dimensions of Matter," but even this is inaccurate, since the three dimensions appertain, not to Matter, but to extension—a property of Matter. Matter has colour, form, density, etc., and also Extension; and Extension is threefold. It is threefold by nature, and extension in two or in four directions is absurd. The argument for a fourfold extension (wrongly called "Four-dimensional Space") rests on the assumption of a twofold extension, rests on the assumption that length and breadth can exist in the absence of thickness; and both the premiss

and the conclusion are false. The considerations which called for the four-dimensional hypothesis, as *e.g.*, Zöllner's experiments on the passage of Matter through Matter, can be met by postulating in Matter a sixth property answering to a sixth sense—say permeability and clairvoyance. All this, however, does not interfere with the fact that the relations between the point, line, superficies, and solid in geometry may be studied and made the basis of a system of correspondences, provided it be remembered that all, except the solid, are mere symbols; and if the solid be made to correspond with the physical world, the properties of the next higher world may be deduced from a comparison between the properties of the hypothetical "fourth-dimensional" figure with those of the solid. (See *Secret Doctrine*, i. 251, 252.)

THE SPLEEN.

The spleen is one of those organs about which Science can tell us little of real importance. It is described as of an oblong, flattened form, soft, of very brittle consistence, highly vascular, of a dark, bluish-red colour, and situated on the left hypochondriac region. Blood is supplied to it by the splenic artery and conveyed from it by the splenic vein. As to its function there are various and contradictory theories, but it is in some way connected with the quality of the blood. Huxley says, in his *Elementary Lessons in Physiology*, p. 135:

The blood of the splenic vein is found to contain proportionally fewer red corpuscles, but more colourless corpuscles, than in the splenic artery; and it has been supposed that the spleen is one of those parts of the economy in which, on the one hand, colourless corpuscles of the blood are produced, and, on the other, red corpuscles die and are broken up.

Besides this there is an exactly contrary theory, supported, as I am told, by Neumann, Schäfer, and Cradie, that the spleen turns *white* into *red* corpuscles. In support of this it is said that in the turgescient spleen an intermediate form of corpuscle is found—the "nucleated red corpuscle"—which is a white corpuscle in course of transformation into a red, and there is other evidence which would appeal to a physiologist.

The spleen can be cut out without any apparent injury to life, and it is found that the thyroid gland and some of the lymphatic vessels then act vicariously for it. There is an account in the *British Medical Journal* for March 25th of a case of splenectomy performed on a boy whose spleen had been ruptured by a fall. It was found that seven months after the operation the blood showed an abnormal proportion of white cells, which would confirm the last-named theory, were not the evidence vitiated by the fact that the patient had also undergone amputation of a leg, and might be suffering from leucocytosis.

In connection with Rama Prasad's "sun-breath and moon-breath," and with the astrological fact that Leo (the heart) is placed opposite to Aquarius (the spleen), the following from Huxley as above quoted is interesting:

The elasticity of the splenic tissue allows the organ to be readily distended with blood, and enables it to return to its former size after distension. It appears to change its dimensions with the state of the abdominal viscera, attaining its largest size about six hours after a full meal, and falling to its minimum bulk six or seven hours later, if no further supply of food be taken.

In the *Key to Theosophy*, 2nd edition, p. 121, Madame Blavatsky speaks of the spleen as the physical vehicle of the Protean Double.

Perhaps some physiologist among the readers of LUCIFER will be able to give later and fuller details as to the scientific knowledge of the spleen.

H. T. E.

Ashtabakra Sanhita.

CHAPTER I.

JANAKA SAID:

HOW is knowledge attained? How is liberation obtained? How is freedom from worldly attachments acquired? O Lord! tell me all about these.

[By "liberation" is here meant liberation from conditioned existence.]

THE SAGE ASHTAVÂKRA SAID:

1. O son! if thou desirest liberation, then shun as poison all sense-objects, and learn to love forbearance, simplicity, kindness, contentment and truth even as honey (*i.e.*, the sweetest of all things).¹

[This injunction strikes, as it were, the keynote to the whole philosophy. "To learn to love forbearance" is the means to secure isolation from sense-objects.

He explains:]

2. Thou art not anything (made) of the five elements (fire, air, earth, water, and space). (Rather) know thyself as the witness and cognizer of them all, for so only wilt thou be able to become free.²

[Mere imagination will not do.]

3. If, freeing thyself from the body, thou canst rest thyself in Absolute Consciousness only, then thou wilt soon be able to attain ease and tranquillity, and to become free from bondage.

[Here he points out the necessity of abandoning all ideas regarding the false identity of the Ego with the gross body.

Regarding the nature of the Ego he says:]

4. Thou dost not belong to any class; thou art not of any particular state of life; thou art not perceivable by any of the bodily

¹ *Bhagavad Gîtâ*, i. 14; *Prov.*, xxiv. 13, 14.

² *Bhagavad Gîtâ*, xiii. 22.

senses; thou art alone and without any form; thou art the witness of the universe; therefore be thou happy.

[The term "witness" implies a complete isolation of the beholder from all objects, sensual or supersensual, which have only a relative existence. The mind must be merged into the one.

He explains:]

5. Virtue and vice, happiness and misery—they are mere functions of the mind. They do not belong to thee, (for) thou art always free, and art neither the doer nor the partaker.

6. Thou art without a second, the witness of all and always free. The idea that thou art not a mere cognizer, while thou art really so, is thy bondage.

7. Thou art bitten by the great black serpent of (the sense of) separateness; be thou therefore happy by drinking the nectar of the belief that thou art not the doer.

8. Burn down the jungle of ignorance with the fire of positive knowledge—the knowledge that thou art one (with the all), pure and of the nature of Supreme Wisdom, and (thereby) be thou happy and free from sorrows.

9. The visible universe is only a reflection of *Âtmâ* (spirit) in the sense that a piece of rope mistaken for a snake is a snake. Thou art one with the bliss—the supreme bliss; be thou happy.

[The visible outward objects are not what they seem to be, just as a piece of rope is not a snake, though it might appear to be like one.]

10. He only is free who is (fully) conscious of his being so; (while) the man who thinks himself bound is really a prisoner. Verily, the saying is true, that one's circumstances are according to one's own (mind) imagination.¹

[So *Shrî Krishna* says to *Arjuna*:

"Whoever approaches me in any form, in the same form do I approach him."

Again:

"To the gods the worshippers of the gods go; my worshippers go to me."]

11. Only through a mistake the *Jîva* (individual soul) thinks of itself as belonging to the world. It is not so; for the *Âtmâ* (spirit) is the cognizer only, and (it) pervades all. It is fulness, without a second, void of actions, without attachment and desires, and quiescent.

12. Thou shouldst know *Âtmâ* to be the Absolute Consciousness that ever remains the same unchangeable Reality and is without a second. Liberated from the bondage of error, thou wilt see that the visible universe is but a manifestation of the inner idea.

[Just as gold remains the same gold though it might take on various forms in the shape of ornaments.]

¹ *P.*, xci. 15; lxxviii. 29.

13. O son! thou art everlastingly tied down with the rope of corporeal pride, and art not able to free thyself through many incarnations. Be thou therefore happy by cutting that bond with the sword of self-knowledge.

14. Thou art alone, without actions, self-luminous and pure; therefore this thy practising Samâdhi (abstract meditation) is also thy fetter.

[There are three Yogângas, or things subservient to the attainment of Yoga, viz.:

(i) Dhâranâ (attention) which is fixing the mind on a place by abstracting it from all other objects:

(ii) Dhyâna (contemplation) which is a course of uniform (fixed on only one object) modification of knowledge at that place (where the internal organ is fixed in Dhâranâ): and

(iii) Samâdhi (meditation) which is the same (contemplation) when it arises only about a material substance or object of sense, (and therefore) is (then) like a non-existence of itself (that is, like ignorance). Knowledge in the shape of contemplation always takes place about the material substance itself, such as a jar, the term jar, and the knowledge itself; but when it takes place only about the material substance, and not about the latter two, then such a knowledge in the shape of contemplation is called Samâdhi.]

15. Thou art pervading the universe, and, to speak the truth, the universe also hath its existence in thee. Thou art of the nature of Immaculate Wisdom; be not thou (therefore) of low intents.

16. Be thou without expectations, without change, without fear, of a calm mind, of deep wisdom, unaffected (by desires), and let thy mind centre only in the Supreme Intellect.

Thus ends the first chapter called the Sixteen Instructions.

[The above instructions were given to King Janaka after he had attained to a certain stage on the Path. In chapter iii. verse 20, Shri Krishna says to Arjuna, "Verily through action Janaka and others attained the goal," *i.e.*, through righteousness of life they obtained purity of nature, and through that the real knowledge of the Supreme Spirit to which these instructions relate. It is obvious that they do not apply to all persons indiscriminately, and that the mind cannot be made invulnerable to emotions by only imagining that objects from which those emotions come do not in reality exist. In order that the mirror of the mind may reflect the Supreme Intellect only, it is not only necessary that it must be cleansed of all impurities, but that all other objects which tend to throw their reflections on its surface must also be removed from its vicinity. To enable one to do this, certain preliminary actions are necessary; and, as King Janaka has passed through the preparatory stages, he readily comprehends the instructions of the sage, and expresses the unutterable joy which he feels on first waking into self-knowledge, in the following words.]

CHAPTER II.

JANAKA SAID:

1. I AM pure, calm, of the form of the Supreme Wisdom, and separate from Prakṛiti (undifferentiated matter). Oh! it is astonishing that I should have been so long afflicted with ignorance.

2. I alone am manifesting this entire universe even as I am manifested in this body. The universe is therefore mine, or there is nothing mine.

[All being *I*, there is nothing separate from me which I may properly call *mine*. The terms *I* and *mine* imply a certain separateness between the possessor and the thing possessed.]

3. By some strange device I have at present made this body separate from the universe, and I behold the Paramâtmâ (supreme spirit, which is myself) reflected in these visible phenomena.

[The seer and the seen are likewise one, and no real knowledge can ensue unless the two are made one.]

4. The wave and the bubble are not different from water; so is this manifested cosmos which arose from Âtmâ (spirit) nothing but Âtmâ.

5. As cloth, which is but a collection of threads, takes on a different name (*i.e.*, is called cloth though it is nothing but threads), so is the universe called by its (different) name though it is nothing but Âtmâ.

6. As sugar is contained in the juice of the sugar-cane, and the juice of the sugar-cane contains sugar, so the Âtmâ is diffused throughout the universe, and the universe is full of Âtmâ.

7. The universe is perceived only through want of self-knowledge, and through (possession of) self-knowledge it disappears. A rope is mistaken for a snake only so long as it is not known to be a rope.

[To know a thing means to perceive it by getting into actual contact with it, as it were, and by coming into direct relation with it. Knowledge therefore, in the Eastern phraseology, means direct perception, and excludes all theoretical and indirect *learning* and *information*. The mistake that the rope is a snake continues so long as it is not perceived to be a rope; and the mere theoretical knowledge that the universe is a delusion and a snare will be of no avail. It must disappear *in toto* from the plane of the intellect.]

8. The universe is but a manifestation of my own form, and I am not beyond it (*i.e.*, I am not separate from it). As it has manifested, it is nothing but myself manifested.

9. As the pearl-oyster is mistaken for the pearl itself, a piece of rope for a snake, and sunlight for water (as in the case of a mirage), so myself is counterfeited by this phenomenal world.

10. As the clay is the origin and the final condition of the earthen pot, the water of the wave, and the gold of the golden ornament, so am I the origin and the final condition of the universe.

11. Though everything (in the universe), from Brahmâ down to a straw, be destroyed, there can be no destruction of me. Âtmâ that is myself is indestructible; Âtmâ is wonderful; salutation to Âtmâ!

[So Shri Krishna says to Arjuna:

"He who knows it as the slayer, and also he who knows it as the slain, they both know not rightly; it kills not, nor is killed.

"Never is this born, nor does it die, nor having been does it ever cease to be; unborn, eternal, undecaying, ancient; this is not disintegrated by the disintegration of the body."¹]

12. Though I have put on a body, still I am the one thing pervading the universe. I shall go nowhere, nor have I come from anywhere.

13. There is none expert like me, for I am sustaining the universe, without touching it, from time without beginning.

14. I possess nothing, for all that is cognized by the speech and the mind is myself; what a wonder am I! salutation to myself!

15. I am that Âtmâ, pure and free from stain, which through ignorance is taken for the Jñânâ (knowledge), the Jñeya (thing to be known) and the Jñâtâ (knower); verily there is no separate Jñânâ, Jñeya, or Jñâtâ.

16. The sense of the pairs of opposites is the only cause of misery, and there is no other remedy for this but the positive knowledge that all outward objects are false, and that Âtmâ is full of wisdom, pure and without a second.

[“Pairs of opposites”—*i.e.*, heat and cold, pleasure and pain, etc.

So Shri Krishna says to Arjuna:

“O son of Kuntî, the senses and their objects are producers of heat and cold, pleasure and pain. They are transitory, appearing and ending; abandon them, O son of Bharata.”²]

17. I am of the form of Supreme Wisdom, (and) I assumed various vehicles only through nescience. If I can enable myself to experience this idea always, I shall be placed in that state which undergoes no change.

[The realization of identity must be thorough and real. So Shri Krishna says:

“While the wise who does not perceive the actor as different from the qualities, and also perceives what is different from the qualities (*i.e.*, the consciousness by relation to which through false knowledge the qualities exist at all), attains to my state.”³]

18. This universe is situated only in me or it is feigned to be so, for, verily, I am not the universe; I am only Âtmâ. I am unable to perceive whether I am bound or free, because my ignorance cannot be driven away for want of a support.

¹ *Bhagavad Gîtâ*, ii. 19.

² Also compare *Bhagavad Gîtâ*, iv. 22; vii. 27.

³ *Bhagavad Gîtâ*, xiv. 19.

[Ignorance cannot be driven away without knowledge, and knowledge cannot be gained by indirect inference. Even imagination requires something to rest upon. He explains what he means:]

19. It is certain that this body and this universe are nothing, and that the Âtmâ is pure and of the form of Absolute Consciousness, how then can my imagination be made a fixed idea?

[But why should he trouble himself about all these? For:]

20. This body, heaven, hell, bondage, liberation and fear—are not all these mere figments of the brain? What are all these to me who am the Absolute Consciousness only, and have nothing to perform?

[And therefore he concludes:]

21. I feel myself to be in the midst of a solitary jungle, for, though I am surrounded by many men, yet I do not see that anything is separate from me; how then can I wish for anything?

22. I am not the body; the body is not mine; I am not Jiva (individual soul); verily, I am Chit (Supreme or Absolute Consciousness). The desire to live (conditionally) is my bondage.

[This puts us in mind of the lines in *Faust*:

In Being's floods, in Action's Storm,
I walk and work, above, beneath,
Work and weave in endless motion!
 Birth and Death,
 An infinite Ocean;
 A seizing and giving
 The fire of Living:
'Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by.

Carlyle says:

This so solid-seeming world, after all, were but an air-image, our ME the only reality: and Nature with its thousand-fold production and destruction, but the reflex of our own inward Force, the "phantasy of our Dream."

And again:

To the eye of vulgar logic what is man? An omnivorous Biped that wears Breeches. To the eye of Pure Reason what is he? A Soul, a Spirit, and Divine Apparition. Round his mysterious ME, there lies under all those wool-rags, a garment of Flesh (or of senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with Azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colours and Forms, as it were, swathed-in, and inextricably over-shrouded: yet it is sky-woven, and worthy of a God. . . . Well said Saint Chrysostom, with his lips of Gold, "The true SHEKINAH is Man!"

The desire to live generates forces which compel the Ego to re-incarnate again and again.]

23. The wind of Chitta (Cosmic Ideation) sweeping over the face of Âtmâ (Spirit), the great limitless Ocean, has brought into existence this phenomenal world, which, in its noise and fury, is like the waves.

24. As soon as that wind ceases to blow the ship of mundane affairs of the Jīva, the unfortunate merchant is destroyed.

25. Over the face of this illimitable Ocean, numberless Jivas (monads), like waves, come into existence; like waves they rise and are destroyed, they dance and frolic about (for awhile), and then disappear into the womb of Prakriti.

Lakhanpur, in Sirguja.

M. N. CHATTERJI.

Death—and After?

(Concluded from p. 143.)

THE DEVACHANI *(continued)*.

BUT leaving aside disputes as to what may be to us "happiness" in a future separated from our present by millions of years, so that we are no more fitted now to formulate its conditions than is a child, playing with its dolls, to formulate the deeper joys and interests of its maturity, let us understand that, according to the teachings of the Esoteric Philosophy, the Devachani is surrounded by all he loved on earth with pure affection, and the union being on the plane of the Ego, not on the physical plane, it is free from all the sufferings which would be inevitable were the Devachani present in consciousness on the physical plane with all its illusory and transitory joys and sorrows. It is surrounded by its beloved in the higher consciousness, but is not agonized by the knowledge of what they are suffering in the lower consciousness, held in the bonds of the flesh. According to the orthodox Christian view, Death is a separation, and the "spirits of the dead" wait for reünion until those they love also pass through Death's gateway, or—according to some—until after the judgment-day is over. As against this the Esoteric Philosophy teaches that Death cannot touch the higher consciousness of man, and that it can only separate those who love each other so far as their lower vehicles are concerned; the man living on earth, blinded by matter, feels separated from those who have passed onwards, but the Devachani, says H. P. Blavatsky, has a complete conviction "that there is no such thing as Death at all," having left behind it all those vehicles over which Death has power. Therefore, to its less blinded eyes, its beloved are still with it; for it, the veil of matter that separates has been torn away.

A mother dies, leaving behind her little helpless children—orphans whom she adores—perhaps a beloved husband also. We say that her "Spirit" or Ego—that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, i.e., love for her children, pity for

those who suffer, and so on—we say that it is now entirely separated from the “vale of tears,” that its future bliss consists in that blessed ignorance of all the woes it left behind . . . that the *post-mortem* spiritual consciousness of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link will be missing to make her disembodied state the most perfect and absolute happiness.¹

And so again:

As to the ordinary mortal his bliss in it [Devachan] is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachani lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everything it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.²

When we take the wider sweep in thought demanded by the Esoteric Philosophy, a far more fascinating prospect of persistent love and union between individual Egos rolls itself out before our eyes than was offered to us by the more limited creed of exoteric Christendom. “Mothers love their children with an immortal love,” says H. P. Blavatsky, and the reason for this immortality in love is easily grasped when we realize that it is the same Egos that play so many parts in the drama of life, that the experience of each part is recorded in the memory of the Soul, and that between the Souls there is no separation, though during incarnation they may not realize the fact in its fulness and beauty.

We are with those whom we have lost in material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachani, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group.³

Love “has its roots in eternity,” and those to whom on earth we are strongly drawn are the Egos we have loved in past earth-lives and dwelt with in Devachan; coming back to earth these enduring bonds of love draw us together yet again, and add to the strength and beauty of the tie, and so on and on till all illusions are lived down, and the strong and perfected Egos stand side by side, sharing the experience of their well-nigh illimitable past.

THE RETURN TO EARTH.

At length the causes that carried the Ego into Devachan are exhausted, the experiences gathered have been wholly assimilated, and the Soul begins to feel again the thirst for sentient material life that can be gratified only on the physical plane. The greater the degree of

¹ *Key to Theosophy*, p. 146.

² *Ibid.*, p. 147.

³ *Ibid.*, p. 150.

spirituality reached, the purer and loftier the preceding earth-life, the longer the stay in Devachan, the world of spiritual, pure, and lofty effects. [I am here ignoring the special conditions surrounding one who is forcing his own evolution, and has entered on the Path that leads to Adeptship within a very limited number of lives.] The "average time [in Devachan] is from ten to fifteen centuries," H. P. Blavatsky tells us, and the fifteen centuries cycle is the one most plainly marked in history.¹ The Ego is then ready to return, and he brings back with him his now increased experience, and any further gains he may have made in Devachan along the lines of abstract thought; for, while in Devachan,

In one sense we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc.²

But the Ego meets, as he crosses the threshold of Devachan on his way outwards, dying out of Devachan to be reborn on earth—he meets in the "atmosphere of the terrestrial plane," the seeds of evil sown in his preceding life on earth. During the Devachanic rest he has been free from all pain, all sorrow, but the evil he did in his past has been in a state of suspended animation, not of death. As seeds sown in the autumn for the spring-time lie dormant beneath the surface of the soil, but touched by the soft rain and penetrating warmth of sun begin to swell and the embryo expands and grows, so do the seeds of evil we have sown lie dormant while the Soul takes its rest in Devachan, but shoot out their roots into the new personality which begins to form itself for the incarnation of the returning man. The Ego has to take up the burden of his past, and these germs or seeds, coming over as the harvest of the past life, are the Skandhas, to borrow a convenient word from our Buddhist brethren. They consist of material qualities, sensations, abstract ideas, tendencies of mind, mental powers, and while the pure aroma of these attached itself to the Ego and passed with it into Devachan, all that was gross, base and evil remained in the state of suspended animation spoken of above. These are taken up by the Ego as he passes outwards towards terrestrial life, and are built into the new "man of flesh" which the true man is to inhabit. And so the round of births and deaths goes on, the turning of the Wheel of Life, the treading of the Cycle of Necessity, until the work is done and the building of the Perfect Man is completed.

NIRVĀNA.

What Devachan is to each earth-life, Nirvāna is to the finished cycle of Reincarnation, but any effective discussion of that glorious state would here be out of place. It is mentioned only to round off the "After" of Death, for no word of man, strictly limited within the

¹ See Manual No. 2, *Reincarnation*, pp. 72, 73.

² *Key to Theosophy*, p. 150.

narrow bounds of his lower consciousness, may avail to explain what Nirvâna is, can do aught save disfigure it in striving to describe. What it is not may be roughly, baldly stated—it is not “annihilation,” it is not destruction of consciousness. Mr. A. P. Sinnett has put effectively and briefly the absurdity of many of the ideas current in the West about Nirvâna. He has been speaking of absolute consciousness, and proceeds:

We may use such phrases as intellectual counters, but for no ordinary mind—dominated by its physical brain and brain-born intellect—can they have a living signification. All that words can convey is that Nirvâna is a sublime state of conscious rest in omniscience. It would be ludicrous, after all that has gone before, to turn to the various discussions which have been carried on by students of exoteric Buddhism as to whether Nirvâna does or does not mean annihilation. Worldly similes fall short of indicating the feeling with which the graduates of Esoteric Science regard such a question. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious preëminence in learning? Such questions as these but faintly symbolize the extravagance of the question whether Nirvâna is held by Buddhism to be equivalent to annihilation.¹

So we learn from the *Secret Doctrine* that the Nirvâni returns to cosmic activity in a new cycle of manifestation, and that

*The thread of radiance which is imperishable and dissolves only in Nirvâna, reëmerges from it in its integrity on the day when the Great Law calls all things back into action.*²

COMMUNICATIONS BETWEEN THE EARTH AND OTHER SPHERES.

We are now in a position to discriminate between the various kinds of communication possible between those whom we foolishly divide into “dead” and “living,” as though the body were the man, or the man could die. “Communications between the embodied and the disembodied” would be a more satisfactory phrase.

First, let us put aside as unsuitable the word Spirit: Spirit does not communicate with Spirit in any way conceivable by us. That highest principle is not yet manifest in the flesh; it remains the hidden fount of all, the eternal Energy, one of the poles of Being in manifestation. The word is loosely used to denote lofty Intelligences, who live and move beyond all conditions of matter imaginable by us, but pure Spirit is at present to us inconceivable. And as in dealing with possible “communications” we have average human beings as recipients, we may as well exclude the word Spirit as much as possible, and so get rid of ambiguity. But in quotations the word often occurs, in deference to the habit of the day, and it then denotes the Ego.

Taking the stages through which the living man passes after “Death,” or the shaking off of the body, we can readily classify the

¹ *Esoteric Buddhism*, p. 163.

² Quoted in the *Secret Doctrine*, vol. ii. p. 26. The student will do well to read, for a fair presentation of the subject, G. R. S. Mead's “Notes on Nirvâna” in *LUCIFER*, for March, April and May, 1893.

communications that may be received, or the appearances that may be seen:

I. While the Soul has shaken off only the physical body, and remains still clothed in the ethereal Double, or Linga Sharira. This is a brief period only, but during it the disembodied Soul may show itself, clad in this ethereal garment.

For a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.¹

It makes no communications during this brief interval, nor while dwelling in this form. Such "ghosts" are silent, dreamy, like sleep-walkers, and indeed they are nothing more than astral sleep-walkers. Equally irresponsive, but capable of expressing a single thought, as of sorrow, anxiety, accident, murder, etc., are apparitions which are merely a thought of the dying, taking shape in the astral world, and carried by the dying person's will to some particular person, with whom the dying intensely longs to communicate. Such a thought, sometimes called a Mayâvi Rûpa, or illusory form,

May be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or owing to the intensity of the desire to see or appear to some one shooting through, the dying brain, the apparition will be simply automatic; it will not be due to any sympathetic attraction, or to any act of volition, any more than the reflection of a person passing unconsciously near a mirror is due to the desire of the latter.

When the Soul has left the Astral Double, shaking it off as it shook off the physical Body, the Double thus left as a mere empty corpse may be galvanized into an "artificial life"; but fortunately the method of such astral galvanization is known to few.

II. While the Soul is in Kâma Loka. This period is of very variable duration. The Soul is clad in an ethereal Body, the last of its perishable garments, and while thus clad it can utilize the astral and physical bodies of a medium, thus consciously procuring for itself an instrument whereby it can act on the world it has left, and communicate with those living in the body. In this way it may give information as to facts known to itself only, or to itself and another person, in the earth-life just closed, and for as long as it remains within the terrestrial atmosphere such communication is possible. The harm and the peril of such communication has been previously explained, whether the Lower Manas be united with the Divine Triad and so on its way to Devachan, or wrenched from it and on its way to destruction.

III. While the Soul is in Devachan, if an embodied Soul is capable of rising to its sphere, or of coming into *rappor*t with it. On this point exceedingly little information has been given, and, as far as can be

Theosophist, Sept., 1882, p. 310.

gathered, no change of consciousness occurs in the Devachani corresponding with the impression made on the embodied Soul. To the Devachani, as we have seen, the beloved are present in consciousness and in full communication, and this perfect communication cannot be increased by any impress successfully made by the embodied Ego on the brain of its own body. To take an illustration that may throw light on this very obscure point.

Love beyond the grave, illusion though you may call it,¹ has a magic and divine potency that reacts on the living. A mother's Ego, filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the rest of human relationships and attachments, save the purely selfish or material.²

I have sometimes thought—but this is only a speculation of my own—that as a thought becomes an active entity, capable of working good or evil, so that embodied Souls can send to those they love helping and protecting forces, it may be that the Devachani, thinking of those dear to it, may send out such helpful and protective thoughts to act as veritable guardian angels round its beloved on earth. Such an idea seems to some extent to be warranted by the above passage. But this is a very different thing from the "Spirit" of the mother coming back to earth to be the almost helpless spectator of the child's woes.

The Soul embodied may sometimes escape from its prison of flesh, and come into relations with the Devachani. H. P. Blavatsky writes:

Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in a subjective vision, in dream or in trance, and in that case it is the Soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres.³

Where the sensitive, or medium, is of a pure and lofty nature, this rising of the freed Ego to the Devachani is practicable, and naturally gives the impression to the sensitive that the departed Ego has come back to him. The Devachani is wrapped in its happy "illusion," and

*The Souls, or astral Egos, of pure loving sensitives, labouring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.*⁴

This attraction can be exercised by the departed Soul from Kâma Loka or from Devachan:

A "spirit," or the spiritual Ego, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its "gestation period." Interval the first is that period between

¹ See on "illusion" what was said under the heading "Devachan."

² *Key to Theosophy*, p. 150.

³ *Theosophist*, Sept., 1881.

⁴ "Notes on Devachan," *Path*, June, 1890, p. 80.

the physical death and the merging of the spiritual Ego into that state which is known in the Arhat Esoteric Doctrine as "Bar-do." We have translated this as the "gestation period," and it lasts from a few days to several years, according to the evidence of the Adepts. Interval the second lasts so long as the merits of the old [personal] Ego entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is re-born—like the fabled Phoenix from its ashes—from the old one. The locality which the former inhabits is called by the northern Buddhist Occultists "Devachan."¹

So also may the incorporeal principles of pure sensitives be placed *en rapport* with disembodied Souls, although information thus obtained is not reliable, partly in consequence of the difficulty of transferring to the physical brain the impressions received, and partly from the difficulty of observing accurately, when the seer is untrained.²

A pure medium's Ego can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an impure medium can only confabulate with the *Astral Soul*, or Shell, of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences.

But the confusion in messages thus obtained is considerable, not only from the causes above-named, but also because

Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel what that particular entity knows, sees and feels.

Hence much possibility of error if generalizations are indulged in, since each Devachan lives in his own paradise, and there is no "peeping down to earth,"

Nor is there any *conscious* communication with the flying Souls that come as it were to learn where the Spirits are, what they are doing, and what they think, feel and see.

What then is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the dis-incarnated personality. The spirit of the sensitive gets "odylized," so to speak, by the aura of the spirit, whether this be hybernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and writes in its handwriting, uses its language, and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which, being correctly attuned to those others, are for the time blended with them.³

In a special case under examination, H. P. Blavatsky said that the communication might have come from an Elementary, but that it was

Far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and preëxisting ideas more or less governed the form of the communication.⁴

¹ *Theosophist*, June, 1882, p. 226.

² Summarized from article in *Theosophist*, Sept., 1882.

³ *Ibid.*, p. 309.

⁴ *Ibid.*, p. 310.

While these communications are not reliable in the facts and opinions stated,

We would remark that it may *possibly* be that there really is a distinct spiritual entity impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, etc., become his for the time, the result being that this spirit seems to communicate with him. . . . It is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent if not entirely) the thoughts that spirit would think, writing in its handwriting, etc. But even so, Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way anything of him, or any other person or thing on earth. It is simply that, the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks, and writes as it would have done on earth. . . . The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, etc., by him, and clairvoyants may see in the Astral Light a picture of the earth-life form of that spirit.

IV. Communications other than those from disembodied Souls, passing through normal *post mortem* states.

(a) *From Shells.* These, while but the last cast-off garment of the liberated Soul, retain for some time the impress of their late inhabitant, and reproduce automatically his habits of thought and expression, just as a physical Body will automatically repeat habitual gestures. Reflex action is as possible to the Desire Body as to the physical, but all reflex action is marked by its character of repetition, and absence of all power to initiate movement. It answers to a stimulus with an appearance of purposive action, but it initiates nothing. When people "sit for development," or when at a *séance* they anxiously hope and wait for messages from departed friends, they supply just the stimulus needed, and obtain the signs of recognition for which they expectantly watch.

(b) *From Elementaries.* These, possessing the lower capacities of the mind, *i.e.*, all the intellectual faculties that found their expression through the physical brain during life, may produce communications of a highly intellectual character. These, however, are rare, as may be seen from a survey of the messages published as received from "departed spirits."

(c) *From Elementals.* These semi-conscious centres of force play a great part at *séances*, and are mostly the agents who are active in producing physical phenomena. They throw about or carry objects, make noises, ring bells, etc., etc. Sometimes they play pranks with Shells, animating them and representing them to be the spirits of great personalities who have lived on earth, but who have sadly degenerated in the "spirit-world," judging by their effusions. Sometimes, in materializing *séances*, they busy themselves in throwing pictures from the

Astral Light on the fluidic forms produced, so causing them to assume likenesses of various persons. There are also Elementals of a very high type who occasionally communicate with very gifted mediums, "Shining Ones" from other spheres.

(d) *From Nirmānakāyas.* For these communications, as for the two classes next mentioned, the medium must be of a very pure and lofty nature. The Nirmānakāya is a perfected man, who has cast aside his physical body but retains his other lower principles, and remains in the earth-sphere for the sake of helping forward the evolution of mankind. Nirmānakāyas

Have, out of pity for mankind and those they left on earth, renounced the Nirvānic state. Such an Adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvāna and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums.¹

(e) *From Adepts now living on earth.* These often communicate with Their disciples, without using the ordinary methods of communication, and when any tie exists, perchance from some past incarnation, between an Adept and a medium, constituting that medium a disciple, a message from the Adept might readily be mistaken for a message from a "spirit." The receipt of such messages by precipitated writing or spoken words is within the knowledge of some.

(f) *From the medium's Higher Ego.* Where a pure and earnest man or woman is striving after the light, this upward striving is met by a downward reaching of the higher nature, and light from the higher streams downward, illuminating the lower consciousness. Then the lower mind is, for the time, united with its parent, and transmits as much of its knowledge as it is able to retain.

From this brief sketch it will be seen how varied may be the sources from which communications apparently from "the other side of Death" may be received. As said by H. P. Blavatsky:

The variety of the causes of phenomena is great, and one need be an Adept, and actually look into and examine what transpires, in order to be able to explain in each case what really underlies it.²

To complete the statement it may be added that what the average Soul can do when it has passed through the gateway of Death, it can do on this side, and communications may be as readily obtained by writing, in trance, and by the other means of receiving messages, from embodied as from disembodied Souls. If each developed within himself the powers of his own Soul, instead of drifting about aimlessly, or ignorantly plunging into dangerous experiments, knowledge might be

¹ *Key to Theosophy*, p. 151.

² *Theosophist*, Sept., 1882, p. 310.

safely accumulated and the evolution of the Soul might be accelerated. This one thing is sure: Man is to-day a living Soul, over whom Death has no power, and the key of the prison-house of the Body is in his own hands, so that he may learn its use if he will. It is because his true Self, while blinded by the Body, has lost touch with other Selves, that Death has been a gulf instead of a gateway between embodied and disembodied Souls.

ANNIE BESANT.

Theosophy or Psychological Religion.¹

A REVIEW.

IT is exceedingly pleasant for anyone who really takes a practical interest in the Second Object of the T. S. to turn over the leaves of the latest work from the pen of the Nestor of Western Orientalism. He is met at every page with familiar matter, with signs of one who is working towards the same end as himself; true it may be on somewhat more restricted lines, but still working for that end and valiantly fighting down the prejudice and ignorance of orthodox bigotry and intolerance. Nothing could have been pluckier than for Professor Max Müller to choose the time-honoured but now grievously misunderstood title "Theosophy" for his fifteen lectures; nothing more honouring to his long career of useful work than his brave defence of religion as opposed to religions, as far as is possible within the conditions of his personal belief. Naturally it would be too much to expect a University lecturer to take up an absolutely independent position, or that a scholar at the latter end of the nineteenth century should rise superior to the present tyrant of the intellect known as the "trend of modern thought." Still Professor Max Müller is to be heartily congratulated on the advanced position he has taken up, and we can wait with confidence for further development in the world of scholarship along the lines he has so ably sketched out.

At the outset we are in sympathy with the Professor when he says:

It should be known once for all that one may call oneself a theosophist, without being suspected of believing in spirit-rappings, table-turnings, or any other occult sciences and black arts (p. xvi).

We are in sympathy with the spirit of this declaration, but consider the wording of it extremely clumsy. The wise man is forced to "believe" in facts. And it is no part of a Theosophist to deny the facts of experience, whatever attitude of approval or condemnation he may assume to such *facts*. Probably the lecturer intended to say, "believing in the *efficacy* of these things as necessary to a knowledge of deity."

¹ The Gifford Lectures, delivered before the University of Glasgow, in 1892, by F. Max Müller. London: Longmans, Green and Co., 1893, price 10s. 6d.

Thus stated, the declaration would meet with our entire approval. No other body of people has more vigorously assailed the puerilities of Modern Spiritualism than the T. S. Throughout our literature the distinction between true spiritualism, in the best sense of the term, and so-called "spiritualism," or "spiritism," as generally understood, has been insisted on; true Occultism has been wrenched asunder from the occult sciences, and the black arts have been invariably regarded with horror and consistently condemned. And why? Simply because we recognize these things as *facts*, most dangerous facts. Professor Max Müller, however, has apparently something more in his mind. He denies emphatically that there is anything occult, hidden, mysterious, or esoteric, in religion. His method is the historical method. By studying the history of religion we can gain all the knowledge possible on the subject. It is here that we perceive the veteran Sanskritist struggling in the grip of modern thought. Once admit that there is a mystery in religion, and it follows that no matter how many ancient languages we know, no matter how many sacred books we may have read, we have still to wait for something more, and cannot pronounce the last word. Such an admission would be absolutely fatal to the historical method, which deals with externals only, with effects, not with causes. Once admit an inner teaching, and it will be impossible to assume the air of "knowing all about it," and religion is transferred from the hands of the mere scholar, as scholar, and placed in the hands of its rightful custodian, the Tattva-jñānin or Brahmavid, the knower of his own divine nature. Professor Max Müller has submitted all to the single test of intellectualism, and on those lines has done admirably. But is that the whole of man? Not that any one can doubt the entire honesty of the Gifford lecturer, but honesty is not synonymous with wisdom, and a wise man must be balanced in all departments of his nature and not allow one faculty to run away with him.

As the book under review is the most important contribution to Theosophic literature from an outside source that has lately appeared, we shall devote to it more space than an ordinary review, and hope, in the course of our remarks, to show that the view of Professor Max Müller, though admirable in its own way, is nevertheless incomplete.

The introductory remarks of the lecturer are dedicated to his orthodox Christian critics, to those minds who still hold to the absurd theory of "plagiarism by anticipation." As proof upon proof of the priority in other religions of the fundamental truths now embodied in Christianity are poured forth, the Professor exclaims:

And why should every truth be borrowed from Christianity? Why should not Christianity also have borrowed? And why should not certain truths be world-wide and universal? To me these truths seem to gain rather than to lose in power, if we accept them as springing up spontaneously in different minds, than if we maintain that they were conceived once only, and then borrowed by others (pp. 10, 11).

True, the lecturer is not very clear in his use of the term "spontaneously," for he has not yet arrived at a belief in the definite and accurate inter-relation of spiritual life the world over, in something more than a vague generalization, for the realms of causation are beyond the limits of his science; but, in spite of this, we can take his brave declaration before his orthodox audience as he means it, for "orthodoxy," as he says, is a word without any definite meaning for him.

We next come to some excellent examples of prayers selected from non-Christian religions; not, however, but that the Professor could have selected still more admirable ones had he chosen. The task of the Gifford lecturer is, however, a delicate one, and it would not have been wise to give too "strong meat" to "babes" at the outset. He has, therefore, to throw the sop of "childish gropings" to his Glasgow Cerberus, but at once checks the "modern scoffers" by quoting at them Jelâleddin's quaint story from his *Mesnevi*, which is held second only to the *Qurân* in honour in Islam.

Moses once heard a shepherd praying as follows: "O God, show me where Thou art, that I may become Thy servant. I will clean Thy shoes and comb Thy hair, and sew Thy clothes, and fetch Thee milk." When Moses heard him praying in this senseless manner, he rebuked him, saying, "O foolish one, though your father was a Mussulman, you have become an infidel. God is a Spirit, and needs not such gross ministrations as, in your ignorance, you suppose." The shepherd was abashed at this rebuke, and tore his clothes and fled away into the desert. Then a voice from heaven was heard, saying, "O Moses, wherefore have you driven away my servant? Your office is to reconcile my people with me, not to drive them away from me. I have given to each race different usages and forms of praising and adoring me. I have no need of their praises, being exalted above all such needs. I regard not the words that are spoken, but the heart that offers them. I do not require fine words, but a burning heart. Men's ways of showing devotion to me are various, but so long as the devotions are genuine, they are accepted" (pp. 23, 24).

This puts us in mind of the words of Shri Krishna in the *Bhagavad Gîtâ*:

Even those devotees of other deities who worship with faith, they too, O son of Kuntî, worship me indeed¹

—a catholic creed in truth!

It is rather amusing to see how the lecturer next proceeds to dispose of his pet aversion, "so-called miracles," the *bêtes noires* of the "trend of modern thought."

It is quite true . . . that the fact that we meet with so-called miracles in almost every religion, cannot but tell upon us and change our very conception of a miracle. If Comparative Theology has taught us anything, it has taught us that a belief in miracles, so far from being impossible, is almost inevitable, and that it springs everywhere from the same source, a deep veneration felt by men, women and children for the founders and teachers of their religion. This gives to all

¹ ix. 23. *Ye 'pyanyadevatâ bhaktâ yajante shraddhyinvitâh
Te 'pi mâmeva Kaunteya yajanti.*

miracles a new, it may be, a more profound meaning. It relieves us at once from the never-ending discussions of what is possible, probable or real, of what is rational, irrational, natural, or supernatural. It gives us true *mira*, instead of small *miracula*, it makes us honest towards ourselves, and honest towards the founder of our religion (p. 25).

In other words, the lecturer believes in "a belief in miracles," but not in "miracles" in any sense of the word. But "*miracula*" are facts; psychic powers do exist, and mind rules matter, and the great religious teacher, of all men, naturally and preëminently had control of such forces; not in any supernatural way, but in a very simple natural manner. Curious again that little touch of "women and children"! Did a reminiscence of Rabelais' stereotyped "besides women and children" lurk in some odd corner of the lecturer's mind sphere, unconscious to himself; and was it precipitated to his pen-point by some genial daimon? But "*mira*" and "*miracula*" are decidedly neat.

And so Professor Max Müller draws his first lecture to a close with the words:

A good cause and a sacred cause does not gain, it is only damaged, by a dishonest defence, and I do not blame those who object to a Christian Advocate, an office till lately maintained at Cambridge, pleading the cause of Christianity against all other religions. It is on that account that the attacks of certain Christian Divines have really been most welcome to me, for they have shown at all events that I hold no brief from them, and that if I and those who honestly share my convictions claim a perfect right to the name of Christians, we do so with a good conscience (p. 26).

And again:

Strange to say, it has happened that . . . persons who seem to imagine that no one but a Doctor of Divinity has any right to interpret the simplest verses of the *New Testament*, feel no hesitation in writing long essays on Zoroaster, on Buddhism and Mohammedanism, without knowing a word of Zend, Páli or Arabic. They not only spread erroneous opinions on the ancient Eastern religions, but they think they can refute them best, after having thus misrepresented them (p. 180).

Brave words, indeed, to be approved by all honest thinkers and seekers after truth.

But the boasted historical method is after all difficult and unsatisfactory, for:

Even with regard to modern religions, such as Christianity and Islam, we know very little indeed about their real historical beginnings or antecedents (p. 27).

Professor Max Müller still sticks to his assertion that *alphabetical* writing is not found prior to the seventh century B.C., and will not budge from a position in which he now finds himself, on his own admission, almost isolated. This is a clever exclusion of hieroglyphic and other writings which leaves the matter in a less gracious position than we should have been led to expect at the hands of the Professor. But perhaps it is only a recrudescence of the old bad Karma of the learned Sanskritist with regard to dates. Years ago he had the hardihood to assert "there is not a single word in Pânini's terminology which

presupposes the existence of writing."¹ And this of Pânini who "composed the most elaborate and scientific grammar ever known," consisting of no less than 3,996 rules, which cannot be regarded otherwise than as the result of a long evolution of grammatical criticism. Taking Böhlingk's very moderate date of 350 B.C. for Pânini, Professor Max Müller would have us believe that prior to that year writing was unknown to the Hindûs; and yet the Professor does not believe in miracles! But how otherwise to account for Pânini's grammar unless it fell miraculously, alphabet and all, from heaven! The lecturer, however, had better read an excellent article by a learned native, well acquainted with his own books, entitled "Was Writing Known Before Pânini," in *Five Years of Theosophy*. There the author, among other things, shows that the *Mânava-Dharma-Shâstra* was at least prior to 3,190 B.C.²

And while we are on dates, and seeing that Shri Shankarâchârya is a great favourite of the distinguished philologist, we would also remind the reader of the three exhaustive articles by the late Pandit N. Bhâshyâchârya in volume xi of *The Theosophist*, where he shows that the greatest of the Advaitins lived in the fifth century A.D., which is at any rate better than the generally accepted date in the West of from 650 to 740 A.D. Pandit Bhâshyâchârya's articles will, however, have to be checked by the latest research in the Vikramâditya era before we get the real date of Shri Shankara, which will finally have to be put back several centuries.

The latest contribution to the Vikramâditya era is Pandit Jwâla Sahâya's article on the Samvat era in the *Asiatic Quarterly Review* for April, the data from which have been tabulated by Mr. Charles Johnston in the *Academy* for April 29th. This places Vikramâditya's date at 57 B.C. on a sound chronological basis, and therewith the stratification of Hindû literature is pushed back an additional seven hundred years; this will do as a beginning.³ But this is by the way.

On the other hand, in support of his theory of a late date for writing, Professor Max Müller pays a high tribute to the marvellous accuracy of oral tradition as practised by the ancients, and speaks of "the powers of the human memory when well disciplined, or rather when not *systematically ruined*, as ours has been" (p. 31).

The general claim of learned Hindûs that not only the West, but even the generality of the Pandits themselves are not in possession of many of the sacred texts is not at all to the liking of the lecturer. The "lost" Shâkhâs, or branches, of the Veda and the many references to now "lost" books are annoying.

¹ *Hist. Sans. Lit.*, p. 507.

² The lecturer assigns this to the fourth century A.D., though admitting a slightly older basis (p. 161).

³ See also the list of Gurus of the Sringeri Math, in the April *Theosophist* (p. 416), which places Shri Shankâchârya's date at between the latter end of the first century B.C. and the beginning of the first century A.D. It will be difficult to dispose of the long list of Gurus without bringing a charge of wholesale forgery against the chronicles of the Math.

In fact, we have to admit that we have only scraps of many of the bibles of the world; this is especially the case with the Zoroastrian scriptures, which are said to have once contained two million lines.

The sections on the Persian sacred books are interesting, though containing nothing original. The lecturer has another tilt at the crystallized error of the term *Zend Avesta*, which ought to be the *Avesta Zend*, or "Text and Commentary." He then points out similarities in the Mazdean and Jewish religious thought, even to the identity of the deific name, "I am that I am," or as the original of the Ormazd Yasht of the Avesta has it, "Ahmi yat ahmi Mazdau nâma"—I am that I am, Mazda by name.

Further on, in treating of the eschatology of the Avesta, the veteran Orientalist confirms two points for which H. P. B. has fought so valiantly in the *Secret Doctrine* and elsewhere; (*a*) the proper meaning of the word *Asura* (the Divine Ego incarnated in Matter), and (*b*) the correct idea of the so-called Zoroastrian dualism.

(*a*) The name for gods in the Veda is not only *Deva* but likewise *Asura*. The name is derived from *Asu*, breath, meant originally the living, he who lives and moves in the great phenomena of nature (p. 181).

In the later parts of the Vedas we find the *Asuras* fighting against the *Devas*. But again:

A new change appears in the later Sanskrit literature. Here the *Asuras*, instead of fighting with the *Devas*, are represented as fighting against the *Suras*; that is to say, by a mere mistake the "A" of *Asura* has been taken as a negative "a," whereas it is the radical "a" of *Asu*, breath; and a new name has been formed, *Sura*, which seemed to be connected with *Svar*, the sky, and was used as a name of the gods, opposed to the *Asuras*, the Non-gods (pp. 187, 188).

We wonder whether the learned Professor was conscious of the hornets' nest of Brâhmanical priestcraft he had his hand upon in refreshing our memory on the etymological side of the question!

(*b*) The lecturer next endorses the conclusions of Dr. Haug and other scholars that Zarathushtra's prime postulate was the unity and indivisibility of the Supreme Being; but he had a further problem to face, that of the Origin of Evil.

He solved this question philosophically, by the admission of two primeval causes, which, though different, were united, and produced the world of material things as well as that of the spirit. This doctrine may best be studied in the thirtieth chapter of the *Yasna*. The one who produced all reality (*gaya*) and goodness is called there the good mind (*vohu manô*); the other, through whom the unreality (*agyaiti*) originated, bears the name of the evil mind (*akem manô*). All good, and true, and perfect things, which fall under the category of reality, are the productions of the "good mind," while all that is bad and delusive belongs to the sphere of "non-reality," and is traced to the evil mind. These are the two moving causes in the universe, united from the beginning, and therefore called twins (*yemâ*, Sk. *yamau*). They are present everywhere, in *Ahuramazda* as well as in men. These two primeval principles, if supposed to be united in *Ahuramazda* himself, are called *Spenta Mainyu*, his beneficent spirit, and *Angra Mainyu*, his

hurtful spirit. That Angra Mainyu was not conceived then as a separate being, opposed to Ahuramazda, Dr. Haug has proved from Yasna xix. 9, where Ahuramazda is mentioning these two spirits as inherent in his own nature, though he distinctly called them the "two masters" (pâyú), and the "two creators." But while at first these two creative spirits were conceived as only two parts or ingredients of the Divine Being, this doctrine of Zarathushtra's became corrupted in course of time by misunderstandings and false interpretations (pp. 184, 185).

This is all very good; but it is to be regretted that the Gifford lecturer has entirely omitted any mention of what we may call the Unmanifested Tetraktys, Infinite Space, Infinite Light, Boundless Time, and Causation, from which emanates the Manifested Ormazd.¹ And yet, after all, what is this solution of the problem of evil but the projection of man's own nature on to the screen of the Infinite? As all others, it is but a hypothesis for the moment, for the solution of the matter cannot be arrived at until man becomes that Infinite himself.

In addition to "miracle," another component idea of religion that Professor Max Müller has subordinated to his evolutionary historical theory is that of "inspiration." Speaking of this he says:

We are apt to imagine that the idea of inspiration and a belief in the inspired character of Sacred Books is our own invention, and our own special property. It is not, and a comparative study of religion teaches us that, like the idea of the miraculous, the idea of inspiration also is almost inevitable in certain phases in the historical growth of religion. This does not lower the meaning of inspiration, it only gives it a larger and a deeper meaning (p. 103).

It only puts it out of court altogether, we should say. Still in this the lecturer is consistent. But, after all, is it not possible to find a rational and scientific basis of "inspiration"? To say that Brâhmanic theologians are "convinced that every word of their Shruti came direct from the deity" (p. 137) is simply to state the attitude of the ignorant theological mind, and is equally true of the generality of theologians. It does not help us to an understanding of revelation unless we are content with the Professor's feeble wave of the hand at the time-worn crags of the twin mountains of "miracle" and "inspiration." Once, however, grant a psychic science, leading up to a spiritual science, and intelligent operation of the one and undying spirit in man through appropriate vehicles, also in "man," and we have a basis for the sameness of experience and abundant means to eliminate the *immediate* inspiration of Deity, and yet not deny inspiration. Not by any means that the lecturer denies "an unexplained intuition or self-recollection" (p. 93) in man, only he cannot see that the sameness of this "intuition" and "self-recollection" may constitute a science, and that the testimony of a number of such "seers," no matter in what allegorical language their experience is clothed, may constitute the most precious evidence of spiritual existence that the world can possibly possess. That is the step that the Gifford lecturer shrinks from taking, and that is just the

¹ See Darmesteter's *Vendidad*, S. B. E., IV. lxxxii. note.

step which a student of the Esoteric Philosophy finds himself compelled by overwhelming evidence to take. Practically Professor Max Müller is a pure Darwinist in his view of religious evolution, even though he may rise in wrath against the materialistic view of the origin of species, and plead for the Platonic idea. For the student of the Esoteric Philosophy, the prime truths of religion were definitely and intentionally taught to the various races in the various ages of the world by perfected men from other ages and other *human* "spheres," just as the real "*men*" inhabited the bodies evolved from animal nature only when they were fit for them to tabernacle in. In the childhood of the races these great Men, Rishis, Sages, or whatever you choose to call them, Heroes, Demi-gods, Divine Kings, Angels even, according to the sacred nomenclature of the various religions, struck the key-note of the various faiths, and left the rest to natural evolution. These "Divine Instructors" disappeared from mortal sight, and yet remained *in* Humanity. A mystical teaching if you will, but still the only theory which will cover the facts.

G. R. S. M.

(*To be continued.*)

Tibetan Buddhism.

TIBETAN Buddhism, from which most of the technical terms in the *Secret Doctrine* are drawn, has been hitherto almost an "unknown land" in the study of World-Religions; and the closely allied school of Nepalese Buddhism, with its Sanskrit Scriptures, has been, perhaps, known even less. Recently, however, valuable texts, such as the *Buddha Charita* and the *Jātaka Mālā* have shed much light on the Nepal schools, and the work of Sharat Chandra Das, C.I.E., in the Tibetan Scriptures, summarized to some extent in the first number of the Buddhist Text Society of India's Journal, gives us much invaluable insight into the little-known schools of Tibet, and, more important, promises in the future to give us much more.

* * *

From the sources mentioned we have drawn certain facts as to the history and doctrines of Tibetan Buddhism, which may be summarized as follows. Buddhism was originally introduced into Tibet about a thousand years after Buddha's death, that is, about the year 450 A.D. Translations of Indian Buddhist Scriptures into Tibetan were made in the centuries that followed, the *Buddha Charita*, or *Life of Buddha*, being translated in the seventh or eighth century of our era. Owing to the opposition of the Bon religion, however, Buddhism seems to have

gained no firm foothold in Tibet before the time of King Thi-sroun-deu-tsan, in the first half of the eighth century.

* * *

At the invitation of this King, two learned Indian Buddhists visited Tibet, and formally introduced the religion of Buddha as the state religion. These were Shânti Rakshita, also called Achârya Bodhisattva, a native of Gaur, and high priest of the monastery of Nâlanda, who attended to the moral regulation and discipline of the Tibetan Church; and Padma Sambhava, who took charge of the ceremonial liturgy.

Shânti Rakshita, who was first invited, as we have seen, by the Tibetan King, was a Rajput, as, it may be noted, was Gautama Buddha himself. Ananta, who undertook the translation of the Buddhist scripture into Tibetan, at the instance of the same King, was a Kashmiri, probably a Kashmiri Brâhman.

* * *

When Shânti Rakshita Achârya Bodhisattva began to preach Buddhism in Tibet, he was, say the legends, violently opposed by the Gods and Demigods of the Bon religion. The Indian sage represented to the King that:

Unless they, the demigods and genii, were subdued by mystic charms, it would be impossible for him to do Buddhist religious work in Tibet, for they would exert themselves to endanger the King's life. Accordingly, he advised the King to send for Achârya Padma Sambhava, who was possessed of extraordinary occult powers and mystic resources. Padma Sambhava suppressed many evil spirits and demigods by mystic charms. On their agreeing under solemn compact to be friendly to Buddhism, he set them free. He summoned all the gods and demigods of Tibet to appear before him, and compelled them to enter under oath into a covenant for defending Buddhism.

* * *

Many temples were built in Tibet; the Kashmiri sages Jina Mitra, Dâna Shila and others, taking up their residence in the temple called *Khrims Khan glin*, observed the rules of Vinaya, or the moral discipline of ordained monks. The Chinese Hoshangs performed mystic meditation—*dhyâna*—in the temple called *Mi-gyo bsam gtan glin*. The work of writing and grammatical study was done in the temple called *Brdos-byor Tshans-pahi glin*. The treasures and stores of the grand monastery were kept in the temple called *Dkor-mdsod Pehar glin*. The work of preaching was conducted in the temple called *Vairochana/i glin*.

* * *

After Shânti Rakshita's death, the Chinese and Indian schools of Buddhism in Tibet again came into collision. Kamala Shila, a disciple of Shânti Rakshita, was summoned from Magadha to defend the Indian school. When he arrived, the discussion between the two schools was formally opened. The King of Tibet presided at the assembly as chief umpire, taking his seat in the middle of the hall. The chief Chinese

Hoshang headed eight rows of seats which were allotted to his followers, and Kamala Shīla sat at the top of the left rows of seats, which were occupied by the Tsen-min-pa, or Indian school. The King placed a garland in the hands of each of the disputants, and commanded that whichever suffered defeat should present his garland to the winner, and leave the country for ever.

* * *

The Chinese Hoshang's position was, that as virtuous acts lead to heaven, while sinful acts lead to hell, neither can result in the liberation called Nirvāna. The sky, he said, is equally obscured by a white or a black cloud; hence Nirvāna must be reached by absolute, intellectual, and bodily inactivity.

Kamala Shīla replied that knowledge comes by discernment; that wisdom comes by knowledge, and that liberation comes by wisdom. Hence the liberation of Nirvāna depends on discernment, which implies mental activity. If the mind is entirely inactive, he said, it cannot realize the illusive nature of existence; hence inactivity cannot lead to Nirvāna, while discernment, which involves activity, can, and does, lead to Nirvāna.

* * *

The King decided in favour of Kamala Shīla, and the Indian school became dominant in Tibet. The next great leader of the Indian Tibetan school was Dīpankara Shri Jñāna, also called Atisha, who was born about nine hundred years ago. He also was a Rajput, like Shānti Rakshita.

Preferring the practice of religion to the ease and pleasures of this world, he began the study of the meditative science of the Buddhists, which consists of the Tri-shikshā or three studies: Morality, Meditation and Divine Learning; and for this purpose he went to the vihara of Krishnagiri to receive his lessons from Rāhula Gupta. Here he was given the secret name of Guhyajñāna Vajra, and initiated into the mysteries of Esoteric Buddhism.

He took the vows of a Bodhisattva and acquired "far-seeing wisdom."

* * *

Dīpankara Shri Jñāna Atisha afterwards proceeded to Tibet. A legend relates an adventure he met with on the way. When proceeding towards Nepal, he arrived at the deserted camping ground of a herdsman; there he found three puppies left uncared for, and took them in the folds of his garment, saying, "Ah, poor little ones, I pity you," and went on his way.

A Nepal Rājā coveted a little sandal-wood table which belonged to the saint, and caused some robbers to waylay him for the purpose of securing it.

The saint remarked: "The hill-men will come to rob us in the morning." In the morning, when they met with the robbers on the way, Atisha uttered some

charms, drawing some mystic figures on the ground, and walked ahead of all. The rest of the party who followed him saw the robbers sitting on their right and left with bamboo bows. So when they passed, walking in silent paces, the robbers were thrown into a glamour, though their eyes were still open, like those of a statue.

* * *

Atisha, surrounded by his companions and several other monks, altogether thirty-five in number, rode towards Tholin.

The horse on which the great sage rode ambled gently like the walking of the golden swan. At times Atisha lifted himself in the air a cubit above the saddle, not touching it at all, with a view to be distinguished from the others. His demeanour, personal beauty, though sixty years old, and his pleasant appearance made him worthy of divine honour. A smile was ever present on his face, and Sanskrit mantras were always on his lips.

* * *

The generals that accompanied him sang the song of welcome.

The senior General addressed Atisha in the following terms: Oh thou, the most accomplished and gifted Pandit, who hast come here from India, like the image of a god responding to the prayer of all Tibet, great is thy mercy to us. Thou art like the wishing-gem, able to give what is asked of thee. Though in this country there is wanting the religious prosperity which India possesses, yet there are many advantages here which would be vainly sought for in India. Here in the country of Purgyal (Tibet) there is no scorching heat, and everywhere there are sparkling fountains and pellucid streams. In winter the climate of Tibet is not rigorous. In the sheltered side of the mountains of Tibet there is generally warmth, which makes this country delightful in winter. In the spring season here people hardly suffer from any scarcity of food, and the five kinds of grain are cultivated for a harvest of plenty. In autumn the country becomes a mass of emerald by the abundance of vegetation in the fields, as well as in the hills and dales.

* * *

Arrived at Tholin, Dipankara Shri Jnâna Atisha preached the profound Mahâyâna Doctrine, and wrote several works on the principles and cult of the general and esoteric branches of Buddhism, among which Bodhipatha Pradîpa (Light on the Path of Enlightenment) is preëminent. Under his guidance the Lamas of Tibet discovered what is called the "real and sure path of the exalted excellence." During his twelve years' residence in Tibet, he visited almost all the important cities and holy sites and preached the holy law with extraordinary success. He was the spiritual teacher of HBrom-ston, the founder of the Grand Hierarchy of Tibet.

C. J.

The Heresy of Separateness.

LACK of charity is the basis of all immorality. By "charity" is meant the true brotherly love, or viewing all other beings as one's own self. "Sin" has its rise in selfishness, or the idea of benefit or

advantage to one's self as separate from—hence in opposition to—other selves. When man *realizes* the spiritual identity of all Being, then only does he cease to sin, for then only does he know that to sin is to injure himself and all other selves—the universal whole—by action in opposition to Universal Law. But such realization consists only in living out his belief. Intellectual appreciation and acceptance are mere stepping-stones to the groundwork of true realization.

Thus he who lacks charity for all his fellows is himself immoral in thought and in fact. In dwelling in thought upon the sin of another, he perpetuates and vivifies that sin through the thought pictures thus made, and clothed anew with his own mental energy. Man thus becomes a sharer in the "sin" of his fellow by creating new effects for the original evil. We graft upon ourselves the sins of others; moreover the *cause* of sin is in both cases identical; it is the mutual belief in separation from the universal whole. Thus the method of wrong doing differs, but the original cause exists in both the sinner and the man who condemns him. He who has entire charity, has it by virtue of his recognition of the identity of all souls. This identity often obscures the original starting point of an evil action. The self-righteous man, and even the stern moralist, may have created in their abhorrence of sin, strong pictures which may have an automatic action upon the sensitive inner bodies of mankind. Or our brother may have seen his fault, may resolve to amend, and may again be overpowered by the dynamic action of the thought pictures of that fault poured forth by our minds. They have a life which binds him down to his sin. Hence the only safe course is that charity which "seeketh no evil." The moment we attach immorality to our fellows we commit the same sin so far as the real root of sin is concerned. True charity implies a recognition of the existence of evil itself as a misuse of powers, and as a fault common in this age to all men. It does not dwell upon those particular forms of sin most abhorrent to its own mental make-up when these are manifested by men or women, but endeavours to lay the axe to that common root of self in all men—most of all in the personal self—while helping all other selves. The recognition that all are alike sinners against the Law of Unity, causes a man to seek for likeness and not difference between himself and all other men. Then he begins to overlook the sins of men and to abandon the character of judge, accepting instead that of helper of all selves. But let him, as he values his own soul, continue to condemn the root sin of self. And let him ask only of all others and in his own heart, not the question, "Have these sinned?" but, "Are these endeavouring in any degree to help the world?" If not, they most of all need his charity and his aid.

J.

Reviews.

WORLD DREAMS.¹

THIS little German poem depicts a seeker after the eternal verities, and follows him in that search until his soul is finally satisfied. He goes first to a hermit, who is also a magician; he shows him the images of distant objects in a mirror, and explains how, by the power of concentrated thought, he can make all these images present to his own mind without going out to see them. He can, however, tell nothing of their essence, nor of his own inner being; that, he tells the seeker, he must find out for himself, if he can. The seeker sets to work to meditate on his own being, and relates, under the form of dreams, his various thoughts. He sees and ponders on the lives of other men, under many different circumstances, and finds that all end in sorrow. At last it is shown him that only by changing the impulse to universal selfishness into that which makes for universal brotherhood, can true peace and happiness be regained for all. "Forget the part, which seems to be thyself; thus shalt thou gain the whole, and love indeed." We can honestly commend the book to all readers of German and seekers after the Beautiful.

E. K.

THE BHAGAVAD GĪTĀ IN GERMAN.²

OUR German fellow-Theosophists may congratulate themselves upon acquiring a translation of the *Bhagavad Gītā*, annotated and explained by so clear-headed an exponent of mysticism as Dr. Franz Hartmann. The volume is bound in paper and is a handy size for the pocket. The preface tells us that it is the translator's object to supply a translation calculated to bring out the mystical significance of the poem, thus remedying the evil caused by previous translators' having treated it from a philological or historical aspect; and that the allegories contained therein are capable of a three-fold explanation according to the reader's capacity to perceive the superficial or the deeper meaning. Each chapter is preceded by a short introduction, explaining its purport, of which the following will serve as an example:

I. In this chapter is described the strife between good and evil which arises out of the duality of nature, both in the individual man and in the universe as a whole. Arjuna—mankind—is in his earthly life surrounded by an army of illusions, which he must overcome in order to attain to a knowledge of his real divine nature. Since, however, many of these illusions have become dear to him and are closely bound up with him, it is hard to fight against them.

The text is explained by footnotes and the explanations illustrated by quotations and parallel passages from other mystics, such as Thomas à Kempis, Eckhart, Boehme, Paracelsus, and Blavatsky. The result is that the object of the author is well carried out, viz., to enforce upon his readers the universality and absolute identity of the Wisdom-Religion, wherever found.

H. T. E.

¹ *Weltenträume*. By E. O. Hörsting. Leipzig, 1893.

² *Die Bhagavad Gītā; das Lied von der Gottheit, oder die Lehre vom göttlichen Sein*. Dr. Franz Hartmann. Braunschweig: C. A. Schwetschke und Sohn.

APRÈS LA MORT.¹

ENQUIRERS in search of a summary of the *doctrine spirite*, whether viewed from the historical, philosophical or scientific standpoint, will find all that they desire in this book. It is an admirable compendium of the best that has been gained from the spiritist movement in France and elsewhere. In Part I the mystical teaching is traced through all the great religions from Brâhmanism to Christianity, *pari passu* with the exoteric cult and ritual; it is further shown how these continually change and die, to appear again under new forms which shall give more complete expression to the underlying truths. Short extracts are given from the *Vedas*, *Bhagavad Gitâ*, *Book of the Dead*, and other sacred writings, but that which is newest or least known to English readers, generally, is the unearthing of the secret doctrine from the Druidic teachings among the ancient Gauls. The information on this head is not drawn, as heretofore, says the author, from Latin sources, Cæsar's *Commentaries*, or the Fathers of the early Church in France; but from the *Triades* and bardic songs of the Celts, which have revealed to the latest Celtic scholars the real philosophy and belief of the Druids. The courage of the Gauls in war and their noble bearing in death was prompted by their firm belief in immortality, their assurance in regard to it being so great that they lent each other money repayable in another life, and sent messages by the dying to their friends on the other shore. The oak was to them the emblem of divine power; the mistletoe, of immortality. The Druids forbade the use of idols, or altars shaped by the hand of man. The whole chapter on "la Gaule" is worth studying. The modern systems of materialism, Comtism, etc., are also considered, together with the doctrine of Reincarnation, the objections to which are well answered.

The third or experimental part deals with the proofs afforded by mesmerism and hypnotism and subsequently Spiritism, more especially the developments of Spiritualism in England and America, of the action of the fluidic body (Astral or Linga Sharîra) apart from its gross outer envelope. In France the more tangible phenomena, such as materializations through mediums, have been very little produced, but the facts have been admirably collated from all sources, and with the conclusions deducible therefrom, have been worked into a body of doctrine by Allan Kardec, and are generally accepted by Spiritists throughout France. Communications received by means of direct writing form a considerable part of the basis on which is raised the Kardecian philosophy concerning the life after death, and it is to be expected, M. Denis well points out, that great modifications will have to be made on this head as our knowledge of the subject advances. It is, however, sufficiently remarkable that so much had been learned before the arrival of the *Secret Doctrine* in the form in which we now possess it, and especially of the part played by the perisprit or astral body as the mould on which the material body is built up in each fresh incarnation (p. 312). It is pointed out that the hour of birth, or rather of reincarnation, is far more terrible and critical than that of death, and that men should, contrary to present custom, mourn over the cradle and rejoice over the grave.

The dangers of Spiritism, of haunting spooks and the after-horrors of suicide and the death-penalty, are usefully commented upon. E. K.

THE SONG OF SOLOMON.²

The Song of Solomon, which stands amidst the *Bible* books like *Love's Labour's Lost* in the plays of Shakespeare, has been so much

¹ *Après la Mort*. By Léon Denis. Paris: Libraire des Sciences Psychologiques, 1, rue Chabanais, 1891.

² *El Cantar de los Cantares de Salomon*, "The Song of Songs of Solomon." Translated from the Hebrew by Dr. J. D. de Leon. 2nd Edition. (In Spanish.) Aguascalientes. 1891.

explained: that its interpretation has become difficult, and its significance dark. Three modes of exegesis are current which exactly represent the Gunas, or "Qualities" in the *Bhagavad Gītā*.

(a) The Tamas explanation, which supposes that the Canticle is a mere *chanson érotique*, descriptive of the loves of two young persons. This hypothesis has never found much favour among real scholars, or genuine readers of the *Bible*. It has been rejected by most, and it is sufficient to say that Dr. de Leon states that we can scarcely believe "that there is a literate of sober criticism, and much less a philologist of good faith, who could censure the Canticles for immodesty." The warmth of expression to be observed is paralleled by the Persian poet Sāadi, the devotional St. John of the Cross, the poets Manuel Flores and Guerrero, and even Dante. The human beings of mediæval ages often wrote how they loved each other. It was reserved for the nineteenth century to develop "resources of civilization which should show the neighbours how to hate."

(b) The Rajas theory is, for English readers at least, chiefly derived from the chapter-heading in the Authorised Version. The translators of the *Bible* of King James, most of whom, as Mackenzie says, did not know Hebrew, did not scruple to add notes conveying the idea that the whole story was typical of Christ and His Church. At that time, however, they had no clear idea what church they meant; nor whether its *φρόνημα* was identical with that of other times and places.

(c) The Sattva theory, with which Theosophists should concern themselves, is that which regards the Canticle as a dialogue between the Higher and Lower Manas, in which the respective male and female interlocutors, representing the Kabalistical principles of Chokmah and Binah, address each other in the language of mutual union and endearment. There is nothing of the "pairs of opposites" implied, but the whole book contains a number of hidden allusions which show that the readers of the book of Canticles (limited as they were to above the age of thirty, according to the testimony of Origen and Theodoretus) held within their grasp what they knew to be one of the Hidden Wisdom records. To take chapter viii, verse 9, we see that the words translated "cedar" and "silver" in the English version really mean the *Shūla Sharīra* and the *Linga Sharīra*. This makes the whole passage intelligible, and wafts it away from the atmosphere of mere Jewish coarseness. We would like to follow this method verse by verse, but our space precludes. The translator has assisted future readers, for he has parsed every word, and given us the text of the original Hebrew, the Septuagint, Vulgate, German, French, English, and Spanish. As usually happens, the English version is the worst, and an English *Bible* is a thing of the future. But the present work will help the Theosophist, and enable him to avail himself of the glories of past poets. The author believes in a historical Solomon. We do not.

C. C. B.

ONE should give unto a person of good lineage and conversant with the Vedas [*i.e.*, a Brāhman]; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adareth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons, but not to them that are in affluence. What merit is there, O thou foremost of the Bhārata race, by giving unto one that is affluent?—*Mahābhārata*, Vana Parva, § cxcix.

Theosophical Activities.

INDIAN SECTION.

INDIAN NOTES.

ADYAR, MADRAS,

April 13th, 1893.

The President after resting here for a few weeks has again taken the field, this time in Burma, in connection with the work of the Mahâ Bodhi Society.

Messrs. W. R. Old and P. R. Venkatarama have just returned from a short visit to the Kumbaconam Branch. Bro. Old lectured twice in the Porter Town Hall there to crowded audiences, and his lectures were much appreciated. He took the opportunity of visiting a Nâdi Grantham professor in the neighbourhood, and his experiences with him are to constitute an interesting article in a future issue of the *Theosophist*.

Bro. Bhavani Shanker, our newly appointed Inspector, has been doing very useful work in the direction of Branch visiting. I hear from Poona and Bombay that his lectures drew crowded houses.

The Bankipore Branch has inaugurated a series of lectures for students which promise well, and some experiments in Psychical Research have also been attempted. The Muttra Branch has recently issued two vernacular pamphlets in Hindî, one treating of Mesmerism, the other a translation of the *Epitome of Theosophy*.

Bro. Tookaram Tatya has brought out in a small booklet, the excellent translation of the *Uttara Gitâ* which recently appeared in LUCIFER. The moderate price of four annas ought to place it in the hands of all.

S. V. E.

CEYLON LETTER.

April, 1893.

Nothing stirring has occurred in the direction of Theosophical work in our island during the last month. It has been a somewhat dull period, and consequently there is a dearth of news.

During the middle of March, we had a pleasant visit from Miss Wright, a masseuse, a passenger from Australia to London. She is a friend of Mrs. Elise Pickett of the Theosophical Society in Australia, and Mrs. Higgins was apprised beforehand of Miss Wright's voyage to London. This young lady is unfortunately blind, and she proposes going to London to perfect her knowledge of massage. On the arrival of the steamer at Colombo, Mr. de Abrew met her and brought her on shore to Mrs. Higgins, who cordially welcomed her. Miss Wright went round the Sangamitta School and heard the girls read and sing, at which she was greatly pleased.

The editorial chair of the *Sarasari Sanderesa*, the Sinhalese newspaper edited by the Buddhist Branch of the T. S. in Colombo, is now occupied by a Mr. Karnnaratne, in place of the late Weragama Banda.

Our schools have been closed for the Sinhalese New-Year holidays. The New Year begins on the night of the 11th April, when Buddhists and Hindûs celebrate it with festivities.

Work in the schools will be resumed on May 2nd or 3rd after the Wesak festival.

The Sangamitta School had its term examination on the 25th of April, held by the Manager of the Buddhist Schools, Mr. Buultjens

and his assistant, and the girls have done remarkably well. The first distribution of prizes in this Institution will take place on Wesak Day, and Mrs. Higgins, the Principal, is making preparations for the occasion. She and her small band of workers are sparing no pains or trouble to raise the Sangamitta Building Fund. Every opportunity is devoted to augmenting the funds by soliciting voluntary contributions, as the necessity of a new building is felt every day, more and more.

Among the recent visitors to the school the names of the Registrar-General and the Director of Public Instruction may be mentioned. They both complimented Mrs. Higgins on the excellent work she is doing, and they carried away with them very favourable impressions of the Institution.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—The interest of the past month has been divided between the study of the Sympalmograph and that of the intricate Mechanism of Thought, but united in the consideration of the possible bearings of each upon the other, and both upon the workings of the hidden machinery of the Universe. Mr. C. E. Benham, in an interesting lecture, illustrated by means of the sympalmograph the unseen forces that build up the geometrical forms of nature, while the following lecture, by Annie Besant, set forward the subtle forces that combine in the formation of thoughts in the inner world. The *Coldness of Theosophy*, by Herbert Burrows, and the *Book of Dzyan*, by G. R. S. Mead, were both well attended, and interesting discussion took place on both occasions.

Bow Centre.—A class for the study of Elementary Theosophy has been started here, and began work on Sunday, May 7th. More than one F.T.S. will be present, so that there will be opportunities for individual talk after the meeting. The study begins at 6.30, every Sunday evening, and the meetings are held at the Women's Club, 193, Bow Road.

Birmingham.—A meeting of the Birmingham Lodge was held on Sunday evening, April 23rd, when an excellent paper, entitled *Experience*, was read by Bro. W. Ames. The paper sparkled with points of interest and was exceedingly well delivered.

SYDNEY H. OLD, *Sec.*

Bournemouth Lodge.—We have endeavoured to initiate a scheme of regular correspondence with the Boston Lodge in America. Our original intention was to invite an Indian Lodge to join us also, and thus to form a triple unit for purposes of correspondence, but up to the present we have not secured the assistance of any Indian Centre. We shall send original papers which have been discussed in our Lodge out to Boston at regular intervals, and receive papers from them in return. It is thought that this may tend to promote a brotherly feeling between Lodges that are far apart. If any English Lodge wishes to coöperate with us in this scheme I shall be pleased to receive an intimation to that effect. It is hoped that other Lodges, both in England, America, India, and elsewhere may take up this idea of correspondence and endeavour to carry it out.

H. S. GREEN, *Sec.*

Liverpool Lodge.—During the month of April the meetings of the Liverpool Lodge have been held as usual at the Society's rooms, 62, Dale Street, but as the members are increasing in number week by week it is hoped that more commodious and convenient premises may be shortly found in which to transact the business of the Lodge with greater comfort. The papers read at the weekly meetings have

been *Theosophy and Christianity*, introduced by Bro. Duncan and afterwards discussed by members and friends; *Reincarnation*, by G. R. S. Mead, Esq., read by one of the members; *The Shaktis*, by Bro. Gardner, and *Symbology*, by Bro. C. W. Savage.

The Annual Meeting of the Lodge was held at Bro. Nisbet's house on the evening of May 1st, and the following officers were elected for the ensuing year: President, Bro. H. M. Savage; Vice-President, J. W. S. Callie; Treasurer, W. Ranstead; Secretary, J. Hill; Librarian, T. Duncan; Council, Mrs. Nisbet, Mrs. Gillison, Bro. K. Sandham, Bro. W. Hutchin and Bro. G. E. Sigley.

The Secretary, the Treasurer, and the Librarian all presented very satisfactory reports of last year's work. G. E. SIGLEY, Sec.

Manchester Lodges.—The Day Nursery and Working Girls' Club at 36, Great Jackson Street, Hulme, was opened on May 3rd. The two ground floor rooms are used as play room and sleeping room for the children; the first floor is reserved for the use of the Club, and is provided with a piano, periodicals and illustrated papers. The institution is the outcome of a plan made by Dr. Guest, who subscribed a large part of the necessary expenses.

A large gathering of friends met at the house at 8 p.m., and were shown over the premises by the Committee. Mr. C. Corbett then gave a short address explaining the object of the institution, and Mrs. Thomson spoke a few words of kindly welcome to the girls. The addresses were followed by a concert given by Mrs. Byron Cooper and friends. Refreshments were provided by Mr. Smallman. An account of the opening was given in the local papers.

The first Annual Meeting of the Manchester City Lodge was held on April 4th. The report stated that Lodge meetings have been held regularly every week during the year, and nine public meetings, local discussion societies, etc., have been addressed by Lodge members or in connection with the Lodge, with an average attendance of about sixty. There are seventy-one volumes in the library, besides nineteen volumes which are lent to the library when required.

JOHN BARRON, |
SARAH CORBETT, | Secretaries.

IRELAND.

Dublin Lodge.—Brother Dunlop's lecture on *Laurence Oliphant* presented the subject in an exhaustive manner. The contrast between the purity of the Esoteric Philosophy, which regards sex as but a phenomenon on the physical plane, and dangerous philosophies like those of Oliphant and Lake Harris (based as they appear to be on the duad rather than the triad) was clearly brought out both in the lecture and in the vigorous discussion that ensued.

On April 28th a successful conversazione took place at the Dublin Headquarters, during which F. J. Dick gave a short account of the present state of the movement throughout the world, and G. W. Russell made an eloquent appeal for solidarity in thought and effort, "living"—to quote Jasper Niemand—"as it were on the slopes of death!" He showed that, given this united thought and effort, the material aid required would be sure to follow.

The *Irish Theosophist*, in gorgeous array by the hand of Brother Russell, is steadily seeking out many dark places of the earth. More power to it!

SCOTLAND.

Glasgow.—Since the publication of the last number of LUCIFER we have had another visit from Annie Besant, who arrived on April 15th, and met the local members the same evening. The meeting was called

for the purpose of considering the advisability of forming the local members into a Lodge for the study and propagation of Theosophy. The proposal was unanimously accepted and an Executive was appointed to carry out the preliminary arrangements.

On April 16th Annie Besant delivered three addresses in the People's Palace to very large audiences. Bro. Petrici, from Athens, was with us and distributed a parcel of *Information for Enquirers*.

We are occasionally getting additions to our ranks, but, on the other hand, we are frequently losing valuable workers, who leave us to labour in other parts of the world. As our work is not merely local, or even national, we must not regret their departure, but rather measure the gain of those among whom they have gone to work by the regret we feel at their departure.

The Executive (appointed on April 15th) met on April 27th and drafted an outline of rules, etc., for the consideration of the members. The Secretary stated that there were at present eleven members on the roll, and that several others had promised to join. It was agreed that these should be waited upon as soon as possible, and invited to join at once.

It was further decided to call a full meeting of the members for Thursday, May 11th, at 8 p.m.

JAMES WILSON, *Sec. pro tem.*

SPAIN.

Nothing of particular interest has occurred during this month. The Theosophical movement continues its onward march, and the work of propaganda spreads gradually but uninterruptedly. We frequently receive news from the provinces which proves the interest that Theosophical ideas begin to inspire.

In Madrid meetings are held every Sunday, when our brothers take it in turn to speak. It has been decided that each of them shall take up a Theosophical subject with a view to promote discussion on those points that are either obscure in themselves or difficult to be understood by a new member. In this manner our meetings, far from being fruitless, produce two results—they instruct the members in the fundamental principles of Theosophy, and, by making it necessary for them to speak before others, render them better able to make Theosophical ideas known in ever-increasing circles, as is the paramount duty of every true Theosophist. In short, the work is carried on in a regular and instructive manner.

In Barcelona the situation has very perceptibly changed. The arrival in that town of our brother, José Plana y Dorca, President of the future Barcelona Branch, has started a healthy current of concord and activity hitherto almost unknown in this centre.

The news from Valencia is excellent, as is also that which we receive from our brother José Jimenez Serrano, of Alicante, whose activity and tact we cannot sufficiently praise. Thanks to his ability and perseverance he has been able to form around himself a group of people in sympathy with us, and he tells us that, perhaps before long, it may be possible to form a branch in Alicante. VINA.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND.

April 3rd, 1893.

During the past month the cause of Theosophy has certainly not flagged. Whether it is deepening in the hearts of the people time alone can tell, but the general interest in the subject is certainly increasing very markedly. Besides the ordinary Lodge meetings, held now weekly, a lecture was given on Sunday afternoon, Feb. 26th, in

the Freemasons' Hall, Princes Street, by Mr. W. H. Draffin, F.T.S., upon *Madame Blavatsky and the Mahâtmas*. At the close of the lecture some vigorous questioning took place, especially upon the Mahâtmas, their existence, place of residence, powers, etc. The hall was crowded. At the open Lodge meeting, held on March 3rd, papers were read by Miss L. Edger, M.A. (*Reincarnation*), and Mr. W. H. Draffin (*Karma*). On Sunday afternoon, March 12th, Mrs. Sara Draffin, F.T.S., delivered a lecture in the Freemasons' Hall; it was not only crowded to excess, but the passages were quite full, the vestibule packed, and the ante-rooms behind the platform also crowded, so that many were turned away. The subject of the lecture was *Death and After*. At the close, a large number of questions were asked and answered, the audience in many instances putting down good-naturedly irrelevant questioners. On March 17th the Annual Meeting of the Lodge was to have been held, but it was adjourned until Monday, March 20th, when the annual report was read. This document showed that the Lodge began with twenty-one members. During the year some had been transferred to other districts, one had resigned, and one had joined the Students of Truth. The members' list now contained twenty-three names. Fourteen associates had been admitted during the latter part of the year, four of whom had become full members, and other increases are expected from this source by and by. The Treasurer's statement showed a small credit balance. Miss Lilian Edger, M.A., was elected President; Messrs. C. W. Sanders and W. Swinnerton, Vice-Presidents; Mr. Haslett, Treasurer; Mr. W. H. Draffin, Secretary; and Mr. W. C. Sharland, Librarian. Before the meeting broke up, it was decided to purchase a "round ticket" for Mrs. Cooper-Oakley—taking her from Melbourne to all the port towns of New Zealand and back again to Melbourne—and to forward it to her. She is expected to pay us a visit during the latter part of April or early in May. On Sunday afternoon next Miss Edger will lecture upon *Religion and Theosophy* in the City Hall. As this hall is capable of seating over 2,000 people, there is not much prospect of many being turned away on this occasion.

MRS. COOPER-OAKLEY IN AUSTRALIA.

MELBOURNE, VICTORIA,

March 27th, 1893.

Theosophy has been growing apace since I wrote a month ago. The Sunday open meetings have attracted a great many people, some of whom have afterwards come as enquirers to Headquarters. Owing to the crowding out of so many people on the previous Sunday, the Committee of the Victorian Theosophic League engaged a hall for the Sunday evening lectures, and on March 5th, about 200 people assembled to hear Mrs. Cooper-Oakley give a short account of Theosophy. On March 12th the subject was *Reincarnation*. The chair was taken by Mr. James Smith, of the *Argus*, who, though not a Theosophist, is a prominent man in Melbourne, and was formerly connected with the Spiritualistic movement. There was an attendance of nearly 300 people. The following Sunday Mrs. Cooper-Oakley took the chair for Mr. Leader's lecture on *Theosophy and Labour*. *Theosophy and the Three Objects of the Theosophical Society*, was the subject of the last lecture, on March 26th. About 200 people were present. At all the meetings the questions have been remarkably intelligent, sometimes really clever, and always showing that the questioners had thought earnestly about the subject. Mrs. Cooper-Oakley said she had rarely heard better questions put, even in London. On March 30th, Mrs. Cooper-Oakley goes to Adelaide for a few days to help the students there. She will be the guest of Mr. Knox, the leading spirit of the Theosophical movement in South Australia. He is one of the best known citizens of the beautiful

town on the Murray, and an earnest and devoted student of Theosophy. He is one of the few wealthy Theosophists in Australia, and has generously helped the Victorian Theosophic League since it has been in working order.

To return to Melbourne again. Activities are growing. Three *Secret Doctrine* classes are held every week for three different sets of students, and we have been studying the Stanzas in Volumes I and II, and, in addition to this, the Monads.

The Maybank Lodge are still working through Walter Old's book, *What is Theosophy?*

A Debating Society has been formed and a preliminary business meeting held at which officers and committee were elected.

Arrangements have been made for keeping the office of the Victorian Theosophic League open every evening (in addition to the hours from ten to five when Mrs. Cooper-Oakley is present), also on Saturday afternoons, one or more members of the T. S. being always there. The library is also open to any, whether F. T. S. or not, who choose to come and read; and many strangers avail themselves of the opportunity thus given to gain more insight into a subject necessarily only slightly touched upon in the lectures.

It is becoming more and more apparent that the coming of Mrs. Cooper-Oakley has given a great impetus to Theosophy in Australia, the wide-spreading effects of which we cannot yet adequately estimate.

MABEL BESANT-SCOTT.

Our Budget.

BOW CLUB.

	£	s.	d.
H. - - - - -	26	0	0
W. Mather, M.P. - - - - -	5	0	0
Anon - - - - -	10	0	0
R. V. - - - - -	1	0	0
	<u>£42</u>	<u>0</u>	<u>0</u>

The second Annual Report is now ready, and will be sent with pleasure to any person interested.

ANNIE BESANT.

SANGAMITTA GIRLS' SCHOOL.

	£	s.	d.
Collected by J. Oetl (Cal.) - - - - -	0	12	4
Robert Cross - - - - -	10	0	0
Mrs. James - - - - -	1	0	0
J. Morgan - - - - -	0	2	6
Barclay Day - - - - -	2	2	0
Anon - - - - -	0	1	0
San Francisco T. S. - - - - -	1	10	8
	<u>£15</u>	<u>8</u>	<u>6</u>

E. KISLINGBURY,
Hon. Treas. W. E. S. Ceylon.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 7:—1. Old Diary Leaves, XIII.—H. S. Olcott. 2. The Hermetic Philosophy: the Esoteric Key of East and West—J. W. Brodie-Innes. 3. Reincarnation in Earnest—D. W. 4. Shri Shankarâchârya's Svâtmanîrûpanam—B. P. Narasimiah. 5. Instruction of a Spiritual Master to his Pupil—D. N. Ganguli. 6. True Welsh Ghost Stories—John M. Pryse. 7. Mâdhavâchâri—K. Perrazu. 8. Modern Indian Magic and Magicians—C. P. Hogan. 9. Karatoya—N. Chandra Biswas. 10. The Story of Sikhidwaja—K. Narayana Swami Iyer. 11. Traces of H. P. B.—H. S. Olcott. 12. The Hindû Theory of Vibrations, as the Producers of Sounds, Colours and Forms—C. Kotaya. 13. Reviews. 14. Correspondence. 15. Supplement.

1. This is perhaps the most interesting Leaf that has yet appeared; it deals with the writing of *Isis Unveiled*. 2. This is an interesting article. Mr. Brodie-Innes puts forward a curious theory that the Hermetists, following the more ancient Egyptians, believed in the resurrection of the body. How they believed in it does not appear, for of course it was not the molecular physical body, as admitted by the writer. Whether his dark hints adumbrate a permanence of the astral or some other vehicle does not appear. As the matter stands, however, we have yet to learn why the Egyptians mummified their dead. It has been suggested that it was a custom inaugurated by their King Initiates, for certain purposes of reincarnation connected with the reminiscencing of previous births, the Pûrvajanmânu-smriti of the Buddhist Arhats, and that the generality copied the example of the Initiates without understanding the reason thereof. But surely the physical body did not resurrect. The writer should

read in the last *Prasnottara* why the bodies of some Yogis of *very great purity* are buried and not cremated; it may throw some light on the original mummification of the bodies of high Initiates only. Mr. Brodie-Innes says that the origin of the Ionic capital in Greek architecture was the lotus, but we always understood it was the acanthus. It is to be regretted that our brother's article has been so carelessly edited, not to mention many other misprints, "Apop" for Apap, "Myernæ" for Mycenæ, and "Siklie-mann" for Schliemann, are inexcusable; but a reform has always been needed in the *Theosophist* in this direction. 3, 6, 7, 8, fall under the head of yarns, of which there are too many in this number. 4. Shri Shankarâchârya's Svâtmanîrûpanam is a useful translation, and though not containing anything new of importance for the student of Advaita, is nevertheless an addition that is acceptable. 5. This is so good, that one regrets its brevity. The Paramâtmâ (Universal Soul) and Jivâtmâ (Individual Soul) are compared to the Sun and Moon, and interesting correspondences are worked out. 10. This is by far the most interesting paper of this series of translations. Here is a specimen:

Parabrahman is that which is emancipation itself, the imperishable, the immeasurable, the quiescent, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahman which is unthinkable be the Cause?

11. This contains a confirmation by Major-General Murray of H. P. B.'s attempt to enter Tibet in 1854 or 1855, and also some family warnings of her decease. 12. Interesting, but too disjointed.

THE PATH (*New York, U.S.A.*).

Vol. VIII, No. 1:—1. Authorship of "Secret Doctrine"—One of the Staff. 2.

The White Cross Knight—Stanley Fitzpatrick. 3. Faces of Friends—Dr. Jerome A. Anderson. 4. The Earth Chain of Globes, No. III—William Brehon. 5. Spiritualism—William Q. Judge. 6. Correspondence: The Support of the T. S. 7. Tea Table Talk. 8. Literary Notes. 8. Mirror of the Movement.

1. The writer quotes three interesting certificates as to the authorship of *The Secret Doctrine*. It was the joint production of two of the Masters and H. P. B., or as one of the writers quaintly phrases it, of the "humble undersigned Faquir" and his "brother" and H. P. B. Of course this is not meant to endorse all the phraseology, or the many quotations from outside sources, or a number of notes on scientific and other subjects for which H. P. B. invited the coöperation of one or two of her immediate circle. 5. This is the most important article in the present number which is on the whole a not very strong issue. Most of the phenomena are explainable by the astral remains of the dead, the astral body of the medium, the minds and astral body of the sitters, and the elemental forces, which are the "nerves of nature." When we have exhausted these causes we may begin to talk of "spirit"—but not before.

THEOSOPHICAL SIFTINGS (London).

Vol. VI, Nos. 2 and 3:—1. Priesthoods. 2. Akasha-Ether—R. B. Holt. 3. On Gems—P. W. B. 4. On the Hidden Properties of Gems—F. L. Gardner.

1. "Priesthoods" is an interesting paper, though dealing with a terribly difficult subject; the writer endeavours to give it a practical bearing for members of the T. S. 2. Mr. Holt's paper contains too much; far too many technical terms for the readers of the *Siftings*. For students of *The Secret Doctrine*, and other Theosophical works, however, there is a number of useful references. Far too many doctrines are set down to the Karma of the Hindüs generally. Most of these are explanations of the Esoteric Philosophy as sketched in *The Secret Doctrine* and in that work are stated to be taken from a number of distinct Indian schools of philosophy. If a Hindü were to take some postulate out of, say, Herbert Spencer's philosophy, and then inform his fellow countrymen, "the English

tell us so and so," he would be regarded as vague, to say the least of it, and the anti-Spencerians of all denominations would thirst for his blood. 3. The information on gems is curious, and will no doubt interest a number of readers.

THE PRASNOTTARA (Madras).

Vol. III, No. 26. Questions LXXII-LXXVII:—There are some interesting answers on the various kinds of Yoga which from we liberally quote as follows:

Question LXXVI.—There are principally four kinds of Yoga, namely, (1) Hatha-yoga, (2) Rāja-yoga, (3) Laya-yoga, (4) Mantra-yoga. There are other kinds of Yoga or rather sub-divisions of Yoga, but they are chiefly combinations of two or more of the above four. Rāja-yoga itself has very many branches, the *Bhagavad Gītā* alone treating of eighteen kinds, one in each chapter. . . .

(a) The Sāṅkhya philosophy recognizes the discernment of Prakṛiti and Puruṣa principles in man and the separation of Puruṣa from Prakṛiti in contemplation as the real self, as the only Yoga.

(b) The philosophy of Patanjali recognizes Yoga as that state of the mind, when it is void of all conscious efforts and becomes consciousness (Chiti-shakti) itself. This is brought about by (1) Practice and dispassion, (2) Devotion to Ishvara.

The practice enjoined by Patanjali consists of eight elements and is known as Ashtāṅga Yoga.

(c) According to the Nyāya philosophy, Yoga is communion of the imperfect man with perfect God—constant subservience to the divine will, which is only perfect.

(d) According to Pūrvā Mīmāṃsā, there is no Yoga, excepting the performance of Vedic Yajnas.

(e) According to Uttarā Mīmāṃsā or Vedānta, the realization of the Self as the Absolute Brahman is the only Yoga—and this is to be brought about by Shṛāvana (truth), Manana, and Nididhyāsana.

(f) The Yoga of *Bhagavad Gītā* is the purification of the mind in the first instance, then its concentration on Ishvara and the final perception of All-Being as the only Being and the absorption of all ideas in that only Being.

(g) The Yoga of Yogavāsishtha is in essence the same as that of Uttarā Mīmāṃsā, and is to be attained by—(1) good company, (2) giving up of desires, (3) Vichāra of Vedānta, (4) control of the breath and the movements.

(h) The Yoga of Gorakṣhāshītha is chiefly Prāṇāyāma—the object is to control the mind by control of breath.

(i) The Yoga of the Vaishnavas, Shaivas, Ganapātyas and Sauras—constant devotion to Ishvara from love. This love or Bhakti must be a natural attraction of the Jivātmā for Paramātmā, love for the sake of love—not proceeding from any of the least selfish motives.

(j) The Yoga of the Tantras, consisting of the recitation of Mantras called Japa—a stated number of times under prescribed circumstances.

(k) The Yoga of the different sects—Kabirpan-

this, Nanaksahis and others—based more or less upon Bhakti and Upāsana, and consists largely of Japa.

There are six schools of Indian philosophy, each differing from the other in its views on the origin, development, and destiny of Universe and Man, and, as a corollary to all these, on the question of the *summum bonum*, to secure which each has a particular line of training (or Yoga) suited to its own views. The six Schools may be grouped under two broad heads: (1) those believing in an extra-cosmic creator; and (2) those holding the Pantheistic view. The former resort to prayer (*i.e.*, the Naiyāyikas and Vaisheshikas) and exoteric ceremonies and rites (Pūrva Mīmāṃsikas) as the means of obtaining emancipation. The latter (the Vedāntis and the Sāṅkhyas) aim at the acquisition of knowledge (Jñāna) as the cure for all the miseries to which our life on this earth is subject.

Again, looking at the various Yogas as the applications of the different sets of human activities in different channels, I suppose that the divisions are not *absolute* and that they cannot be so (because the human activities themselves are not *really separable but only logically distinguishable*); each division being simply named after the element prominently emphasized thereby, in exclusion of the portion which only plays a subsidiary part therein.

No. 27.—This deals with questions on Darwinism and Hindū philosophies; the burying of the bodies of certain Yogis instead of their cremation; a Hindū marriage custom; the "third eye"; the distinction between Kāma Rūpa and Linga Sharīra, which is not very well answered; and the Siddha School of Philosophy and Occultism.

THE THEOSOPHICAL FORUM (New York).

No. 46.—W. Q. J. sets both the questioner and editor right on an elementary point of metaphysics. Meat-eating again comes up for discussion, and the incisor teeth are brought forward. But how about the Simiactæ; are they carnivorous? We need not be fanatics, but we may be logical. Moreover it is better to encourage a mode of life that leads to gentler views and aids physical purity instead of leaning the other way. We are not all so much the slaves of heredity and habit as the sarcophagous apologists are inclined to suppose, and the younger generation needs a strong encouragement to less gross ways of feeding than at present are so prevalent. Of course for our present Western humanity there is nothing immediately moral in vegetarianism; but it is a help, and even a little help is a great thing for our weakly

moral race. Two feeble and unnecessary questions on Buddha and music and the length of the devachanic period are wisely disposed of.

THE VĀHAN (London).

Vol. II, No. 10:—The discussion on Atonement occupies the first two pages and gives rise to some extraordinary statements as to Christian doctrine. The questions deal with the Hindū doctrine of retrogressive reincarnation, the Kali Yuga, the Higher Ego and Karma, the Logoi, and the Pythagorean theory of numbers. The Activities run to a column over their proper length.

ORIENTAL DEPARTMENT (London).

Vol. I, No. 4 (New Series):—1. Zravāne Ākarne and Zravāne Dregho Khadhāte; or, Boundless Duration and the Self-emanating Time of the Long Period—N. D. K. 2. The Hymn of the Three Powers (*Bhagavad Gītā*)—C. J. 3. Reincarnation (*Masnawī Mānwī*)—B. N. S. 4. The Divine Kural of Thiruvalluvar—A. G. B. 5. Sādhana-Panchakam; or, The Five Perfections of Shri Shankarāchārya—T. A. Venkasami Rao. 6. The Story of Rājā Vipashchit (*Mārkaṇḍeya Purāna*)—N. 7. The Symbology of "Wine"—Nasarvanji F. Bilimoria. 8. The Prayer of a Bhakta (Devotee)—K. P. M. 9. The Past—Can it be Brought Back?—Kali Prasanna Mukherji. 10. Ashtāvakra Sanhitā—M. N. Chatterji.

This is decidedly the best number of the *Oriental Department* which has yet appeared, judged from a Western standpoint. Nearly all the papers are excellent and instructive, especially the selections from the *Kural*.

SOPHIA (Madrid).

Vol. I, No 4:—The Seven Principles of Man (Tr.)—Annie Besant. 2. Occult or Exact Science? (Tr.)—H. P. B. 3. A Bewitched Life (Tr.)—H. P. B. 4. Theosophical Movement. 5. Extracts from *The Voice of the Silence*.

We can only reiterate our congratulations of last month, and hear with pleasure that the circulation of this excellent Review is still steadily increasing.

THEOSOPHIA (Amsterdam).

Vol. I, No. 12:—1. Vegetarianism—Afra.

2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. The Seven Principles (Tr.)—Annie Besant. 4. Our Seal—C. I. 5. Where is Love, there is God (Tr.)—Leo Tolstoi. 6. Papyrus—from *The Path*. 7. Activities.

We are glad to notice the original matter in this issue of *Theosophia*. It is very frequently a matter of considerable difficulty to suit foreign readers with translations, whilst residents understand their public and can write for them in the style they know will be the most likely to strike home.

TEOSOFISK TIDSKRIFT (*Stockholm*).

April, 1893:—1. Why you should be a Theosophist (Tr.)—Annie Besant. 2. The Hunter (Tr.)—Olive Schreiner. 3. The Planetary Chain of our Earth (Tr.)—W. Q. Judge. 4. Answers to the *New Ecclesiastical Journal*.

THE SPHINX (*Berlin*).

The Sphinx for April opens with an article by the editor on "Free-will; the Problem and its Solution." The solution is found to consist in the recognition of the Individuality as the cause of our personal limitations, and of Reincarnation as a necessary corollary. Another paper of special interest is the translation of a story by Rhoda Broughton of a dream, which, if true in all its details, as the writer avers, opens up some interesting questions.

M. Charles de Thomassin contributes a paper on "The King of Exorcists and Modern Wizards in Paris," in which he relates the success of a certain Abbé Boullan in ridding the obsessed of evil spirits. This same Mr. Thomassin has, we are told, lately become joint editor of *The Sphinx* with Dr. Hübbe-Schleiden.

LOTUSBLÜTEN (*Leipzig*).

No. V, February, 1893:—1. The Theosophical Teachings. An article by Franz Hartmann, dealing with self-knowledge, true and false wisdom, the inner sense of scriptures, etc. 2. Translation of Subba Row's Notes on the *Bhagavad Gītā* (continued). 3. On the Progress of the Theosophical Movement in Europe, which opens with the remark:

In the first place we take the liberty of remarking that, when we propose to speak of the pro-

gress of the Theosophical movement in Europe, we by no means imply the propagation of the "Theosophical Society," but the progress of mankind in knowledge of the Truth.

No. VI, March, 1893:—1. Extracts from the Secret Doctrine of the East, by H. P. Blavatsky, preceded by a short introduction by the translator, gives the Stanzas of Dzyan with an abstract of the commentary on each. 2. Subba Row's Notes on the *Bhagavad Gītā* (continued). 3. A translation of Mrs. Besant's pamphlet, *Why you should be a Theosophist*.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 9-13:—To be noticed: 1. Nirvāna (Tr.)—from *The Sphinx*. 2. Buddhist Missionaries in America. 3. Christianity and Buddhism Contrasted—*from Lucifer*. 4. The Future of Ceylon. 5. Bishop Copleston on "Buddhism"—*from The Theosophist*. 6. The Sangamitta Girls' School. 7. Vedāntism and Modern Metaphysics (Reprint)—Prof. Paul Deussen. 8. A Bishop on Buddhism (Reprint)—Prof. Max Müller. 9. Hindûism and Buddhism. 10. Aphorisms on Karma—*from Lucifer*. 11. What is Salvation?

These numbers chiefly consist of reprints. What original matter there is forms very good reading, especially the article on "The Future of Ceylon"—a stirring appeal, ending with words that might be read with advantage by others than the Sinhalese Buddhists: "Work there is to be done on every hand, but the workers are few. Work, Buddhists, work, for the night soon cometh, and the eternal silence."

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

Vol. I, No. 12:—Not so good a number as many of those preceding it. The following extracts from the famous Edicts of Ashoka speak well for the basis upon which Buddhistic propaganda was first carried on towards the end of the fourth century B.C.:

Edict I.—Thus spake King Piyadasi, beloved of the gods. . . . Happiness in this world and in the next is difficult to secure without an excessive zeal for religion, a rigorous supervision, a perfect obedience, a lively sense of responsibility, and a constant activity. . . . The rule is this: government by religion, law by religion, progress by religion, and security by religion.

Edict III.—Thus spake King Piyadasi, beloved

of the gods. One sees only his good acts and says: I have done such a good act. But one does not see his evil acts and does not say: I have committed this evil act, this act is a sin. Such examination is painful, it is true, but nevertheless it is necessary to question oneself and to say: such things are sinful, as mischief, cruelty, anger, and pride. It is necessary to examine oneself carefully and to say: I will not harbour envy, nor calumniate others. This will be beneficial to me here below; this will be in truth still more beneficial to me in the life to come.

An article headed "Buddha Gayá," dealing with the recent outrage committed there upon some Buddhist Bhikshus, is hardly temperate, and we cannot think it judicious to run the risk of raising the passions of Buddhist readers by speculating as to what might have happened if "Buddhism were a blood-thirsty religion." The writer would do well to remember Shri Shankarâchârya's teaching that "*thinking of possibilities*, taking unsubstantial things for substance, belong to Rajas."

THE SANMÂRGA BODHINĪ (Anglo-Telugu: Bellary).

Vol. III, Nos. 10, 11:—To be noticed: 1. News and Notes. 2. A Friendly Warning to our Social Reformers. 3. Astrology as a Science—B. Suryanarain Row, B.A. 4. Reincarnation and Karma—Thos. Williams. 5. An Enlightened Native Sovereign.

1. The recent disturbance at Buddha Gayá is referred to in a spirit of kindness and of true brotherhood, and we hope that the same "equal-mindedness" will continue to be displayed by both Buddhists and Hindûs when commenting on this regrettable incident.

THE PACIFIC THEOSOPHIST (Seattle, Wash., U.S.A.).

Vol. II, No. 3:—1. Theosophy made Easy (Reprint) — Major Hand. 2. Editor's Notes. 3. San Francisco Correspondence. 4. Dr. Griffiths' Lectures. 5. The Annual Convention. 6. Theosophic News.

PAUSES (Bombay).

Vol II, No. 8:—1. Invisible Potencies—from *The New Californian*. 2. The Secret Doctrine and the Higher Evolution of Man (Reprint) — J. D. Buck. 3. Concentration—from *The New Californian*. 4. In H. P. B.'s Writings, What is New?

—from *The Path*. 5. The Adepts—from *The Path*. 6. A Bewitched Life—from *Nightmare Tales*. 7. Death as Viewed by Theosophy (Reprint) — A. Fullerton. 8. Theosophy. 9. Notes and News.

THE IRISH THEOSOPHIST (Dublin).

Vol. 1, No. 7:—1. Theosophy in Plain Language: No. VI, The Seven Principles of Man. 2. Three Councillors—G. W. R. 3. Theosophy and Life—Herbert Burrows. 4. The Mask of Apollo—Æ. 5. Seeking. 6. Notes by the Editor. 7. Reviews. 8. Our Work.

We are rejoiced to find that our contemporary is still going to stick to its name in spite of its new cover and generally improved appearance. An artistic great Sphinx head and a contemplative figure now meet our eye on the cover. Herbert Burrows' paper and "The Mask of Apollo" are both very excellent, in fact the latter is one of the most pleasant stories we have read for a long time. We are sorry to see that "Seeking"—which purports to be "permitted notes from the experiences of a Chelâ"—is to be continued; there is already too much of it, in fact it ought never to have been printed. The review department of the *Irish Theosophist* has not got much of a grip yet, but perhaps this is owing to lack of space.

GUL AFSHÂN (Anglo-Gujerati: Bombay).

Vol. XV, No. 6:—The following articles are in English: 1. The Drink Fiend. 2. How it Feels to be Buried Alive. 3. Curse the Gold. 4. Vegetarianism in France. 5. Meaning of the Months. 6. The Mighty Liquor.

It is difficult to understand why a better selection of English articles is not made. The average quality remains at the usual dead-level of inanity. We hope, however, that the lowest point on the arc has been reached in this issue.

THE LIGHT OF THE EAST (Calcutta).

Vol. I, No. 7:—1. Notes and Gleanings. 2. The Sixth Sense. 3. Vedânta—A. H. B. 4. Paramahansa Râmakrishna. 5. A Study of Bhagavad Gîtâ. 6. Philosophy of the Tantras. 7. Vaishnava Religion. 8. Summary of the Gîtâ. 9. Reviews.

An excellent number, that we should like to quote from at greater length than our space will permit. 1. Amongst other interesting notes the following is especially worthy of notice:

No other doctrine is more misunderstood than the Vedāntic doctrine of *Mâyā*. *Mâyā* is that which cannot exist by itself. For example, the Form and Name called "wave" cannot exist apart from water. Here, the "wave" is *Mâyā*, whose substance is water. Shankarāchārya restricts *Mâyā* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless, and that which is shapeless is infinite. Apart from "water," the Name and Form called wave is Zero. Apart from infinite Chit, the universe of Name and Form is Zero.

2. Deals with the revivification of the Third Eye—familiar by name to all students of the *Secret Doctrine*. The author of this article says that:

Connected with the seven Chakras or the psychic centres, through which the Sushumna Nādi runs like a spiritual current, are the seven states of consciousness of the various Jivas inhabiting the universe. According to the classification of esoteric philosophy, the various beings of the universe are classed into seven distinct divisions, and each of these divisions is connected with one of the seven distinct states of consciousness mentioned above. From the Mūlādhāra to the Sahasradala there are seven main centres of consciousness. The centre which is connected with the animal kingdom is not connected with that which is related to the consciousness of man, and so forth. Again, these seven centres are connected with the seven planes of the universe, the lower ones being of a sensual and the higher ones of a super-sensual nature. The Rāja Yogi generally concentrates his attention to the centres situated in the head; but the Hatha Yogi to the centres in the lower portion of the spinal cord.

3. A very lucid exposition of the Vishishtādvaita Vedānta. 4. A reprint from the *Theistic Quarterly Review*, Oct., 1879, describing a famous Yogi who lived "inebriated in the love of God"! Bhakti Yoga has its drawbacks! 6. Well worth reading.

THE THEOSOPHICAL THINKER
(Bellary, Madras).

Vol. I, Nos. 3-6:—1. News and Notes. 2. The Eastern and the Western Mode of Teaching. 3. Man—B. P. Narasimhiah, B.A. 4. The Paurānic Works—A Brahmin-Buddhist. 5. The Theosophic World, Then and Now. 6. Our Graduates and Theosophy—T. A. V. R. 7. Matter or Ether? 8. The Mahātmā and His Work—A Brahmin-Buddhist. 9. On the Vishnu Purāna (to be continued)—K.

Narayanaswamy Aiyar. 10. Purānas: Are they Fictions?

There are many interesting articles in these numbers on Eastern philosophy, by Eastern writers, on the sacred books of the East, by those who believe in them, and if only on that account, *The Theosophical Thinker* deserves to get support and subscribers amongst members of the T. S. the world over. We repeat: the subscription is Rs. 2 per annum, postage extra. The promoters of this magazine, we know, are denying themselves all but the bare necessities of life to bring out the paper; no more praiseworthy effort could be made. Donations or subscriptions will be gladly received by LUCIFER and forwarded.

ADHYĀTMĀ MĀLĀ (Gujerātī: Surat).

Vol. I, No. 5:—1. General Survey. 2. Prakriti and Purusha (Tr.)—from *The Theosophist*. 3. Discourses on the Bhagavad Gītā (Tr.). 4. Dharma. 5. Sapta Bhūmikā (Tr.)—from *The Theosophist*. 6. What is Theosophy? (Tr.). 7. Vasūdeva Manana (Tr.)—from *Lucifer*.

BOOK-NOTES (London).

Vol. 1, No. 2:—We read here of the forthcoming books on Theosophy and kindred subjects; of new editions and of rare works for sale; a book-lover's handbook in miniature. We are glad to notice under the head of "Reviews" that the author of *Azoth* disclaims any connection with the "Lake Harris school." The number ends with a brief Contents Table of Theosophical Monthlies.

THE THEOSOPHICAL MAHĀTMĀS
(New York, U.S.A.).

This is a lecture by Alexander Fullerton, which now appears in pamphlet form, and has been widely circulated. It puts the matter on a common-sense basis and will do useful work. The price is 2 c., or \$1.50 per 100.

TRANSACTIONS OF THE LONDON
LODGE OF THE T. S.

No. 17:—The Evolution of Humanity. By W. Scott-Elliot. This is an exceedingly interesting and valuable pamphlet, though we must take exception to the phrase in its second paragraph that it is to be "regarded as an authoritative state-

ment." Authoritative, it may be, to those who accept the authority on which it is based—what this is, is nowhere stated—but not authoritative so far as the T. S. is concerned. The tracing of Evolution is very well done, though on some minor points there is room for disagreement—as in the somewhat startling view that the First Root-Race only appeared on earth about 18,000,000 years ago, the date given in the *Secret Doctrine* as that of the physical man of the Third Race. We notice that Mr. Scott-Elliot agrees with Mr. Sinnett in the views that Mars and Mercury form part of the chain to which our Earth belongs, and also that the seven globes "occupy definite positions in space." Those who follow the teachings of the *Secret Doctrine* will, of course, dissent from him on these points.

THEOSOPHICAL TRACTS (London).

No. 4:—What Theosophy Is—By Annie

Besant. A very plain statement of the leading teachings of the Esoteric Philosophy, put in the simplest language for ordinary newspaper readers. It is meant to be given to the "man in the street."

LA HAUTE SCIENCE (Paris).

Vol. I, No. 4:—1. Les Apocryphes Éthiopiens—René Basset. 2. L'Upanishad du Grand Âranyaka—A. Ferdinand Hérold. 3. La Magie chez les Chaldéo-Assyriens—A. Laurent. 4. Traité des Dieux et du Monde, par Salluste le Philosophe—Formey. 5. Le Zohar—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

M. René Basset translates as his first choice the apochryphal *Book of Baruch*. This is useful, if not very interesting. Sallust on the Gods and the World is an excellent choice. Chaldean-Assyrian magic is mostly dull, sometimes horrible, but useful for reference.

PLANETARY PERIODS.

In reply to the question of H. T. E. upon the above subject, I must first of all observe that the statement made by me in *What is Theosophy?* has, in quotation by Mr. Geo. de Cairos Rego (LUCIFER, Vol. XI. No. 66, p. 505), assumed a value I should be unwilling to positively give it without further enquiry. My statement was, "This total (4,320,000 years) is given as the least common multiple," etc., but my quoter merely makes the assertion that it is so. At the time of my writing I had not the recollection of the source of my information, but have since come across it again in the Introduction to the *Brihat Jātaka*, translated by Chidamboram Iyer. Yet I regret to find that an error exists in my own statement. The period given by the above author is 1,000 times that quoted by me.

Nowhere else have I ever seen the basis of that "4,320,000 years" Yuga given, though it evidently has a true astronomical value, and is used for determining the periods of the sun from a *druva* or ascertained point, by all the great expositors of Arya Siddhanta. Thus, the *Bhūmi-sāvan*¹ days in any period being computed, multiplied by 4,320,000, and divided by 1,577,917,828, the days in a *kalpa*, the result will be so many revolutions of the earth in the heliocentric, or the sun in the geocentric system, and the remainder will give the signs, degrees, minutes, etc., expired in the current revolution. Again, the number of days in a *kalpa* (given above), divided by 4,320,000, the years in a Mahā-Yuga, will give the exact length of the year according to the Hindū astronomers.

Further properties of this mysterious Yuga have been developed in "The Law of Cycles" (LUCIFER, Vol. IX. p. 463), from all of which it appears that it has an astronomical value, as well as the merely symbolical or analogical one indicated in "The Musical Scale and Man." W. R. OLD.

EDITORIAL NOTICES.

The Path, Vol. III, No. 4, July, 1888, is very much wanted. If anyone has this issue to spare and will send it to me, I will be very glad to buy it.

The Convention photographs of last year may now be had at 2s. 6d. each, from the Theosophical Publishing Company, 7, Duke Street, Adelphi, W.C.

¹ Days of twenty-four hours each.