

# LUCIFER.

VOL. X.

LONDON, APRIL 15TH, 1892.

No. 56.

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## On the Watch-Tower.

MOTHER EARTH is just now contributing some remarkable pages to the volume of her past history. For nine years the Government of the United States has been digging in various parts of Western America, and it has brought to the surface and jointed together some most remarkable relics of the olden time. In Colorado large numbers of fossils have been found, among others the bones of titanosaurs, animals which grew to a length of sixty-five feet, and of iguanodons, which walked erect on their hind legs, with a strong tail as the completion of a tripod, and, with a height of from forty to fifty feet, browsed comfortably on treetops. A Wyoming brontosaurus, which had considerably left in the rock that hardened round it a perfect mould of one of its eyeballs, measured sixty feet in length and stood fifteen feet high. The mosasaurus, a swimming lizard, extended, on the lakes through which it swam, a length of eighty feet, while a flying dragon with a wing-spread of twenty-five feet is contributed as an inhabitant of air. Strange must the earth have looked in those far-off days, millions of years ago, and it is easy to see whence have come down the tales of terrible dragons and other monsters, lone survivors of an ancient past, the terror of pettier times. Gigantic vegetation clothed the earth when these gigantic animals flourished, and in those days the insignificant horsetail of our marshes was represented by towering Equisetacæ, rearing haughty heads in air to some thirty feet of height. Those mighty animals and huge plants find their descendants to-day in petty lizards and birds, in low-growing ferns and lycopods. All living things have behind them gigantic ancestors. All? All except men, says Western Science.

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And why not men also, an it please you? Why should man alone look back to no giant ancestry? When the titanosaurs cropped archaic Equisetum, was there no giant man to face the giant brute? There seems no reason to thus separate man in his physical evolution from the rest of Nature, and Eastern Science knows of no such irrational lacuna. It shews us man, vast as his surroundings, towering to a height of thirty feet and more, corresponding, as he ever has done, with the physical conditions around him. This view is supported by the giant tombs scattered all over the world, from Germany to Peru, by the mighty monoliths of Stonehenge, Carnac, and many another spot, to say nothing of the huge statues at Easter Island, or of universal human tradition. It is stated (*Occult World*, p. 67) that some huge ancient skeletons of men do yet exist, and we may hope that they will in due course emerge from their long retirement, as these huge animals are emerging now from theirs. Then, of course, everybody will say: Well, it is only what might have been expected; naturally with huge animals and plants there were huge men.

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This stage of acceptance after denial has already been reached by Hypnotism, the name under which Western Science masks its retreat from the untenable position taken up against Mesmer at the close of the last century. No fairly educated person—putting aside such blindly prejudiced men as Dr. Hart—would now associate “Hypnotism and Humbug”; but the *volte-face* of the medical profession is really going a little too far. In France, as we know, the Government has forbidden soldiers to submit themselves to hypnotic treatment, and one can understand that a Government should endeavour to preserve its armed forces from an influence at once so insidious and so powerful. But in Belgium and, *mirabile dictu*, in the State of New York, attempts are being made to pass a law that none but “duly qualified physicians” shall be allowed to hypnotize. A “duly qualified physician” is not necessarily conversant with the action of the forces of which one of the lowest is now termed hypnotic; and remembering the history of this question, the impudence of bestowing on the medical profession the sole privilege of utilizing a natural force rises to the very sublime of audacity.

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Not only did the medical profession, with a few notable exceptions, denounce the phenomena of Mesmer as fraud and chicanery, but it ruined the few members to be found in its ranks who were able enough and honest enough to re-assert and re-verify the facts

he demonstrated. And now, when the thickest heads have been penetrated by these same facts, the medical profession, forsooth, will obtain from the State the forbiddal of all practice of Mesmerism by the very people without whose patient persistence its ignorance would still remain unenlightened! For the sufficient ignorance which still blinds it makes it identify Mesmerism and Hypnotism, and it uses the latter word to cover both classes of phenomena, refusing to use the name Mesmerism, since that would carry with it the condemnation of history on medical bigotry.

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The suggested legislation in New York proposes to punish as a misdemeanour public exhibitions of hypnotic phenomena, and the practice of hypnotism. As regards the first, it would be well to forbid public exhibitions, which are often disgusting and unseemly, and in any case deal with phenomena no more suited to public exhibition than dissections of dead bodies. In fact they are less suitable, for while public dissections would encourage a morbid and unwholesome love for physical ghastlinesses, they would be far less psychically mischievous than the results which follow, in many nervous organisms, on the vision of psychical dissections carried on by hypnotic methods. But to forbid a pure living and trained student to exercise the power of removing pain, because he or she did not happen to possess a licence to practise medicine, would be a monstrous abuse of power. What is more important, it would tend to keep "hypnotism" in the narrow materialistic groove along which it is driven by the ruthless French experimentalists, and would still further delay the understanding and control of the forces thus labelled, which, in their subtler and most beneficent workings, will never be mastered by the psychical vivisection of the Sâl-pétrière.

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I see in *Light* that Sir Edwin Arnold is going, or has gone, to India, to "arrange for the transference of the great temple [of Buddha Gayâ] to a commission drawn from all the chief Buddhist countries in Asia." It is only fair that it should be generally known that the attempt to replace the guardianship of this historical temple in Buddhist hands was initiated by an enthusiastic Buddhist member of the Theosophical Society, named Dhammapala, who threw his whole life into the apparently hopeless struggle to awake his co-religionists from their apathy, and to persuade them to rescue from neglectful and indifferent hands one of the most interesting spots connected with the life of Gautama, the Buddha. He has

travelled all over Ceylon and Hindûstan with this end in view, pleading and arguing everywhere, and is now in Burmah, carrying on the same work. Sir Edwin Arnold's famous name will doubtless overshadow that of this noble Buddhist devotee, but while the author of the *Light of Asia* may bear to its place in triumph the keystone of the arch, none the less will it have been the hands of Dhammapala that patiently laid the foundations without which the arch would never have been built at all.

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I was shown the other day a curious and interesting article in a Swedish newspaper, which placed on record some of the strange lightning photographs the *modus operandi* of which is so little understood. Among them it mentions the imprinting on an altar-cloth in a church at Lagny, in 1689, of an impression of a mass-book lying on the altar. In 1847, at Lugano, a woman, struck by lightning, was found with the image of a flower, that was growing at her feet, printed on her body. In 1825, a sailor on deck of a vessel in the Adriatic had the number of the ship printed on his back. Between the popular observations of curious phenomena connected with electricity, and the scientific observations of some of the lower ethereal vibrations, some "occult phenomena" will not remain "occult" much longer!

• • •

Can the Ethiopian change his skin, the leopard his spots, or the Bishop his ecclesiastical bigotry? The Rev. Henry Cart, greatly daring, invited me to lecture on Theosophy in his Parish Hall, Camden Town. I do not know exactly the amount of church sanctity which surrounds a Parish Hall—a building not recognized, I think, by the formularies of the Established Church. Whatever the amount, it was too great to permit the ingress of anything so shocking as a lecture on the ancient Wisdom Religion; the Sunday School teachers threatened to resign, the choir shook their surplices in indignation, and finally the Right Reverend the Bishop of London interfered, and the doors of the Parish Hall were unceremoniously slammed in my face. Convinced by all this fuss that Theosophy, with its lessons of brotherly tolerance and of courteous respect for the opinions of all earnest men and women, must be sadly needed in Camden Town, I took a Public Hall in lieu of the Parish Hall, and, without the Bishop's permission, delivered the dreaded discourse.

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Looking backwards into the Astral Light, I see some images, a little incongruous with the present day action of Dr. Temple, Bishop of London. I see a brave and thoughtful man penning a careful essay, critical and scholarly, in advance of the orthodox views of his time. I see it appear in a volume called *Essays and Reviews*, and I see the terrible storm that raged round that erudite Reviewer. I see the venerable figure of Dr. Pusey, rising in holy wrath; how he denounces the heretic, how he cries for his expulsion from the Church, how he uses argument, invective, sarcasm, to bring about a prosecution for heresy, the social ruin of the offender. But the Astral Light fades, and the light of common day in 1892 shows the ostracized heretic as the Lord Bishop of London, transformed into the twin-brother of Dr. Pusey. Verily, the wheel turns, and yesterday's heresy is to-day's orthodoxy. Theosophy is now heresy, but may the Theosophical Society perish ere any of its officials don the robe of the silencer of thought alien from his own.

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Acting on the advice of some valued friends, I have been devising a scheme to make clear the points of agreement and of difference between thoughtful Theosophists and thoughtful Spiritualists, so that we might all see each other's ground, and either argue out our differences or amicably agree to differ. To this end, I drew up the following letter, and sent it to Mr. Stainton-Moses, Mr. A. R. Wallace, Professor Crookes, Miss Florence Marryat, and Mr. Theobald. On the side of the Theosophists, I invited the assistance of Countess Wachtmeister, Miss Emily Kislingbury, Herbert Burrows and G. R. S. Mead. Here is the letter:

LONDON, *March 28th, 1892.*

DEAR SIR,

It is proposed to hold a Symposium in *Lucifer* of a few representative Spiritualists and Theosophists, with a view of clearly defining the points of agreement and difference in the two Schools, with regard to superphysical phenomena. The following questions have been sketched, as a basis for the discussion; it is proposed that each taking part in the discussion shall begin by stating his position on these points, limiting the statement to about a thousand words; the following month, these statements can be criticized and discussed by the controversialists. I very cordially invite your assistance in the carrying out of this plan, which may help to clear away some regrettable misunderstandings.

PROPOSED QUESTIONS.

1. What do you understand by the word "Spirit"? Does it include all that survives the death of the Body, or do you distinguish between Mind and Spirit? *E.g.*, is the casting up of a line of figures an act performed by the Spirit?

2. To what agency do you attribute—

- (a) The moving of physical objects.
- (b) The materialization of human forms or parts of human forms.
- (c) Automatic writing.
- (d) Direct writing.
- (e) Inspirational speaking.
- (f) Speech during trance.

3. Do you think a disembodied Spirit—using the word Spirit as defined by you under 1—can communicate with persons in Earth-Life? If you distinguish between Mind and Spirit, will you state clearly what you think can communicate, and what you think cannot.

4. Do you consider that physical death separates at once the permanent and impermanent parts of man, or do you believe in any further disintegration, and if so, what?

5. In what does mediumship consist, in your opinion?

Will you kindly let me know, at your early convenience, whether you will take part in the proposed Symposium? MSS. should be in my hands by April 26th at latest.

Sincerely,

ANNIE BESANT.

This seems fairly to cover the moot points, and categorical statements by representative men and women on these would be of great interest. When these were published, the statements themselves could be criticized and fully discussed by both sides. Unfortunately, so far, things do not look promising. Up to the time of going to press four answers have reached me: Mr. Stainton-Moses is too ill, and Miss Florence Marryat too busy, to undertake extra work. Professor Crookes is too fully occupied with his scientific labours. One knows how heavily burdened are those who earnestly throw themselves into militant movements; so one cannot wonder, though one may be permitted to express regret. The famous naturalist takes other ground: he says:

PARKSTONE, DORSET,

March 31st, 1892.

DEAR MRS. BESANT,

I could very easily answer the questions you send, but I do not see what purpose it would serve. *Opinions* are of no value without stating the *evidence* on which they are founded. Again, the questions seem altogether one-sided, as none of them touch on the special teaching of Theosophy. Yet further, so few Spiritualists see *Lucifer* that the discussion would not reach them. It seems to me that to serve any useful purpose the questions should be so put as to bring out the crucial *differences* between Spiritualists and Theosophists. The *evidence* for each special doctrine should be summarized in the answers. And, lastly, arrangements should be made to have the whole discussion published in *Light* as well as in *Lucifer*.

Yours very faithfully,

ALFRED R. WALLACE.

If some other really representative Spiritualists were willing to help in elucidating the questions at issue, it might be possible to so

modify the discussion as to meet Mr. Wallace's views. Evidence could certainly be given when the positions are stated, and the questions were intended "to bring out the crucial differences between Spiritualists and Theosophists" *in the interpretation of phenomena the occurrence of which is recognized by both*. It would be easy to arrange for further discussion on other matters, if such discussion were desired.

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Quite a little storm has arisen over the action of the Bishop of Exeter, Dr. Bickersteth, in confirming some idiots. The Bishop defends himself on the ground (1) that he did it before, (2) that idiots may be susceptible to spiritual things, (3) that infants are baptized. The second point is a curious one; the Bishop buttressed his position with the famous rhyme:

What does silly Billy see?  
Three in One and One in Three,  
And One of the Three has died for me.

I imagine that a parrot might be taught to repeat this poem, but yet might hardly be regarded as a fit subject for confirmation. In confirmation, the Bishop claims to be the channel of the Holy Spirit, and an outsider would imagine that little spiritual benefit could be derived from the gift when the physical nature is so little able to respond to the promptings even of the intelligence. Driven by the exigencies of his position, the Bishop even suggested, apparently, that lack of sanity was not a bar to the understanding of religious truths: not on the whole a very well-considered line of argument.

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The American Convention will feel a sore blank when the representative of Europe, G. R. S. Mead, rises, and no greeting from H. P. B. falls from his lips. Mine was the honourable duty of carrying her message last year, and well do I remember the densely crowded room, the upturned rows of eager expectant faces, to which I delivered that message—her last in her latest incarnation. As sentence after sentence fell on the listening ears through deepest silence, how the faces changed with the changing tones of the address; respect and love welling forth to the Teacher, inspiration caught from the message—the dullest could not but have felt how much she was honoured, how deeply revered. People wonder at the hold exercised by H. P. B. on the hearts and brains of those

whom she taught, at the singular sway of her fascination. There is the fact: let folk explain it as they may. Apart from her position in Occultism as Teacher, and the unique post she thus occupied alone and unchallenged in the Theosophical Society, some explanation of her influence may be found by those who contrast her large-hearted generosity with the narrow carpings of mediocre men and women, her courage with their timidity, her boldness in being herself with the conventionalities of their fashionable hypocrisies. She was essentially great, while most of us are essentially petty, and that is part of the explanation of the puzzle.

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Some may have seen in the report of the Convention at Adyar a fear expressed by the President lest love and reverence for H. P. B. should run into idolatry, and so her very success should jeopardize her life-work. It is well always to be on our guard against a danger that has wrought much evil in the past, and not to feel too sure that we are beyond the perils which beset our neighbours. Idolatry is a weakness, to whomsoever offered, and H. P. B. was always swift to check any tendency in that direction. We could do her memory no worse disservice than to veil it in idolatrous fumes. On the other hand, hearty and loving recognition of a great soul, uncarping readiness to admire and to reverence a life of whole-hearted devotion to a noble ideal, tend to "purify the emotions" and to rouse ourselves to imitation, and these we need not be ashamed or afraid to give to Helena Petrovna Blavatsky. There are some—and I gladly and thankfully place myself among them—who owe to her more than life, to whom she showed the Light and opened the gateway of the Path. No gratitude can be too deep to give in return for this priceless gift, and if this gratitude takes the form of serving the Society she founded, and of spreading the truths for which she sacrificed her life, I do not think that even she, much as she shrank from personal homage, would have refused it. None the less, let us all remember that it is our duty to the Society—our duty as well as that of the President—to guard its freedom from any and all fetters, so that we may not let our love for the Founder lead us into narrowing the Society whose basis she made so broad.



## The Ensouled Violin.

(Concluded from p. 20.)

### IV.

FOR several days after this painful scene Franz was very ill, ill almost beyond recovery. The physician declared him to be suffering from brain fever and said that the worst was to be feared. For nine long days the patient remained delirious; and Klaus, who was nursing him night and day with the solicitude of the tenderest mother, was horrified at the work of his own hands. For the first time since their acquaintance began, the old teacher, owing to the wild ravings of his pupil, was able to penetrate into the darkest corners of that weird, superstitious, cold, and, at the same time, passionate nature; and—he trembled at what he discovered. For he saw that which he had failed to perceive before—Franz as he was in reality, and not as he seemed to superficial observers. Music was the life of the young man, and adulation was the air he breathed, without which that life became a burden; from the chords of his violin alone, Stenio drew his life and being, but the applause of men and even of Gods was necessary to its support. He saw unveiled before his eyes a genuine, artistic, *earthly* soul, with its divine counterpart totally absent, a son of the Muses, all fancy and brain poetry, but without a heart. While listening to the ravings of that delirious and unhinged fancy Klaus felt as if he were for the first time in his long life exploring a marvellous and untravelled region, a human nature not of this world but of some incomplete planet. He saw all this, and shuddered. More than once he asked himself whether it would not be doing a kindness to his “boy” to let him die before he returned to consciousness.

But he loved his pupil too well to dwell for long on such an idea. Franz had bewitched his truly artistic nature, and now old Klaus felt as though their two lives were inseparably linked together. That he could thus feel was a revelation to the old man; so he decided to save Franz, even at the expense of his own old, and, as he thought, useless life.

The seventh day of the illness brought on a most terrible crisis. For twenty-four hours the patient never closed his eyes, nor remained for a moment silent; he raved continuously during the whole time. His visions were peculiar, and he minutely described each. Fantastic, ghastly figures kept slowly swimming out of the penumbra of his small, dark room, in regular and uninterrupted procession, and he greeted

each by name as he might greet old acquaintances. He referred to himself as Prometheus, bound to the rock by four bands made of human intestines. At the foot of the Caucasian Mount the black waters of the river Styx were running. . . . They had deserted Arcadia, and were now endeavouring to encircle within a seven-fold embrace the rock upon which he was suffering. . . .

"Wouldst thou know the name of the Promethean rock, old man?" he roared into his adopted father's ear . . . "Listen then, . . . its name is . . . called . . . Samuel Klaus. . . ."

"Yes, yes! . . ." the German murmured disconsolately. "It is I who killed him, while seeking to console. The news of Paganini's magic arts struck his fancy too vividly. . . . Oh, my poor, poor boy!"

"Ha, ha, ha, ha!" The patient broke into a loud and discordant laugh. "Aye, poor old man, sayest thou? . . . So, so, thou art of poor stuff, anyhow, and wouldst look well only when stretched upon a fine Cremona violin! . . ."

Klaus shuddered, but said nothing. He only bent over the poor maniac, and with a kiss upon his brow, a caress as tender and as gentle as that of a doting mother, he left the sick-room for a few instants, to seek relief in his own garret. When he returned, the ravings were following another channel. Franz was singing, trying to imitate the sounds of a violin.

Toward the evening of that day, the delirium of the sick man became perfectly ghastly. He saw spirits of fire clutching at his violin. Their skeleton hands, from each finger of which grew a flaming claw, beckoned to old Samuel. . . . They approached and surrounded the old master, and were preparing to rip him open . . . him, "the only man on this earth who loves me with an unselfish, holy love, and . . . whose intestines can be of any good at all!" he went on whispering, with glaring eyes and demon laugh. . . .

By the next morning, however, the fever had disappeared, and by the end of the ninth day Stenio had left his bed, having no recollection of his illness, and no suspicion that he had allowed Klaus to read his inner thought. Nay; had he himself any knowledge that such a horrible idea as the sacrifice of his old master to his ambition had ever entered his mind? Hardly. The only immediate result of his fatal illness was, that as, by reason of his vow, his artistic passion could find no issue, another passion awoke, which might avail to feed his ambition and his insatiable fancy. He plunged headlong into the study of the Occult Arts, of Alchemy and of Magic. In the practice of Magic the young dreamer sought to stifle the voice of his passionate longing for his, as he thought, for ever-lost violin. . . .

Weeks and months passed away, and the conversation about Paganini was never resumed between the master and the pupil. But

a profound melancholy had taken possession of Franz, the two hardly exchanged a word, the violin hung mute, chordless, full of dust, in its habitual place. It was as the presence of a soulless corpse between them.

The young man had become gloomy and sarcastic, even avoiding the mention of music. Once, as his old professor, after long hesitation, took out his own violin from its dust-covered case and prepared to play, Franz gave a convulsive shudder, but said nothing. At the first notes of the bow, however, he glared like a madman, and rushing out of the house, remained for hours, wandering in the streets. Then old Samuel in his turn threw his instrument down, and locked himself up in his room till the following morning.

One night as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion, approached his pupil, imprinted a fond kiss upon the young man's brow, and squeaked at the top of his shrill voice:

"Is it not time to put an end to all this?" . . .

Whereupon, starting from his usual lethargy, Franz echoed, as in a dream:

"Yes, it is time to put an end to this."

Upon which the two separated, and went to bed.

On the following morning, when Franz awoke, he was astonished not to see his old teacher in his usual place to greet him. But he had greatly altered during the last few months, and he at first paid no attention to his absence, unusual as it was. He dressed and went into the adjoining room, a little parlour where they had their meals, and which separated their two bedrooms. The fire had not been lighted since the embers had died out on the previous night, and no sign was anywhere visible of the professor's busy hand in his usual housekeeping duties. Greatly puzzled, but in no way dismayed, Franz took his usual place at the corner of the now cold fire-place, and fell into an aimless reverie. As he stretched himself in his old arm-chair, raising both his hands to clasp them behind his head in a favourite posture of his, his hand came into contact with something on a shelf at his back; he knocked against a case, and brought it violently on the ground.

It was old Klaus' violin-case that came down to the floor with such a sudden crash that the case opened and the violin fell out of it, rolling to the feet of Franz. And then the chords, striking against the brass fender emitted a sound, prolonged, sad and mournful as the sigh of an unrestful soul; it seemed to fill the whole room, and reverberated in the head and the very heart of the young man. The effect of that broken violin-string was magical.

"Samuel!" cried Stenio, with his eyes starting from their sockets, and an unknown terror suddenly taking possession of his whole being. "Samuel! what has happened? . . . My good, my dear old master!"

he called out, hastening to the professor's little room, and throwing the door violently open. No one answered, all was silent within.

He staggered back, frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No reply came in response to his call. Naught followed but a dead silence. . . . that stillness which, in the domain of sounds, usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, such silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror. . . . The little room was dark, and Franz hastened to open the shutters.

Samuel was lying on his bed, cold, stiff, and lifeless. . . . At the sight of the corpse of him who had loved him so well, and had been to him more than a father, Franz experienced a dreadful revulsion of feeling, a terrible shock. But the ambition of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter in a few seconds.

A note bearing his own name was conspicuously placed upon a table near the corpse. With trembling hand, the violinist tore open the envelope, and read the following:

MY BELOVED SON, FRANZ,

When you read this, I shall have made the greatest sacrifice, that your best and only friend and teacher could have accomplished for your fame. He, who loved you most, is now but an inanimate lump of clay. Of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would be guilty of the blackest ingratitude were you now to render useless this sacrifice. When you shall have replaced the chords upon your violin, and these chords a portion of my own self, under your touch it will acquire the power of that accursed sorcerer, all the magic voices of Paganini's instrument. You will find therein my voice, my sighs and groans, my song of welcome, the prayerful sobs of my infinite and sorrowful sympathy, my love for you. And now, my Franz, fear nobody! Take your instrument with you, and dog the steps of him who filled our lives with bitterness and despair! . . . Appear in every arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance in his face. O Franz! then only wilt thou hear with what a magic power the full notes of unselfish love will issue forth from thy violin. Perchance, with a last caressing touch of its chords, thou wilt remember that they once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly. Under the fiery rush of passionate hope and pride, the two orbs of the future magician-artist, riveted to the ghastly face of the dead man, shone like the eyes of a demon.

Our pen refuses to describe that which took place on that day, after the legal inquiry was over. As another note, written with the view of

satisfying the authorities, had been prudently provided by the loving care of the old teacher, the verdict was, "Suicide from causes unknown"; after this the coroner and the police retired, leaving the bereaved heir alone in the death-room, with the remains of that which had once been a living man.

Scarcely a fortnight had elapsed from that day, ere the violin had been dusted, and four new, stout strings had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He then determined not to try again, until the portentous night should arrive, when he should have a chance of rivalling, nay, of surpassing, Paganini.

The famous violinist had meanwhile left Paris, and was giving a series of triumphant concerts at an old Flemish town in Belgium.

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V.

ONE night, as Paganini, surrounded by a crowd of admirers, was sitting in the dining-room of the hotel at which he was staying, a visiting card, with a few words written on it in pencil, was handed to him by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as calm and determined as his own, Paganini slightly bowed, and then dryly said:

"Sir, it shall be as you desire. Name the night. I am at your service."

On the following morning the whole town was startled by the appearance of bills posted at the corner of every street, and bearing the strange notice:

On the night of . . . , at the Grand Theatre of . . . , and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw down the gauntlet to the world-famous Paganini and to challenge him to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will play, in competition with the unrivalled violinist, the celebrated "Fantaisie Caprice" of the latter, known as "The Witches."

The effect of the notice was magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission, but still the theatre could not hold the crowds that flocked to secure tickets for that memorable performance

At last the morning of the concert day dawned, and the "duel" was in every one's mouth. Franz Stenio, who, instead of sleeping, had

passed the whole long hours of the preceding midnight in walking up and down his room like an encaged panther, had, toward morning, fallen on his bed from mere physical exhaustion. Gradually he passed into a death-like and dreamless slumber. At the gloomy winter dawn he awoke, but finding it too early to rise he fell asleep again. And then he had a vivid dream—so vivid indeed, so life-like, that from its terrible realism he felt sure that it was a vision rather than a dream.

He had left his violin on a table by his bedside, locked in its case, the key of which never left him. Since he had strung it with those terrible chords he never let it out of his sight for a moment. In accordance with his resolution he had not touched it since his first trial, and his bow had never but once touched the human strings, for he had since always practised on another instrument. But now in his sleep he saw himself looking at the locked case. Something in it was attracting his attention, and he found himself incapable of detaching his eyes from it. Suddenly he saw the upper part of the case slowly rising, and, within the chink thus produced, he perceived two small, phosphorescent green eyes—eyes but too familiar to him—fixing themselves on his, lovingly, almost beseechingly. Then a thin, shrill voice, as if issuing from these ghastly orbs—the voice and orbs of Samuel Klaus himself—resounded in Stenio's horrified ear, and he heard it say:

“Franz, my beloved boy. . . . Franz, I cannot, no, *I cannot* separate myself from . . . . *them!*”

And “they” twanged piteously inside the case.

Franz stood speechless, horror-bound. He felt his blood actually freezing, and his hair moving and standing erect on his head. . . .

“It's but a dream, an empty dream!” he attempted to formulate in his mind.

“I have tried my best, Franzchen. . . . I have tried my best to sever myself from these accursed strings, without pulling them to pieces . . . .” pleaded the same shrill, familiar voice. “Wilt thou help me to do so? . . . .”

Another twang, still more prolonged and dismal, resounded within the case, now dragged about the table in every direction, by some interior power, like some living, wriggling thing, the twangs becoming sharper and more jerky with every new pull.

It was not for the first time that Stenio heard those sounds. He had often remarked them before—indeed, ever since he had used his master's viscera as a footstool for his own ambition. But on every occasion a feeling of creeping horror had prevented him from investigating their cause, and he had tried to assure himself that the sounds were only a hallucination.

But now he stood face to face with the terrible fact, whether in dream or in reality he knew not, nor did he care, since the hallucination—if hallucination it were—was far more real and vivid than any

reality. He tried to speak, to take a step forward; but, as often happens in nightmares, he could neither utter a word nor move a finger. . . . He felt hopelessly paralyzed.

The pulls and jerks were becoming more desperate with each moment, and at last something inside the case snapped violently. The vision of his Stradivarius, devoid of its magical strings, flashed before his eyes throwing him into a cold sweat of mute and unspeakable terror.

He made a superhuman effort to rid himself of the incubus that held him spell-bound. But as the last supplicating whisper of the invisible Presence repeated:

“Do, oh, do . . . help me to cut myself off—”

Franz sprang to the case with one bound, like an enraged tiger defending its prey, and with one frantic effort breaking the spell.

“Leave the violin alone, you old fiend from hell!” he cried, in hoarse and trembling tones.

He violently shut down the self-raising lid, and while firmly pressing his left hand on it, he seized with the right a piece of rosin from the table and drew on the leather-covered top the sign of the six-pointed star—the seal used by King Solomon to bottle up the rebellious djins inside their prisons.

A wail, like the howl of a she-wolf moaning over her dead little ones, came out of the violin-case:

“Thou art ungrateful . . . very ungrateful, my Franz!” sobbed the blubbing “spirit-voice.” “But I forgive . . . for I still love thee well. Yet thou canst not shut me in . . . boy. Behold!”

And instantly a grayish mist spread over and covered case and table, and rising upward formed itself first into an indistinct shape. Then it began growing, and as it grew, Franz felt himself gradually enfolded in cold and damp coils, slimy as those of a huge snake. He gave a terrible cry and—awoke; but, strangely enough, not on his bed, but near the table, just as he had dreamed, pressing the violin case desperately with both his hands.

“It was but a dream, . . . after all,” he muttered, still terrified, but relieved of the load on his heaving breast.

With a tremendous effort he composed himself, and unlocked the case to inspect the violin. He found it covered with dust, but otherwise sound and in order, and he suddenly felt himself as cool and as determined as ever. Having dusted the instrument he carefully rosined the bow, tightened the strings and tuned them. He even went so far as to try upon it the first notes of the “Witches”; first cautiously and timidly, then using his bow boldly and with full force.

The sound of that loud, solitary note—defiant as the war trumpet of a conqueror, sweet and majestic as the touch of a seraph on his golden harp in the fancy of the faithful—thrilled through the very soul

of Franz. It revealed to him a hitherto unsuspected potency in his bow, which ran on in strains that filled the room with the richest swell of melody, unheard by the artist until that night. Commencing in uninterrupted *legato* tones, his bow sang to him of sun-bright hope and beauty, of moonlit nights, when the soft and balmy stillness endowed every blade of grass and all things animate and inanimate with a voice and a song of love. For a few brief moments it was a torrent of melody, the harmony of which, "tuned to soft woe," was calculated to make mountains weep, had there been any in the room, and to soothe

. . . . even th' inexorable powers of hell,

the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn *legato* chant, contrary to all laws of harmony, quivered, became *arpeggios*, and ended in shrill *staccatos*, like the notes of a hyena laugh. The same creeping sensation of terror, as he had before felt, came over him, and Franz threw the bow away. He had recognized the familiar laugh, and would have no more of it. Dressing, he locked the bedevilled violin securely in its case, and, taking it with him to the dining-room, determined to await quietly the hour of trial.

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## VI.

THE terrible hour of the struggle had come, and Stenio was at his post—calm, resolute, almost smiling.

The theatre was crowded to suffocation, and there was not even standing room to be got for any amount of hard cash or favouritism. The singular challenge had reached every quarter to which the post could carry it, and gold flowed freely into Paganini's unfathomable pockets, to an extent almost satisfying even to his insatiate and venal soul.

It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundations with the applause that greeted him. He began and ended his famous composition "The Witches" amid a storm of cheers. The shouts of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, his eye fell upon Stenio, who was tuning his violin, and he felt amazed at the serene calmness, the air of assurance, of the unknown German artist.

When Franz approached the footlights, he was received with icy coldness. But for all that, he did not feel in the least disconcerted. He looked very pale, but his thin white lips wore a scornful



smile as response to this dumb unwelcome. He was sure of his triumph.

At the first notes of the prelude of "The Witches" a thrill of astonishment passed over the audience. It was Paganini's touch, and—it was something more. Some—and they were the majority—thought that never, in his best moments of inspiration, had the Italian artist himself, in executing that diabolical composition of his, exhibited such an extraordinary diabolical power. Under the pressure of the long muscular fingers of Franz, the chords shivered like the palpitating intestines of a disembowelled victim under the vivisector's knife. They moaned melodiously, like a dying child. The large blue eye of the artist, fixed with a satanic expression upon the sounding-board, seemed to summon forth Orpheus himself from the infernal regions, rather than the musical notes supposed to be generated in the depths of the violin. Sounds seemed to transform themselves into objective shapes, thickly and precipitately gathering as at the evocation of a mighty magician, and to be whirling around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the empty depths of the shadowy background of the stage, behind the artist, a nameless phantasmagoria, produced by the concussion of unearthly vibrations, seemed to form pictures of shameless orgies, of the voluptuous hymens of a real witches' Sabbat. . . . A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spell-bound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*. . . . Many ladies shrieked aloud, others fainted, and strong men gnashed their teeth in a state of utter helplessness. . .

Then came the *finale*. Thundering uninterrupted applause delayed its beginning, expanding the momentary pause to a duration of almost a quarter of an hour. The bravos were furious, almost hysterical. At last, when after a profound and last bow, Stenio, whose smile was as sardonic as it was triumphant, lifted his bow to attack the famous *finale*, his eye fell upon Paganini, who, calmly seated in the manager's box, had been behind none in zealous applause. The small and piercing black eyes of the Genoese artist were riveted to the Stradivarius in the hands of Franz, but otherwise he seemed quite cool and unconcerned. His rival's face troubled him for one short instant, but he regained his self-possession and, lifting once more his bow, drew the first note.

Then the public enthusiasm reached its acme, and soon knew no bounds. The listeners heard and saw indeed. The witches' voices

resounded in the air, and beyond all the other voices, one voice was heard—

Discordant, and unlike to human sounds;  
 It seem'd of dogs the bark, of wolves the howl;  
 The doleful screechings of the midnight owl;  
 The hiss of snakes, the hungry lion's roar;  
 The sounds of billows beating on the shore;  
 The groan of winds among the leafy wood,  
 And burst of thunder from the rending cloud:—  
 'Twas these, all these in one. . . .

The magic bow was drawing forth its last quivering sounds—famous among prodigious musical feats—imitating the precipitate flight of the witches before bright dawn; of the unholy women saturated with the fumes of their nocturnal Saturnalia, when—a strange thing came to pass on the stage. Without the slightest transition, the notes suddenly changed. In their aerial flight of ascension and descent, their melody was unexpectedly altered in character. The sounds became confused, scattered, disconnected . . . and then—it seemed from the sounding-board of the violin—came out squeaking, jarring tones, like those of a street Punch, screaming at the top of a senile voice:

“Art thou satisfied, Franz, my boy? . . . Have not I gloriously kept my promise, eh?”

The spell was broken. Though still unable to realize the whole situation, those who heard the voice and the PUNCHINELLO-like tones, were freed, as by enchantment, from the terrible charm under which they had been held. Loud roars of laughter, mocking exclamations of half-anger and half-irritation were now heard from every corner of the vast theatre. The musicians in the orchestra, with faces still blanched from weird emotion, were now seen shaking with laughter, and the whole audience rose, like one man, from their seats, unable yet to solve the enigma; they felt, nevertheless, too disgusted, too disposed to laugh to remain one moment longer in the building.

But suddenly the sea of moving heads in the stalls and the pit became once more motionless, and stood petrified as though struck by lightning. What all saw was terrible enough—the handsome though wild face of the young artist suddenly aged, and his graceful, erect figure bent down, as though under the weight of years; but this was nothing to that which some of the most sensitive clearly perceived. Franz Stenio's person was now entirely enveloped in a semi-transparent mist, cloud-like, creeping with serpentine motion, and gradually tightening round the living form, as though ready to engulf him. And there were those also who discerned in this tall and ominous pillar of smoke a clearly-defined figure, a form showing the unmistakable outlines of a grotesque and grinning, but terribly awful-looking old man, whose

viscera were protruding and the ends of the intestines stretched on the violin.

Within this hazy, quivering veil, the violinist was then seen, driving his bow furiously across the human chords, with the contortions of a demoniac, as we see them represented on mediæval cathedral paintings!

An indescribable panic swept over the audience, and breaking now, for the last time, through the spell which had again bound them motionless, every living creature in the theatre made one mad rush towards the door. It was like the sudden outburst of a dam, a human torrent, roaring amid a shower of discordant notes, idiotic squeakings, prolonged and whining moans, cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four strings stretched upon the sound-board of that bewitched violin.

When the theatre was emptied of the last man of the audience, the terrified manager rushed on the stage in search of the unfortunate performer. He was found dead and already stiff, behind the footlights, twisted up into the most unnatural of postures, with the "catguts" wound curiously around his neck, and his violin shattered into a thousand fragments. . . .

When it became publicly known that the unfortunate would-be rival of Niccolo Paganini had not left a cent to pay for his funeral or his hotel-bill, the Genoese, his proverbial meanness notwithstanding, settled the hotel-bill and had poor Stenio buried at his own expense.

He claimed, however, in exchange, the fragments of the Stradivarius—as a memento of the strange event.

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WISE WORDS FROM SENECA.—True liberty is our goal, and to win it we must be wisdom's servants. That is the paradox; liberty is service—to no human lord, but to great ideas, which deliver from lusts and fears. (Ep. lxxv.)

The hurtful being is as weak as the being that can be hurt. Absolute liberty is when we fear neither men nor gods; when we have no base and no excessive desires; when we have the greatest authority over ourselves; when we have become our own man. We must feel ourselves too great and born for greater things than to be bondmen to our bodies. (Ep. lxxv.)

You may stealthily find heaven from any corner by a leap and a bound. Do but arise and make yourself worthy of God. (Ep. xxxi.)

A brave and wise man ought not to flee, but to march forth from life. (Ep. xxiv.)

## Uasudevamanana; or, the Meditation of Uasudeva.

*Translated by Two Members of the Kumbakonam T.S.*

*(Continued from p. 55.)*

### VARUNAKA II.

**O**M! In this second chapter are described the four moving considerations of Vedânta. Now what are the four moving considerations? They are the subject, the object, the relationship and the qualified person. What is the subject of Vedânta? It is Brahman. What is its object? Emancipation. What is the relationship? It is that which exists between the described and the describer, or the known and the knower. Who is the qualified person? He is a fit person who is possessed of the undermentioned four qualifications. Just as Brâhmans alone are competent to perform the sacrifice called Brihaspati Savana (Jupiter Sacrifice), and Kshatriyas (or warrior class) alone the sacrifice called Râja Sûya,<sup>1</sup> so also those alone are competent to study Vedânta who are possessed of the undermentioned four means of salvation. Now what are these four means? They are (1) the discrimination of the real from the non-real; (2) indifference to the fruits of one's actions, both in this world and hereafter; (3) the six, beginning with Sama (mental restraint); (4) an intense longing after emancipation. The first is the knowledge that Brahman alone is real and the universe unreal—which knowledge one derives intuitively after a careful study of the Shrutis (*Vedas*), Smritis, *Purânas* and others. The second is that (practical) indifference generated in one—towards flowers, sandal, women and other objects of enjoyment of this world, as well as celestial nymphs and other objects of enjoyment of the higher world, such as Svarga (Devachan) etc.—who considers them in the same light as the food vomited by a dog, or as human offal or voiding, on account of the ephemeral character of both the above pleasures. The third is the six qualities Sama, Dama, Uparati, Titikshâ, Samâdhâna and Shraddhâ.

(1) What is Sama? It is the not allowing the mind to engage in any act other than Shravana, etc. (listening to or reading the discourse of spirit, etc.), and the concentration of it on Âtmâ (the Self), the object of Shravana, etc.

(2) What is Dama? It is the (bodily) subjugation (of the functions) of the organs of sense and action.

(3) What is Uparati? It is Sannyâsa (renunciation), or the doing

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<sup>1</sup> This is celebrated by kings to denote their undisputed sovereignty over all others.

of Karmas without any desire for the fruits thereof, or abstention from such Karmas.

(4) What is Titikshâ? It is the patient endurance of, or the bearing with indifference, heat and cold, and such other opposites, which are brought about by the past Karma now undergone in this life.

(5) What is Samâdhâna? It is the (serene) concentration of the mind on such acts as conduce to Shravana and the rest (without letting them wander to objects of desire).

(6) What is Shraddhâ? It is the strong faith in the words of one's Guru and of the Vedântas.

The fourth (or mumukshâ) is that intense desire of one who wishes to give up all objects of desire, in order to liberate himself from the pains of mundane existence, similar to that desire of a person who, being in the midst of his house in conflagration, endeavours to escape from the fire and thus save his body from being burnt, leaving his wife, children, etc., to shift for themselves.

Though some persons in this world possess the first qualification, viz., the discrimination of the real from the non-real, yet for the practical following of it, the second, viz., indifference to the fruits of one's actions, both here and hereafter, is said to be necessary to them. Even with the possession of these two, as some Rishis have anger, etc. (the third, viz.), Sama and other qualities are prescribed. As even with the possession of these three qualifications, Jñâna (divine intuitive wisdom) is not found in those persons who contemplate with devotion on Īshvara, therefore the last, viz., intense desire for salvation, should be developed. A person thus qualified having taken the sacred fuel in his hand in proof of his allegiance (to a Guru) should prostrate himself before a good spiritual teacher, and with reverence and modesty should address him thus: "O Lord! O holy one! O Guru! who is Jiva (the Ego)? Who is Īshvara (the Lord)? Of what nature is the Universe? Whence do these three arise? And how can we get rid of this worldly existence?" In this context the following passages of the Shrutis (*Vedas*) might be quoted. The Brâhman having examined one after another the worlds that are acquired through Karma, becomes disgusted with them. He says: "One cannot be freed from Karma through Karma. To understand it rightly he should approach with the sacred fuel in his hand a Guru, who is well-versed in the *Vedas* and who is a contemplator of Brahman." Also the following lines from the *Bagavad Gîtâ* might be quoted in this connection: "Learn it by prostrations to the Guru, by questioning him and by serving him."

The good Guru, on being interrogated thus by his disciple, should be pleased to explain to him the differences between Jiva, Īshvara and the Universe, differentiated through Sattva, Rajas and Tamas qualities, and should initiate him into the mysteries of the nature of Atmâ as plainly as the fruit Piluluka Euphorbia in the palm of the hand. It

should be borne in mind that these four means of salvation accrue to a person who qualifies himself thus only, after many births, through the ripening of the virtuous actions committed by him during those lives and through the grace of Īshvara. A Guru who thus imparts to his disciple the knowledge of the Spiritual Truths should be considered as Īshvara (the Lord) himself. There is no doubt whatever that he who from the teachings of such a Guru cognizes, after full enquiry, the identity of Jiva (the Ego) and Īshvara (the Lord) is an emancipated person.

### VARUNAKA III.

What is this Universe composed of? *Ātmā* (Spirit or Self) and Non-*Ātmā* (Matter). No doubt need be entertained as to *Ātmā* being *in* the universe, when, in fact, it is *above*<sup>1</sup> it. As the Universe is composed of (objects of) consciousness and non-consciousness (mixed together), as *Ātmā* is consciousness itself, and as without *Ātmā* the Universe does not exist, therefore existence must be predicated of *Ātmā* as being *in* the Universe.

Then what is meant by (objects of) consciousness and non-consciousness? All these objects that have locomotion are of the former class, while those that are fixed are of the latter class. While these two are several and many, how can the universe be said to be twofold (only)? Because Non-*Ātmā* is one only; but then it manifests itself as many through its effects. So also *Ātmā* is one; but it manifests itself as many *Jivas* (Egos), and many *Īshvaras* (Lords) through the vehicle of the effects of Non-*Ātmā*. Then comes the question: how is it that the one *Īshvara* appears as many like *Jivas*? This conception of *Īshvara* as many, arose only through the several images of *Shiva*, *Vishnu*, etc. (that were worshipped), in sacred places and houses. Can *Īshvara*-ship be predicated of idols made of earth, stone, etc.? Yes. Else why should people expend large sums of money on account of such idols and do *pūjā* (worship) by anointing and giving offerings to them. The fact that non-Hindūs do not worship such idols is no argument relevant to the present question. It is only those cases of persons that have faith in these that should be taken (into account) as an example. To those persons that entertain the conception that *Ātmā* is this body alone, which is the receptacle of the foulest offal, voiding, etc., there is nothing sinful or wrong in considering as *Īshvara* the images which are very pure (physically as well as magnetically). Thus Non-*Ātmā* through its effects appears as many, as also does *Ātmā* through the vehicle of the effects of Non-*Ātmā*. They may be exemplified thus. This earth through the modification of its effects appears in different forms, such as mountain, tree, tower, wall, granary, house, monastery, pot, and other earthen vessels. The one *Ākāsha*, on entering the

<sup>1</sup> "Above" is not with reference to locality, but with reference to state.

vehicles formed by the modifications of the earth (such as pot, house, etc.), is known as pot Akâsha, house Âkâsha, etc. Similarly Non-Âtmâ, which is no other than Mûlaprakriti (Primordial Matter), seems to be many through the several modifications of its effects. So also does Âtmâ, though one, seem to enter the many bodies, its vehicles, and go by the many names of Deva, Man, Râma, Krishna, Brâhman, Kshatriya, Vaishya, Shûdra, cow, birds, worm, insects and others. These are illustrations from the standpoint of Avachchhinna (or discontinuity).<sup>1</sup>

Now as to the standpoint of Prativimba (reflection). Just as the one water appears manifold as ocean, rivers, ponds, well, vessel and others, so also Non-Âtmâ manifests itself as many. In the ocean, etc., the one sun is reflected as many. So also Âtmâ manifests itself as many, having reflected itself in the internal organ (or the lower mind) of the bodies of all beings. What we can infer from these two illustrations is this: Just as coldness, mobility and other properties of water, do not affect the sun that is reflected in it, so also the modifications of the internal organ, viz., agency and enjoyment, affect not Âtmâ, the reflector, but only the reflected consciousness in the internal organ. Therefore it is only Jivâtâmâ (the Ego, or the lower self) that is Paramâtâmâ (the Higher Self), and *vice versa*. Paramâtâmâ is Jivâtâmâ, just as the Akâsha in the pot is no other than the all-pervading Âkâsha and *vice versa*.

As Jivâtâmâ is illusory, and as illusion implies something false, how can Paramâtâmâ which is real and Jivâtâmâ (which is unreal) be said to be identical? There are three kinds of Jivas, Paramârthika (the real), Vyavakârika (the worldly or the phenomenal), and Pratibhâsika (the reflected). These Jivas preside respectively over (Sushupti) the dreamless sleeping, (Jagrata) the waking and (Svapna) the dreaming states. Like the ephemeral appearance of waves in water and foam in waves, so the Vyavakârika Jiva manifests itself (arising) from Paramârthika Jiva and the Pratibhâsika Jiva from Vyavakârika Jiva. Taste, fluidity and cold, which are the properties of water, manifest themselves as waves, and through waves as foam. Similarly the characteristics of Sat (Be-ness), Chit (Consciousness) and Ânanda (Bliss) of the undifferentiated Paramârthika manifest themselves in Vyavakârika, and through Vyavakârika in Pratibhâsika. Just as foam does not exist in the absence of waves, and waves do not exist in the absence of water, and as (of them) water alone is real, so also Pratibhâsika does not exist in the absence of Vyavakârika, and Vyavakârika does not exist in the absence of Paramârthika (which is real). Therefore like the Akâsha in the pot, that is no other than the all-pervading

<sup>1</sup> In logic this means: "Separated or excluded from all other things by the properties predicated of a thing as peculiar to itself" (Apte's Dictionary).

Akâsha, it is the final conclusion of the Vedânta that the undifferentiated Paramârthika is no other than Paramâtmâ (the Higher Self).

Thus, one who having separated—through the sacred sentences (of the *Vedas*), “It is not this, it is not this”—the undifferentiated Paramârthika from the body composed of the five sheaths, and having identified that Paramârthika with “I,” cognizes through direct intuitive perception the fact, “I am no other than that undifferentiated Brahman,” after a thorough study of the Shrutis (*Vedas*) and Smritis, and through logic and firm conviction, he is beyond doubt the all-full Brahman. All the *Upanishads* proclaim with one voice that virtuous and sinful Karmas (actions) do not cling to such a person.

#### VARUNAKA IV.

Among pains (or misery), birth in body, Karma, Râga and other desires, Abhimâna<sup>1</sup> (the reference of all actions to self or self-identification), Aviveka (the non-discrimination of Âtma and Non-Âtma) and Ajñâna (non-wisdom or ignorance), which are attendant upon men, the one that follows is the cause of the one preceding it. The first four of these will be discussed in this chapter.

Are pains natural or accidental to men?

They should be known as accidental only; otherwise a contrary admission would involve us in many absurdities. Were pains inherent in men, then there will be no possibility of humanity freeing itself from them and acquiring happiness. Then it will become unnecessary on the part of men to perform any Karmas for liberation from pains or for the acquisition of happiness. None will take any efforts to cultivate virtuous actions, Yoga, Dhyâna (meditation) and devout adoration to deities, etc. Besides, *Vedas*, *Purânas* and other sacred books will become useless. But then it may be argued—let the miseries of human existence be natural to men, and let them make attempts to free themselves from them. (Then we have to understand the meaning of the word “natural.”) By “natural” is meant that which belongs to one’s own reality (or individuality). Who then will endeavour to annihilate his own reality? And if one’s own reality is destroyed how can he expect to attain his desired end of life (namely, salvation). That what is natural to an object is its own reality may be illustrated thus. The property of sweetness is natural to sugar. If we wish to detach the quality of sweetness from sugar then we shall have to destroy sugar itself. Likewise, as pains are natural to Egos, there will ensue annihilation to Âtmâ were pains separated from them. But the Shrutis (*Vedas*) say that Âtmâ is indestructible and eternal, (as will be evident) from passages such as:

“Âtmâ is indestructible. It pervades everything like Âkâsha and

<sup>1</sup> Abhimâna is not Egoism, which is Ahankâra. Râga and other desires are explained later on in the sixth chapter.



is eternal. It is not born nor does it die. It came from nowhere, and it does not become anything. It is unborn, eternal, permanent and ancient, and it does not perish with the body."

Therefore the miseries of Ātmâ (here the Ego or person) should be known as accidental and not natural to it.

Then comes another objection. May not the reality of an object survive the annihilation of that which is natural to it? Take for instance fire. Heat is natural to (or the property of) it. The heat may be made to vanish from fire through magical stones, mantras<sup>1</sup> or herbs. Even after the removal (of heat from the body of the person exposed to it), the reality of Agni is not destroyed, but the property of cold, its opposite, is induced. Similarly let pains be natural to Ātmâ, and let Ātmâ be freed from them, and (durable) happiness result to it through transcendently virtuous actions, Yogic powers and so on. (To this we reply) No. The removal of heat from fire through magical stones, etc., and of pains from Ātmâ through transcendently virtuous actions, etc., will only be temporary and not permanent. Everything generated by actions (such as herbs, etc.), will vanish with the cessation of those actions. In the above mentioned simile, the fire and the Ego will lose their heat and pains through magical stones, etc., and virtuous actions, etc., respectively, but with the cessation of those appliances, the cold and happiness caused by them will vanish, and the inherent heat and pains will at last prevail. Therefore it is evident that the Egos (or persons) will have to attain only a temporary salvation, and not one that will put an end to rebirths. Were such (temporary) salvation a fact, then impermanency will have to be postulated of Moksha (salvation). This will only clash with the passages of the *Vedas* which lay down that Moksha (salvation) is eternal, in such as: "He (the Ego) never returns" (or is born again); and "It (the Ego) is undivided, blissful, formless and wonderful." Moreover, were pains inherent in the Ego, then in Sushupti (dreamless sleeping state) or in the state of the vow of taciturnity (observed by the Yogis)<sup>2</sup> or in the Samâdhi state, pains alone would have to manifest themselves. But such is not the case, as happiness (only) is enjoyed by these three; for these persons on returning to their natural state exclaim, "I was enjoying happiness till now." Therefore it should be known that pains are not natural but only adventitious to Ātmâ (the Self).

How did pains accrue to the Ego which has bliss as its reality (or nature)? It is only through the connection of Ātmâ (the Self) with a body. So long as Ātmâ is in body, so long will miseries be attendant on it. Then are we to infer that even kings and such like in this world undergo miseries through possessing bodies? Most certainly. They

<sup>1</sup> Even now a Yogi may be seen near Mannargudi, Tanjore District (Madras Presidency), who keeps his body in the flames of a fire for more than five or six hours daily.

<sup>2</sup> Such instances of Yogis are to be found in Kumbakonam.

have their own miseries in the shape of hostility with their enemies, cares attendant on the government of their kingdoms, the loss of their wealth and grain, the death of their dear wife and children, and their own dotage, etc., and death. It is simply a delusion to think that some, at least, enjoy happiness in this world. How then do pains appear through delusion as happiness? Carriers of goods running at fast speed with their loads on their heads, professional cultivators and other such menials follow through delusion their avocations, laughing and singing as they pass through whatever pains such acts are productive of. Therefore it should be known that all our miseries appear in the guise of happiness through delusion only. Then do even (spiritually) wise men suffer from miseries on account of their connection with body? Yes. They have their own miseries in the shape of hunger and thirst, cold and heat, disease, snakes, scorpions, tigers and others. Then what is the difference between a true discriminator (of *Âtmâ*) and one who is not? A special difference exists in the internal acts of these two though not in their external acts. The former, a great soul—having through perception, inference and the testimony of the *Vedas* clearly cognized, after full enquiry, the fact that all miseries do pertain to the internal organs (the lower Ego or mind) and not to the higher Ego, which is of the nature of Sachchidânanda (Be-ness, Consciousness and Bliss), and that the higher Ego is not in the least connected with the attributes of the internal organ which is unreal, inert and replete with pains—is free from all miseries. Through the *Vedas* (we learn that): “Purusha (the Self) is unconnected (with anything).” Through logic we know Him as Truth and without parts. And through experience of the states of dreamless sleeping state, the state of habitual silence and Samâdhi, (we know him to be such). That ignorant and depraved individual who does not enquire into the reality of *Âtmâ*, identifies *Âtmâ* with the body and ascribes to *Âtmâ* all acts that do not legitimately pertain to it, and to Non-*Âtmâ* the attributes of Sachchidânanda which pertain to *Âtmâ*. Through such a false attribution he foolishly loves to indulge in the distinction of caste, sect, orders of life, etc., with such egoistic expressions as: “I am a Deva, I am a man, I am a Telugu, I am a Drâvida (a native of the Tamil country), I am a Brâhman, I am a Kshatriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder, I am a dweller in the forest, I am an ascetic, and such like. Thus there are manifold differences between (the thoughts of) a discriminator of *Âtmâ* and one who is not so. Again on a closer examination we find that these two differ even in their external acts. The wise, being convinced of the unreality of the Universe, look upon their Prârabdha<sup>1</sup> enjoyment as unreal, as the happiness enjoyed during dreams, while the ignorant

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<sup>1</sup> That enjoyment which is the result of past Karma.

consider the Universe, as well as the happiness and the pains of *Ātmā*, as real. Thus it is clear that the possession of the body generates miseries even to the wise. There are miseries to the *Devas* (Angels) even; as through the epithets *Vajrādihara*, *Parandihara*,<sup>1</sup> etc., which are applied to them, (we find) that they have bodies. They have their pains to suffer from, internecine wars between themselves, through anger and curses, through the disturbance of *Asuras* and *Rākshasas* (Demons), and through the fear of their being cast down (to be reborn) after their good *Karmas* are exhausted. If *Devas* are subject to miseries, how is it possible for them to relieve from misery one who concentrates on (or worships) them?

This can be illustrated by a king. A king, though himself subject to misery, is able to relieve his dependents (from pains) by protecting them, etc. The meaning of the passage in the *Vedas*, "The *Devas* (Angels) in the *Deva* (Celestial) worlds are of the form of bliss," is this: the *Devas* having known that all miseries are merely the effects of the internal organs, enjoy *Ātmā* (their Self), that is always of the form of bliss. The passage of the *Shrutis* that relates to the *Devas* being subject to miseries is this: "The created *Devas* fell into the vast ocean of the cycle of births and deaths." This shows beyond doubt that *Devas* are also subject to miseries through their possessing (subtle) bodies. Therefore, all efforts should be made (by men) towards the attainment of emancipation without the trammels of body (*Videha-Mukti*).

If disembodied salvation (*Videha-Mukti*) is a really existent one, how is it that some *Devas* that are seen with bodies in the sky, as stars are said by people to be the emancipated ones?

Salvation is of four kinds, *Salokatā* (being in the same world as the supreme), *Samīpya* (being near it), *Sārūpya* (being of the same form), and *Sayujyatā* (being merged in it). Now the means of obtaining them are (respectively) *Charyā*, *Kriyā*, *Yoga* and *Jñāna*. Unceasing devotion to the Lord through the idea of being oneself His servant is *Charyā*. Acts of worship of *Shiva*, *Vishnu* and other Gods are *Kriyā*. The eight parts beginning with *Yama* is *Yoga*. The personal (spiritual) perception (or cognition) of the identity of *Jivātmā* (lower self) and *Paramātmā* (higher Self) is *Jñāna*. Inasmuch as the first three of these entail reincarnation to persons in this world they are not very important. But as *Jñāna* (the last) leads one to attain *Sayujyatā* (or to become merged in the All), whence there is no rebirth, it is the most important one. But the sacred books that postulate the attainment of *Sayujyatā* through *Yoga* are with reference to *Nirguna* (gunaless or formless) *Brahma*. Here it may be remarked that because persons

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<sup>1</sup> These two are the titles of *Indra*. The first means the bearer of the thunderbolt weapon formed out of the bones of *Rishi Dadhicha*, and the second means the destroyer of the city. As regards the rebirth of *Devas* many may not agree with the author.

who have attained emancipation in a disembodied state have not been met with by any person at any time or place in the same manner as are persons emancipated while in bodies, it does not follow that salvation in a disembodied state means annihilation (or is a myth). To disembodied emancipated persons there is only annihilation of the body and not of the bliss of (Self or) the Reality. As the bliss of Reality is without body it should be experienced like the bliss of (dreamless sleep) Sushupti, through self-experience and not by any other means. If the bliss of emancipation and Sushupti be of the same nature, then may not Sushupti be said to be emancipation itself? Surely not. Though they both resemble one another in the enjoyment of supreme felicity, yet there is in the latter Ajñāna (ignorance of the Reality) and a subsequent waking up from sleep; but in salvation these two are not to be found. Therefore Sushupti is not salvation, nor can Pralaya (rest during reabsorption, manvantaric or otherwise) (for the same reasons) be salvation. Thus as the bliss of emancipation like that of Sushupti can be cognized only through Self-enjoyment, therefore it (salvation) is not a mere void but an actuality.

If actuality can be predicated of salvation with body and of that without body, what is the difference between them? It should be known that they differ in the complete liberation from Ajñāna and re-incarnation. Thus then we have proved through logic and the sacred books that emancipation without body is a state of supreme felicity, while possession of the body entails on all manifold miseries. Now we shall prove both the above doctrines through experience. We daily find humanity experiencing happiness in Sushupti on account of there being no body then, and miseries in the waking and dreaming states through the existence of body. It is certain, therefore, that wherever there is body, there are pains incidental to it. So to Âtmâ that is of the nature of bliss, miseries are brought on by virtue of its connection with body, but they are not natural to it (Âtmâ).

Now what is the cause of the existence of the body? It is no other than the (outcome of the) elements quintuplicated through the previous Karmas, but is not the result of the five elements alone. As the five elements pervade everywhere, the body cannot be said to be the product of them alone. Then cannot the elements, transformed through Shukla (sperm of the male) and Shonita (that of the female), be said to be the cause of this body? No; since Shukla and Shonita commingling together in vain do not generate bodies, therefore they cannot by themselves be the cause of the body. Therefore the elements associated with Karma (law) do bring about the body. Now as the five elements, space and time are the same (or universal) everywhere, the varieties of bodies that we see everywhere must necessarily be the outcome of the various differences in Karmas. Though the earth is the same everywhere, it is only the artistic workmanship of the potter that

is the cause of all the varied effects he produces, such as pots and other earthen vessels. In the above illustration the earth forms the material cause and the potter forms the instrumental cause; so also in the illustrated, the quintuplicated elements form the material cause of the body, and the Karmas form the instrumental cause of it. Therefore, should there be any residue of Karma left which brings about an enjoyment in the next life, as in the waking and dreaming states, the existence of body is an inevitable necessity; but inasmuch as there is no Karma (enjoyed) in Sushupti, there is no body which results as a matter of course. Again, even though there is earth existing yet there is no generation of pot without the instrumentality of the potter. Likewise though there may exist the five elements evolved by Īshvara (the Lord), yet with the cessation of Karmas through the spiritual wisdom of Ātmā such a person (Atmajñāni) never obtains any body (to be reborn in).

With reference to this there are passages in the Karma-Shāstras (books which treat of Karmas only) thus:

“The pleasant and painful Karmas committed before must necessarily be enjoyed.”

“Without being enjoyed Karmas are not exhausted, even after the lapse of myriads of Kalpas.”

Then it is said in the Jñāna-Shāstras (books treating of spiritual wisdom) thus:

“So the fire of Jñāna (spiritual wisdom) burns to ashes all Karmas.”

How are these apparently conflicting passages to be reconciled? In the Shāstras there are two kinds of texts, the strong and the weak. The former is what is called (in logic) Siddhānta (demonstrated conclusion), while the latter goes by the name of Pūrvapaksha (the *primā facie* argument). (Wherever these two occur) the stronger overrides the latter. Take, for instance, the passage in the Shrutis: “Non-injury (to sentient beings) is the supreme virtue.” This passage is supported by strong texts, and yet it is overridden by a still stronger passage in the *Vedas*, which runs thus: “In Yajus (sacrifice) injury is permissible.” Similarly the text: “(The Karmas) must necessarily be enjoyed” is rendered weak and is overridden by the still stronger text: “All sins are destroyed by Tapas (religious austerities or divine wisdom).” Therefore, though the Sanchita Karmas (the past Karmas to be enjoyed hereafter) are manifold (in store for us), they are destroyed through the spiritual wisdom of Ātmā. (To summarize,) without Karma there is no rebirth; without rebirth there are no miseries; without miseries there arises unalloyed bliss. Such is the final conclusion (of Vedānta).

(To be continued.)

## The World-Soul.

(Continued from p. 34.)

PASSING next to a later Āryan Scripture, let us read how the great sect of the Vaishnavas hymn the deity, as written in the *Vishnu Purāna*:

OM! glory to Him who dwells in all beings (*Vāsudeva*). Victory be to Thee, Thou heart-pervading one (Pundarikāksha); adoration be to Thee, Thou cause of the existence of all things (Vishvabhāvana); glory be to Thee, Lord of the senses (Hrishiksha), the Supreme Spirit (Mahāpurusha), the ancient of birth (Pūrvaja).<sup>1</sup>

And later in the same work we read:

Salutation to Thee, Who art uniform and manifold, all-pervading, Supreme Spirit, of inconceivable glory, and Who art simple existence! Salutation to Thee, O inscrutable, Who art Truth, and the essence of oblations! Salutation to Thee, O Lord, Whose nature is unknown, Who art beyond Primeval Matter, Who existest in five forms,<sup>2</sup> as one with the Elements, with the Faculties, with Matter, with the Living Soul, with Supreme Spirit! Show favour, O Soul of the Universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahmā, Vishnu, Shiva, or the like. I adore Thee, O God [Parameshvara, Supreme Lord, rather], Whose nature is indescribable, Whose purposes are inscrutable, Whose name, even, is unknown; for the attributes of appellation or kind are not applicable to Thee, Who art THAT, the Supreme Brahma [neuter], eternal, unchangeable, uncreated [Aja, unborn, rather]. But, as the accomplishment of our objects cannot be attained except through some specific form, Thou art termed by us Krishna, Achyuta [the Imperishable], Ananta [the Endless], or Vishnu. Thou, unborn (divinity), art all the object of these impersonations; Thou art the gods, and all other beings; Thou art the whole World; Thou art all. Soul of the Universe, thou art exempt from change; and there is nothing except Thee in this whole existence. Thou art Brahmā [male] Pashupati [Shiva, "Lord of (sacred) animals"], Aryaman, Dhātri, and Vidhātri;<sup>3</sup> thou art Indra,<sup>4</sup> Air, Fire, the Regent

<sup>1</sup> *Op. cit.*, I. i.

<sup>2</sup> These are given by Wilson (I. 3) as: 1. Bhūtātman, one with created things, or Pundarikāksha; 2. Pradhānātman, one with Crude Nature, or Vishvabhāvana; 3. Indriyātman, one with the Senses, Hrishiksha; 4. Paramātman, Supreme Spirit, or Mahāpurusha; and 5. Ātman, Living Soul, animating Nature, and existing before it, or Pūrvaja.

<sup>3</sup> Aryaman and Dhātri are two of the Twelve Ādityas, or Sons of Aditi, the "Mother," which were seven originally, Mārtānda, the "rejected" Sun being the eighth. Later they became the Twelve Sun Gods. Vidhātri is the arranger or disposer, the Cosmocrator or Demiurge, and is added as a title to Brahmā, Vishvakarman and Kāma, the Eros of the Orphic fragments. As Dr. Muir says: "This Kāma or Desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of the *Atharva Veda*. 'Kāma was born first [the Orphic Prōtogenos]. Him, neither gods, nor fathers, nor men have equalled. Thou art superior to these, and for ever great'."

<sup>4</sup> The "Zeus dwelling in the Æther" of Homer (*Zeus aitherei vaiōn—Iliad*, II. 412); in the Æther, the abode of the Gods. The Pater Æther of Virgil.

of the Waters;<sup>1</sup> the God of Wealth,<sup>2</sup> and Judge of the Dead;<sup>3</sup> and Thou, although but one, presidest over the world, with various energies addressed to various purposes. Thou, identical with the solar ray, createst the universe; all elementary substance is composed of Thy qualities; and Thy supreme form is denoted by the imperishable term SAT. . . . To Him who is one with True Knowledge; who is, and is not, perceptible (sat and asat, "real" and "unreal"), I bow. Glory be to Him, the Lord Vāsudeva!<sup>4</sup>

The same strain of adoration is still further emphasized in the hymn of the Yogins when Vishnu, in the Boar Incarnation, or Varāha Avatāra, raised the Earth out of the Waters:

THOU ART, O God, there is no supreme condition but Thou.<sup>5</sup>

Or again, as the God Brahmā prays to the Supreme Hari (Vishnu):

We glorify Him, Who is all things; the Lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation, the unperceived,<sup>6</sup> indivisible Nārāyana; the smallest of the small, the largest of the largest Elements; in Whom are all things; from Whom are all things; Who was before existence; the God Who is all beings; Who is the end of ultimate objects; Who is beyond final Spirit, and is one with Supreme Soul; Who is contemplated, as the cause of final liberation, by sages anxious to be free.<sup>7</sup>

As the Avatāra Krishna, He is hymned of by Indra after his defeat by Him.

Who is able to overcome the unborn, unconstituted Lord, Who has willed to become a mortal, for the good of the world?<sup>8</sup>

And when Krishna is *nailed* by the arrow to the *tree*, and the Kali Yuga begins, this is how Arjuna, his beloved companion, laments the departure of the Christ-Spirit, of That which unites "Entity to Non-entity," Buddhi the link between Âtmā and Manas.

Hari, Who was our strength, our might, our heroism, our prowess, our pros-

<sup>1</sup> Varuna (Ooarona), the Regent of the Astral Waters of Space; the Uranus (Ouranos) of the Greeks who was emasculated and dethroned by Cronus (Time) at the instigation of his mother and wife Gæa (Earth). From the drops of his blood sprang the Gigantes or Titans, the early Races, and from the foam that gathered round his limbs in the sea, sprang Venus-Aphrodite (Hesiod, *Theog.*, 180-195).

<sup>2</sup> Kuberā the keeper of the treasures of the Earth, lord of the Elementals, called the Egg of Jewels, Ratnagarbha.

<sup>3</sup> Antaka the "Ender," a title of Yama, the "Restrainer," the Judge of the Dead. A Vedic Hymn tells us that Yama "was the first of men that died, and the first that departed to the (celestial) world." As Dawson says: "He it was who found out the way to the home which cannot be taken away: 'Those who are now born, (follow) by their own paths to the place whither our ancient fathers have departed'." This, in the more direct tradition of the *Vedas*, is a glyph of the Third Race that brought

". . . death into the world  
And all our woe, with loss of Eden."

But Yama, in the later traditions Pitripati and Pretarāja, the "Lord of the Manes" and "King of the Ghosts," was also Dharmarāja, "King of Justice," our *Selves* who judge ourselves, in the clear Ākāshic Light, while Chitragupta (the "Hidden Painting or Writing"), the Scribe of Yama, reads the imprint of our virtues and our vices from the Agrasandhāni or "Great Record," the Tablets of the Imperishable Memory of the Astral Light. Yama is represented as of a green colour, clothed with red.

<sup>4</sup> V. 14-16, Wilson's translation.

<sup>5</sup> *Ibid.*, I. 63.

<sup>6</sup> Aprakāsha: Fitzedward Hall tells us that the commentator explains this to mean "self-illuminated."

<sup>7</sup> *Ibid.*, I. 139.

<sup>8</sup> *Ibid.*, V. 103.

perity, our brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Purushottama, who was the living vigour of my weapons, my arrows, and my bow, is gone. As long as we looked upon Him, fortune, fame, wealth, dignity never abandoned us. But Govinda is gone from among us. . . . Not I alone, but Earth, has grown old, miserable and lustreless, in His absence. Krishna . . . . is gone!<sup>1</sup>

Let us next pass to China and the Far East. Lao-tze, perhaps the greatest of the Chinese Masters, teaches as follows, in his sublime work the *Tao-tch-king*, or "The Book of the Perfection of Nature":

There was a time when Heaven and Earth did not exist, but only an unlimited Space in which reigned absolute immobility. All the visible things and all that which possess existence, were born in that Space from a powerful principle, which existed by Itself, and from Itself developed Itself, and which made the heavens revolve and preserved the universal life; a principle as to which philosophy declares we know not the name, and which for that reason it designates by the simple appellation Tao, which we may nearly describe as the Universal Soul of Nature, the Universal Energy of Nature, or simply as Nature.<sup>2</sup>

And in speaking of the mysterious Tao, the THAT, which cannot be translated, the nameless principle, we may with advantage quote from an essay by a sympathetic scholar, who writes as follows:

We are told that it has existed from all eternity. Chuang-tze, the ablest writer of the Taoist school, says that there never was a time when it was not. Lao-tze, the reputed founder of Taoism, affirms that the image of it existed before God Himself. It is all pervasive; there is no place where it is not found. It fills the Universe with its grandeur and sublimity; yet it is so subtle that it exists in all its plenitude in the tip of a thread of gossamer. It causes the sun and moon to revolve in their appointed orbits, and gives life to the most microscopic insect. Formless, it is the source of every form we see; inaudible, it is the source of every sound we hear; invisible, it is that which lies behind every external object in the world; inactive, it yet produces, sustains and vivifies every phenomenon which exists in all the spheres of being. It is impartial, impersonal, and passionless; working out its ends with the remorselessness of Fate, yet abounding in beneficence to all.<sup>3</sup>

And later on he quotes as follows from Chuang-tze:

There was a time when all things had a beginning. The time when there was yet no beginning had a beginning itself. There was a beginning to the time when the time that had no beginning had not begun. There is existence and there is also non-existence. In the time which had no beginning there existed Nothing. . . . When the time which had no beginning had not yet begun, then there also existed Nothing. Suddenly, there was Nothing; but it cannot be known, respecting existence and non-existence, what was certainly existing and what was not.<sup>4</sup>

I have given the above as a specimen of subtle metaphysical specu-

<sup>1</sup> *Ibid.*, V. 161, 162.

<sup>2</sup> *A Study on the Popular Religion of the Chinese*, by J. J. M. de Groot: translated from the Dutch in *Les Annales du Musée Guimet*, II. 692 et seq.

<sup>3</sup> *Taoism*, an essay by Frederic H. Balfour, in *Religious Systems of the World*, p. 77.

<sup>4</sup> *Ibid.*



lation, and also as an example to show the utter inadequacy of words to express ideas. The mind loses itself in endeavouring to transcend itself, even to the extent of appearing entirely incomprehensible to those who have not seriously approached the contemplation of that supreme intuition of Humanity, the essential Unity of all things.

But no one should think that this No-thing is an empty abstraction and mere negation; it transcends our finite concepts, but is no less the One Reality because of that. It is the right perception of such great problems that inspires such noble concepts of existence and calm contemplation of the "change" which men call "death" as those expressed in the words of Lieh-tze:

Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere? How can we tell whether, in their eager rush for life, men are not under a delusion? How can I tell whether, if I die to-day, my lot may not prove far preferable to what I was when I was originally born? . . . Ah! men know the dreadfulness of death; but they do not know its rest. . . . How excellent is it, that from all antiquity Death has been the common lot of men! It is repose for the good man, and a hiding-away of the bad. Death is just a going home again. The dead are those who have gone home, while we, who are living, are still wanderers.<sup>1</sup>

Aye; death is indeed a "going home," but a "going home" that need not be delayed until the body dies. Some Theosophists have heard of those who "go home" when they have "died" to their lower natures; and then they know the real nature of this illusory existence, although as the Rishi Nârada reported, it was very pleasant for those "*who had forgotten their birth-place.*" The "Soul of Humanity," the World-Soul, weeps for its children, who forget their Mother and, "prodigal sons" that they are, fill their bellies with husks of the swine.

Continuing our depredations from the shelves of the world-library, we pass to Ancient Persia or whatever country gave to the world the wisdom of the old *Avesta*. Written in a language hardly yet decipherable, it may well be approached to the *Vedas* in antiquity, and its language be referred to one of the first branchlets of the mother of Sanskrit.

In the *Avesta* of the Parsis, Zarvâna Akarna, "Time without Bounds," is the ineffable All, in this arises Ahura Mazda, the World-Soul whose names are many. He is The Being and the One Existence; the One, Who was, Who is and Who shall always be. He is Pure Spirit and the Spirit of Spirits; Omniscient and Omnipotent, the Supreme Sovereign. He is beneficent, benevolent, and merciful to all. In the *Dinkard*, He is described as:

"Supreme sovereign, wise creator, supporter, protector, giver of good things, virtuous in actions and merciful."<sup>2</sup>

Let us now see what the *Kabalah* has to teach us, and mark the

<sup>1</sup> *Op. cit.*, p. 81.

<sup>2</sup> II, 81.

difference of its great large spirit to the glorification of the "jealous God," the "God of armies," to Whom so-called Christian nations pray to bless their respective arms in their fratricidal wars. To-day sees Christian Europe armed to the teeth in honour of Jehovah, while "the Father" of Jesus, the "God of Love" is set on one side and forgotten.

Solomon ben Yehudah Ibn Gebirol, of Cordova, the greatest of the mediæval Kabalistic Adepts, thus sings of the World-Soul, or the Supreme Principle, in one of his philosophical Hymns, called "The Kether Malkuth," or "Crown of the Kingdom."

Thou art God, Who supports, by Thy Divinity, all the things formed, and sustains all the existences by Thy Unity. Thou art God, and there is not any distinction established between Thy Divinity, Thy Unity, Thy Eternity, and Thy Existence; because all is only one mystery, and, although the names may be distinct, all have only one meaning. Thou art Wise, Wisdom which is the fountain of life, floweth from Thee, and compared with Thy Wisdom, all the knowledge of mankind is foolishness. Thou art Wise, being from all eternity, and Wisdom was always nourished by Thee. Thou art Wise, and Thou hast not acquired Thy Wisdom from another than Thyself. Thou art Wise, and from Thy Wisdom Thou hast made a determining Will, as the workman or artist does, to draw the Existence from the No-Thing, as the light which goes out of the eye extends itself. Thou didst draw from the Source of Light without the impression of any seal, that is, form, and Thou madest all without any instrument.<sup>1</sup>

See how differently the mind of this learned Jew regarded the "creation" of the Universe from the crass absurdity of the dead-letter dogma of "creation out of nothing." Just as the artist fashions the pot out of the clay, so does the Deity, out of Its Wisdom which is Itself, emanate or evolve a determining Will to draw the "Existence" from the "No-Thing," the potentiality of that same Wisdom, for it is No-Thing in that it transcends all and every *thing* we can think of, that is to say, the highest conceptions of human thought. But It is no more "Nothing" than is Deity the "Unconscious." The No-Thing is not "nothing," the Non-conscious is not "unconscious," but both are attributes expressive of our ignorance, while asserting that THAT transcends all things and all consciousness.

So that we should do well to bear in mind the wise words of the *Zohar* and apply the injunction contained therein to the words of the Hymn of the Master of the Kabalah we have just cited, being well assured that he would have permitted none of his pupils to take the words of his instruction for the real mystery itself. Says the *Zohar*:

Woe to the man who sees in the Thorah (Law) only simple recitals and ordinary words. . . . Each word of the Thorah contains an elevated meaning and a sublime mystery. The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this garment for the Thorah itself!<sup>2</sup>

Or, again, as Origen—perhaps the most philosophical of all the Church Fathers, writes:

<sup>1</sup> Myer's *Qabbalah*, p. 3.

<sup>2</sup> *Zohar*, III, fol. 152b; in Myer's *Qabbalah*, p. 102.

Where can we find a mind so foolish as to suppose that God acted like a common husbandman, and planted a paradise in (the Garden of) Eden, towards the East; and placed in it a Tree of Life visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? And, again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.<sup>1</sup>

But then Origen was once the disciple of Pantænus, after the latter's return from India, who was also the teacher of Clement.

Yet one more citation from the *Zohar*, before we leave the *Kabalah*, in order to vindicate the writers of that famous collection of books called the *Bible*, which is almost universally misunderstood.

The Ancient of the Ancients, the Unknown of the Unknown, has a form, yet also has not any form. It has a form through which the Universe is maintained. It also has not any form as It cannot be comprehended.<sup>2</sup>

Passing from Chaldæa and Judæa to Egypt and its hoary wisdom, this is what M. Gaston Maspero, the learned French Egyptologist, in his *Histoire d'Orient*, writes concerning the ideas of the Egyptians on the Soul of the World:

In the beginning was the Noon, the Primordial Ocean, in the infinite depths of which floated the germs of all things. From all eternity God generated Himself and gave birth to Himself in the bosom of this liquid mass, as yet without form and without use. This God of the Egyptians. One Being only, perfect, endowed with knowledge and unfallacious intelligence, incomprehensible in so far as no one can say in what He is incomprehensible. He is the One Only One, He Who exists essentially, Who alone lives in substance, the sole generator in the Heaven and on the Earth Who is not generated, the Father of Fathers, the Mother of Mothers.<sup>3</sup>

The Supreme God of the Mysteries whom the Greeks named Ammon, the Egyptians called Amen. As M. E. de Rougé<sup>4</sup> says: "The name *Amen* means 'hidden,' 'enveloped,' and by extension 'mystery.' . . . This God then was called Amen because He represented all that was most secret in Divinity." In a Hymn to Ammon Ra,<sup>5</sup> speaking of the name Amen, it is said: "Mysterious is his name even more than his births." And, in the invocations, which M. Naville has collected under the title of *Litanie du Soleil*, the same God is called "Lord of the hidden Spheres," the "Mysterious One," the "Hidden."<sup>6</sup>

Here also must be appended a magnificent hymn to the Sun, the symbol of the World-Soul, in which we can see peeping through the mysticism of both the initiatory Psalms of the *Old Testament* and certain concepts in the *New*. Thus it runs:

<sup>1</sup> Origen's works, Clark's Ed., cited, 315 et seq., Bk. iv, c. 2.

<sup>2</sup> *Zohar*, "Idra Zuta," iii, 288a; Myer, *ibid.*, p. 274.

<sup>3</sup> Quoted by M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien*, in the series of *Les Annales du Musée Guimet*, Tom. xiv. 282.

<sup>4</sup> *Mélanges d'Archéologie*, p. 72.

<sup>5</sup> Grébaud, *Hymne à Ammon Ra*.

<sup>6</sup> Amélineau, *op. cit.*, p. 285.

The Princes of Heaven all daily behold the glory of the King's Crown, upon the head of Thee, the Mighty Prince, which is the Crown of Power, which is the Crown of the Endurance of Thy Government, an *Image* of Thy might.

Songs of praise to the Creator of Egypt, and of the Shining Bark of the Lord (the Sun). Make those to fear, who hate Thee, make Thine enemies to blush, Lord and Prince of the very shining Star-house; Thou Who hast joined together Thy plantation, Thou who seest the Murderer of Thy Child of Man, the Righteous. Let me go to Thee; Unite me with Thee; Let me look upon Thy Sunlight, King of the Universe!

Praise to Thy Face, Beaming Light in the Firmament, to Thee, to the Shining Lord of the Heaven's Bark, to the Creator and Ruler Who renders justice to all men, who delight to see Thee walking in the Web of Thy Splendour.<sup>1</sup>

Let us now turn to another Book of Wisdom, and hear what Hermes, the thrice greatest,<sup>2</sup> has to tell us of the Mystery. In the treatise called *Pæmandres*, the World-Mind, Pæmandres, the "Mind of the Absolute,"<sup>3</sup> mirrored in the Higher Ego of the Initiate, thus speaks to his lower consciousness.

Say well, O Thou! speaking such things. I myself, The Mind, am present with the holy and good, and pure and merciful, with those living piously; and my presence becomes a help; and forthwith they are cognizant of all things, and lovingly propitiate the Father, and give thanks, praising and singing hymns to Him in ranks [in their orders, rather], from affection; and before delivering over the body to its own death, they detest the senses, knowing their operations; or rather I, The Mind, will not suffer the operations of the body which happen, to be accomplished; for being doorkeeper, I will shut out the incomings of the evil and base operations, cutting off desires.<sup>4</sup>

Although it is impossible in the short space at my disposal to attempt an analysis of the various passages cited, still I would briefly suggest to students a few hints as to interpretation. The Father is here, as in cognate schools of philosophical mysticism, the Âtmâ-Buddhi in Kosmos and Man, and the hymns the "music of the spheres" of man's septenary nature, which sing in harmony only when man becomes one with the great Soul of Nature. The idea is well expressed by Dryden, who sings:

From harmony, from heavenly harmony,  
This universal frame began;  
From harmony to harmony,  
Through all the compass of the notes it ran,  
The diapason closing full in man.

The teaching, however, as to the loathing<sup>5</sup> of the senses is different to the wiser instruction of the *Upanishads*, where we learn that both

<sup>1</sup> From Uhlmann's *Book of the Dead*, as quoted in Dunlap's *Sod: The Mysteries of Adoni*, p. 187.

<sup>2</sup> On the Rosetta stone he is called "Great, Great, Great" simply—*μέγας, μέγας, μέγας*.

<sup>3</sup> *Ὁ τῆς Αὐθεντίας Νοῦς*.

<sup>4</sup> From Chambers' translation (p. 12), which is as accurate and painstaking as may be, considering the translator's strong sectarian bias. The *Pæmandres*, however, has yet to be translated by a true Theosophical student.

<sup>5</sup> *μισᾶρρεσθαί* is a very strong word, meaning to abominate, detest, loathe; used of filth and foulness.

longing and detestation are equally bonds of attachment, and that pure freedom can never be won by such means.

Mark well also the curious expression that the Mind is the "door-keeper," both the great Mind and the mind of man; the one keeping the doors or gates of the great planes of the Septenary Universe, the other guarding the portals of the seven "principles." And here we may do well to call to mind H. P. B.'s words: "In that mansion called the human body the brain is the front door, and the only one which opens out into Space."<sup>1</sup>

Let us—as the preceding sentences naturally lead up to it—pause here a moment to learn the path of the Soul up to the "Father," when death overtakes the body, and when the seven corruptible are put off for the incorruptible, according to the Hermetic Gnôsis.

"You have well taught me," I said, "all things as I desired, O Mind! But tell me further about the ascent that is to be."

To these things Pœmandres said: "First, indeed, in the dissolution of the body material, it delivers up the body itself unto alteration, the form which thou hast becomes invisible, and delivers the character deprived of energy to the demon (daimôn), and the senses of the body return back to their respective sources, becoming portions, and again united together with the energies. And passion and desire depart to the irrational nature.

"And thus the residue hastens upwards through the Harmony, and gives up to the first zone the energy of increase and that of decrease; and to the second the machination of the evils and the fraud deenergized; and to the third the concupiscent deception deenergized; and to the fourth the pride of domineering without means of satisfaction; and to the fifth the unholy boldness and the rashness of the audacity; and to the sixth the evil covetings after wealth, deenergized; and to the seventh zone insidious falsehood.

"And, then, denuded from the operations [energizings] of the Harmony, it becomes energizing at the eighth nature, having its proper power, and along with the entities [Essences] hymning The Father. Those being present at this his coming there, rejoice together, and being made like to those who are with Him, he hears also the powers who are above the eighth nature in a certain sweet voice hymning The God. And then in order they mount upward to The Father, and they deliver themselves up to the Powers, and becoming Powers they become in God. This is the good end of those attaining knowledge, to be made Divine. For the rest, why delayest thou? Is it not that having accepted all things, thou mayest become guide to those who are worthy; so that the race of mankind through thee may be saved by God?"<sup>2</sup>

One might almost think that the treatise was written by the same hand that inscribed for us that wonderful relic of Egyptian Gnosticism called the *Pistis-Sophia*. Who can tell whence was the original source of this hoary tradition of wisdom?

The passage loses much in translation for the general reader, and it is difficult to recognize that nearly every word is a precise technical term, just as are the terms in the opening chapters of the Gospel according to John.

<sup>1</sup> *Lucifer*, VII. 182.

<sup>2</sup> Chambers, pp. 13, 14.

It is easy to see that the first paragraph refers to the dissolution of the lower four principles, whereas the second paragraph refers to the seven aspects of the lower mind, and the last to the mysteries of the Higher Ego, of the Primordial Emanations in the Plerôma, of the Hierarchies of the Sons of The Mind, and of the supreme realization of the Nirvâna of Âtmâ-Buddhi.

What the idea of the Egyptian Initiate was concerning this attainment, and how difficult it is to treat of such lofty themes without the grossest self-contradictions, we may learn from the following passage:

Holy The God, The Father of the Universals, whose counsel is perfected by His own powers. Holy The God who willeth to know and is known by His own. Holy Thou art Who by Word hast constituted the Entities. Thou art Holy, of Whom all nature was born as the image. Thou art Holy Whom the nature formed not. Thou art Holy Who art stronger than all power. Thou art Holy Who art greater than all excellence. Thou art Holy Who art superior to praises. Accept rational sacrifices pure from soul and heart, intent upon Thee. O unspeakable, ineffable, invoked by silence!<sup>1</sup>

The inability of human words to express that which must ever escape expression—for even the Universe itself is incapable of expressing It, seeing that there is an infinite number of Universes—and the failure of the human mind to express the Divine Mind are well shown in the following passage also:

This the God is superior to a name; This the unmanifest; This the most manifest, to be contemplated by the mind; This visible to the eyes; This incorporeal, multicorporeal—yea, rather of every body; for there is nothing which This is not. For This is above all things. And because of this He has all names, that He is One Father, and because of this he has not a name that He is Father of all. Who, then, is able to bless [to sing praises of<sup>2</sup>] Thee, concerning Thee, or to Thee? Looking whither shall I bless Thee, above, below, within, without? for there is no condition, no place about Thee, nor anything else of the Entities; for all things are in Thee, all things from Thee, having given all things and receiving nothing; for Thou hast all things, and nothing that Thou hast not.

When, O Father! shall I hymn Thee? for neither Thine hour nor time is it possible to ascertain: concerning what also shall I hymn? concerning what things Thou hast made, or concerning those Thou hast not made? concerning those Thou hast made manifest, or concerning those Thou hast concealed? Wherefore, also, shall I hymn Thee? As if being of myself, as if having something mine own? as being another? For Thou art what I may be, Thou art what I may do, Thou art what I may speak, for Thou art all things, and there is nothing else that Thou art not.<sup>3</sup>

In all the various exoteric presentations of the Wisdom-Religion, the World-Soul was Intelligence, and was symbolized indifferently in personifications which were male and female, androgyne or sexless; in Egypt and Phœnicia, in Babylon and China, in India and Greece. The Universal Mind of Pythagoras was an attribute of deity universally recognized in antiquity. Athena was Wisdom, and Bacchus the

<sup>1</sup> *Ibid.*, pp. 15, 16.

<sup>2</sup> εὐλογῆσαι.

<sup>3</sup> *Ibid.*, pp. 41, 42.

Divine Mind, for the Philosopher and Initiate. Thus we shall have no difficulty in understanding why Pœmaudres is the Mind, and also, by the light of the teaching of the Esoteric Philosophy to which so many of us owe so much, why there are seven spheres in the Harmony. We must all be musicians and learn to sing sweetly on Apollo's heptachord before we "can hear the powers which are above the eighth nature in a certain sweet voice." We must learn to play on the seven-stringed lute of the radiant Sun-God, and modulate the harmonies of our own septenary nature, for:

Seven sounding letters sing the praise of me,  
The immortal God, the Almighty Deity;  
Father of all, that cannot wearied be.  
I am the eternal viol of all things,  
Whereby the melody so sweetly rings  
Of heavenly music.<sup>1</sup>

G. R. S. MEAD, F.T.S.

(*To be concluded.*)

## Universal Brotherhood.

IN all circulars and books issued by the Theosophical Society we find a statement that its first object is the formation of the nucleus of a universal brotherhood, and that a willingness to coöperate with others toward this end is the only essential pre-requisite to membership. I wish to discuss this object with special reference to the leading features of that philosophy, or Wisdom-Religion, which has been known to the few from time immemorial, which has furnished the kernel of truth found in all the great religions of the world, and which now, in this day of telegraph and printing press, is becoming known to the world under its old time Greek name of Theo-Sophia, or in modernized form Theosophy. I wish to show that while this feeling of brotherhood is the foundation of all true Theosophy, it is not the superstructure; also that the leading features of the Theosophical system of philosophy are essential to any working realization of this fundamental feeling and idea. We will find that the religions of the world have succeeded or failed in bettering the condition of men in proportion, not merely to the nucleus of Theosophical truth which they have contained, but to the degree in which this essential pre-requisite to right thinking and right living has become either a working power in men's lives, or been buried under a mass of theological superstition.

We are told that the Christian era was inaugurated, nearly two thousand years ago, by a chorus of angels proclaiming "peace on earth

<sup>1</sup> Oliver, *The Pythagorean Triangle*, p. 175.

and good will to men." We read in the New Testament that this was the announcement from the regions of divine knowledge and power of the birth of the great Teacher who was to tell us of the fatherhood of God and the brotherhood of man. It is certain that the early Christians accepted this belief not merely in a theoretical but in a practical sense, so far as their prejudices would allow, and endeavoured in many places to live upon a communistic basis.

The story of the rapid degradation of the Christian ideal need not be reviewed. That history has been written, not with the pen, but with the sword and firebrand. In the name of the gentle mystic of Judæa, brutal and ignorant hordes of Crusaders, Christians in nothing but the name, caused the very hills that had echoed the teachings of patience and love, to run with blood. Higher civilizations withered before the fiery and selfish energies of the lower. The Moorish cities of Spain were paved, drained and lighted, furnished with aqueducts, baths and libraries, when London and Paris consisted of straggling lines of hovels, bordering muddy lanes, in which the wayfarer after dark risked both his clothing and his life, for they were obstructed with dunghills and infested by footpads. In confirmation of these statements I need only refer to the pages of Draper, Lecky or any competent historian. Through the Moorish civilization the arts and sciences of the far East reached us enriched by the labours of Arabian artisans and philosophers. Through it a knowledge of algebra, astronomy and chemistry was slowly diffused through Europe, and it may be questioned whether the triumph of the element of brute force represented by the armies of so-called Christian nations was on the whole for the good of humanity.

The Inquisition sought with rack and thumbscrew to "grind men's bones to a pale unanimity"; Cortez and Pizarro carried on the good work in Mexico and Peru. Their priestly followers destroyed the records of the history and learning of those ancient civilizations. The miserable relics of the race of the Incas now watch, in the streets of South American cities, processions following a painted and petticoated image, or join in its adoration, if converted, fortunately, from the faith of their heathen ancestors, who revered the sun as the purest visible symbol of an all-sustaining power.

Our Puritan ancestors piously followed the example of their Romanist enemies; for both claimed, with mutual hatred, to be followers of the meek and lowly Nazarene. Intervals of Indian warfare and massacre were improved by witch burning and the persecution of Quakers. According to the Bible, one of the signs of a true Christian is the power of casting out devils. This test, with others inconveniently strict, has since been judiciously ignored, and the quickest mode of relieving the sufferer was supposed to be the casting of both devil and bedevilled into the flames.



To come down to our own times. It is not against heathen nations that we prepare repeating rifles, dynamite guns, torpedoes and iron-clads. Yet by the aid of such weapons opium was forced upon the "heathen Chinese," that English owners of poppy plantations might be enriched, and a government was imposed upon India which is supported by the sale of liquor among the natives. The monarchs of Europe as they go a-visiting, exchange clothing, give each other in public the kiss of peace and brotherhood, glancing shrewdly the while at the bearing and equipment of the masses of trained soldiers standing with presented arms.

A short time ago, in our own harbour, we exchanged salutes, gun for gun, with the ironclad squadron of our sister republic of Brazil, and felt a glow of friendly satisfaction in this interchange of courtesies. What would we think of a family, the members of which, as they met at the breakfast-table, should pride themselves on the grace of a mutual salute with the club which each had prudently reserved in case a difference of opinion should arise as to the ownership of a chicken bone?

It is far from being the purpose of this paper to cast a slur upon the spirit of Christianity, as taught in its original purity, so far as that can now be discovered. But the practical question arises: If this is the result of two thousand years of preaching and teaching brotherhood, what else can be proposed, and in what other way can we hope to attain it? We can hear human brotherhood preached from ten thousand pulpits; hundreds of sects and societies talk about it in a general or limited way; a few here and there try to live up to it as best they can. In the face of all this, what can a handful of men and women, calling themselves Theosophists, expect to accomplish by proclaiming this trite idea? What do they propose to do that has not been tried or done? Is this talk of forming the nucleus of a universal brotherhood anything but an amiable and inane sentiment?

Before attempting to answer this question let us analyze this idea of brotherhood, let us try to find what form it must assume before it can reach further than the intellect; for it is only by reaching deeper than the intellect, that the real springs of human action are touched. We may then possibly understand why Christianity has so largely failed of accomplishing its original intent. Fragments only of the original teachings have reached us, and these fragments, scanty as they are, contain many useless repetitions. Upon them theologians have built huge and tottering superstructures, each choosing his own pet fragments for a foundation, each endeavouring to pull down what his neighbour puts up. As truth is ever one and the same, it is possible that in the old Wisdom-Religion we may find the parts so long missing in the Christian structure, which when supplied will give to the whole unity and strength. Both, I believe, were originally the

same, Christianity being apparently a digest of the older Wisdom-Religion or Theosophy, adapted to the popular understanding, and given to the world by a great teacher, as to whose personality the most widely differing opinions will always be expressed. This expression of opinion is to be understood as personal merely, and incidental to the general purport of the paper.

Brotherhood means community of origin. Does that idea by itself touch a single spring of action? We are all formed of the same elements, and as I look at Mr. A—— or Miss B—— I may reflect that they are made of carbon, hydrogen, nitrogen, phosphorus, sulphur and a few other little etceteras, in about the same proportion as I am myself. Evidently this scientific fact does not greatly stir my affections, however much the pattern on which these particles are arranged may do so in particular cases, that of Miss B—— possibly. This brotherhood of the dust is evidently no bond of unity. But then, we hear of the fatherhood of God, and that He is willing and desirous to give good gifts to all of His children. Will this help us? The idea of a common origin from the most unrealizable of all modes of existence cannot appeal to us very strongly; and when, let us ask, did any one ever see pensioners on a common and arbitrary bounty drawn toward each other by mere similarity of position? Will not each beggar at the gate jealously eye the slice or coin received by his neighbour and compare it with his own? Even if there were any hope of attaining a feeling of community in this way, the theologians destroy it all by their further statements.

They tell us that each soul is specially created by an arbitrary act of the Supreme Being; placed upon earth, once only, under conditions of imperfection and ignorance, afterward to live for ever in happiness or misery according to the results of that brief life. The intellectual gorge rises at the very thought of the nauseating sophistries with which self-styled orthodoxy has sought to crowd its dogmas down our long-suffering throats. Far better and more logical is the nothingness of the materialist than continued existence under such conditions. The fatherhood of God and the brotherhood of man, as expounded by the churches, unites us about as much as the statement that we stand upon a common earth and revolve about a common north pole. Even the Calvinistic doctrine that the vast majority of mankind will find mutual companionship in hell, does not add a desirable warmth and colour to the prospect.

Science has proved to us that every particle of this visible universe is linked to every other by the radiant tensions of gravitation, light, electricity, magnetism, or by other protean forms of force, through which is manifested the great underlying principle of action and reaction, always equal and the same, reverse aspects of every single act. Each motion of a particle of matter affects in due proportion, accord-

ing to the law of gravitation, all matter through all space, and this apparently without the lapse of the smallest interval of time. I move my finger and the most distant star in the Milky Way nods response. It will be moved to an infinitesimal extent, it is true, but none the less certainly and immediately. The feeble electric quiver sent over a telephone wire affects the solid earth for miles. Not a ray of light or heat vibrates through the ether of space, without producing effects which will act and react as long as the universe endures. Not a word is spoken, not a thought formed in all the quivering fields of space, but leaves its mark for ever.

These are not the dreams of an idle visionary, but the cold facts of science, proved with the certainty with which we may arrive at the results of a sum in addition.

Does this infinitely complex, but exact and harmonious co-relation of force and effect, of cause and consequence, stop short as soon as we step over the threshold of the material universe into the realm of moral and spiritual forces; or does it become only partially operative, after a feeble and uncertain manner, requiring the intermeddling "finger of Providence," like that of a clumsy mechanic, to poke things up from time to time and keep them properly going? Such it would seem is the conclusion of the theologian in spite of many wordy evasions and explanations. Right here Theosophy steps in, joins hands with Science and with the Christianity of the gospels, but not that of the schools. The law of moral reaction is as certain as the physical. No word, deed, or thought, good or bad, can be so small that its echo will not at some time and in some place return upon the source. What we sow, that we must reap: the cup of cold water, the helping word, the unselfish act will be rewarded, without arbitrary interference, as surely as revengeful deeds, cruel selfishness or harsh judgments. "For with what measure ye mete it shall be measured to you withal."

Now this saying is either true or false: if one life is taken as the full measure of experience, it is certainly false, for we constantly see men escaping the consequences of evil deeds, even in conscience. The "vile wretch" of whom the poet speaks, does not always go to the grave "unhonoured and unsung," but too often the reverse; while the man whose years are spent for the benefit of his fellows, may lead a life of sorrows and die in poverty the victim of ingratitude.

It is to even up this injustice and inequality that the illogical and eternal heaven and hell have been invented, involving enormously greater injustice in many ways. The great majority of men give up the problem in despair, live as best as they may, with a feeling that while right action in most cases makes for the best, yet that the churches have made a sad muddle of religious philosophy.

The laws of moral reaction and physical rebirth are rooted in the same eternal principle. They are but aspects of the same thing.

Students of Theosophy call them Karma and Reincarnation. The former is clearly taught in the gospels, the latter only hinted at. What a fuller record might have told us of the sayings of the great Teacher it is impossible to say. These ideas and these only can solve the tangled problems of life. With them we begin to realize what human brotherhood really means. Good and evil is returned to us, not wholly in each life but in the next and the next. "The mills of the Gods grind slow but they grind exceeding fine." Circumstances of birth and parentage are themselves the result of the character acquired by the returning individual. Hereditary tendencies are part of his Karma, and for that he himself is alone responsible. In other words, we find ourselves in the company we deserve, and it is through our fellow-travellers on the journey of life that we receive back the measure that we have meted to others. No sentimental regrets, no idle repentance, no vicarious atonement will enable us to shirk the results of the evil that we have done. That evil or ignorance does not sit so lightly upon us that it can be whiffed away by the breath of priestly absolution, or conjured away by pronouncing some theological creed or formula; it is not so crushing as to bury us beneath the eternal weight of misery promised by the clericals to those who make light of their pānaceas. Each one of us has within the germ of the divine man, struggling upward and outward through its earthy covering. The "Christos" the Christ principle, that which is the true Christ, was no one man either two thousand years ago or at any time, but is developed more or less within each one who is above the grade of mere animal existence. The parable of the Judgment, ignored or distorted by the clergy, represents mystically the working of the law of Karma and human brotherhood. In it we find no reference to creed or dogma, no ceremonial test or priestly pass-word. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The deed of love, the act of sympathy, of fellow-feeling toward the Christ within each brother man, awakens more fully the Christ within ourselves and brings the inner light and life.

The cross is a symbol long antedating the Christian era. It signified incarnation; is found in the oldest Egyptian tombs and outlines rudely the form of the human body. Each one of us is nailed to a cross of flesh; we must carry it, for it is through this manifested and material existence that we are to be uplifted and perfected. Have we no duties to those who are on the right and left of us, our crucified neighbours? What if they are less developed than ourselves, have made fewer pilgrimages, have feebler limbs. Even the thief and the reprobate has within him the germ of divine manhood which may yet struggle to the light. Like ourselves he may have fallen; but shall we take pride in the fact that his fall has been harder than our own, and that no good Cyrenian has been at hand to lift the crushing burden from his shoulders?

The ties of actual blood relationship sit lightly on those who are without kindred tastes or objects, and feel no need of mutual aid. The link becomes nominal and but too often distasteful; but when men pursue a common ideal, involving the welfare of all, when they feel the need of mutual support, when no selfish rivalries mar their common efforts—then and only then, do they actually feel their underlying unity, a brotherhood more real than that of mere physical birth.

But, it is objected, this is all very fine, how are you going to key them up to this high plane of action, what is there to appeal to everyday motives and plain common sense? Right here Theosophy drives in the wedge. What interest do men feel in matters with which they are but transiently connected, which were originated by other agencies, and are to be carried on in like manner after a brief and slight connection shall have ceased for ever? What is the evolution of a great work to the hireling labourer of a day? The orthodox churches tell us of a selfish God in a selfish heaven, making an earth for His own glory, on which He creates millions of conscious sensitive beings, mostly for lasting misery, that a few may of His own good will and pleasure, be elected as companions for that selfish God for ever. Having set up this image and example before us, they talk of unselfishness and human brotherhood. The priest or clergyman repeats with automaton lips words from which all life has been taken by the creed that he, with his followers, makes himself believe that he believes.

The Christian churches in the desire, felt at an early day, to enforce their claims to immediate temporal influence, deliberately extinguished the light of the older wisdom which taught, more clearly than the gospels, the philosophy of rebirth and the continued responsibility of the individual. Church councils finally pronounced these ideas to be heretical, although they had been widely accepted among the earlier Christians. It would be well for the world if the inner history of these councils were more generally known. Critical study reveals the low standard of a large proportion of the men who composed them, and shows that their decisions were influenced by the ambitions and intrigues of the day, to an extent that we can hardly realize. Church standards of belief have been moulded more largely than the modern innocent church-goer imagines, by forces which now find free play in political conventions, or the proceedings of a Tammany wigwam.

If this world is but a huge caravansery, receiving us once only, its responsibilities to be shirked by a vicarious atonement, then indeed is universal brotherhood but the sentimental dream of a summer afternoon. If, on the other hand, it is a stage of action to be visited again and again; if, as we return, we find the result of former lives within ourselves in the form of character acquired and without ourselves in conditions which we have marred or mended; if, tied as we are together by Karnic bonds, we are working hand in hand, evolving toward a

higher plane of being, a more perfect unity, in which the success of one is the happiness of all—then, and then only, is life worth the living.

Men who are transient visitors in a strange city, elbow each other in the streets, or make careless acquaintance at a hotel. Those same men, if fellow-soldiers in a long campaign, will become bound by ties closer than those of blood relationship. The comrade whose wounds we bind to-day or whose knapsack we lift from his shoulders as he hobbles foot-sore and weary towards camp, may to-morrow shield us in the fight. Many times we must sleep in the bosom of the great mother, and many times we must awake to the sound of the bugle. Victory will not always perch upon our banners; let us not despise the raw recruit, nor the one who has been vanquished or has fallen by the wayside; his fate may be ours to-morrow. The loss of one day's battle is not the loss of all.

We feel keenly at times the fewness of our numbers and the dull inertia of rooted habits of thought. The Hollander does not despise the trickling stream that finds its way through his embankment. What to us is the present smallness of our Society, which is slowly forcing its way through the great dyke of prejudice and ignorance. Let us be glad of the Karma that has placed us at the front. If the great ocean of truth is behind us, let us welcome and convey to others every drop for which we can form a channel; then, when this day's labour is over, whatever its visible results may be, we can take our rest

Like one that draws the drapery of his couch  
About him, and lies down to pleasant dreams.

WILLIAM MAIN, F.T.S.

BROOKLYN, N.Y., U.S.A.

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### THE KURUS.

MR. J. COCKBURN THOMSON, in his translation of the *Bhagavad Gītā*, says of the Kurus, who were the principal actors in the great war of the Mahābhārata: "Of the name Kuru we know but little, but that little is sufficient to prove that it is one of great importance." (See W. Q. Judge's edition, Antecedent Words, p. ii.) I think that comparative philology gives us an explanation. This word is derived from an Aryan root, CR, or the Semitic כר —not, of course, noticed by Skeat (*Etymological Dictionary of the English Language*) which shows that the original word=circle, has become CRax, CoRvus, CoRax, CoRone, CRow, CoRn, CoRne (French), CRux, CiRcus, KeRion, perhaps κυκλος (by backwardization from an Aryan root through Latin into Greek), and a number of other similar words.

The idea of the unknown revealer, Vyāsa, was to convey the idea of eternity. A nation being selected, and a mystical signification given to it, it was easy to convey lessons to the initiate. It is therefore in vain to search after Kurus in works of ancient geography. They are the expressions of eternal truth.

C. CARTER BLAKE, F.T.S.

# The Philosophy of Perfect Expression.

No. I.

## THE ONE LIFE.

**G**OD is the spirit pervading and filling the whole universe which emanated from Him. He is the cause of all that is, an omnipotent eternal principle, transcending the power of human conception; and though there is no reason why we should use the masculine pronoun in speaking of God, yet as it is the habit to use it as inclusive of the feminine, we will do the same. Spirit being the life of all that is, we perceive that God is our divine father. What, then, is Nature?

Nature is God in His feminine aspect. She is the manifestation of God, the divine substance which fills all space—which is all space—and of which all things are made. Through her the divine love and wisdom become manifest, and are made visible; she therefore is our divine mother.

God is thus the principle of love and of wisdom, or the law of love filling all space, and Nature is intelligence, the divine wisdom which manifests the law of love.

God, the universal principle of love, is for ever unseen, "No man hath seen God," no man ever will see Him. Nature, the divine wisdom, which is God externalized, we all see.

In what form does the law of love exist in its broad diffusion?

It exists as sex or polarity in the atoms; each atom has its positive and negative pole, or its male and female principle; out of this male and female principle comes the law of attraction, on which all motion and manifestation of life depend.

To say that each atom has its positive and negative pole is to say that each atom is both love and intelligence, that is, both seen and unseen, both spirit and body, that it has an inner and an outer part, these parts being in reality one, as light and heat are one.

And indeed God, the one life, in His dual principle may be compared to fire, the heat being like the unseen principle of fire, and the light being like its reflection in Nature.

Take this statement: God is love manifesting in intelligence, just as fire is heat manifesting in light.

All Nature is intelligence, therefore it is perfectly correct to say that all Nature is mind.

If Nature is the recognition of the love principle, then it is not the acknowledgment of mind, but it is mind. It is love expressed in intelligence, and intelligence is mind.

Therefore there is no matter, and the so-called laws of matter are groundless.

This emancipates us at once from the death sentence supposed to hang over our heads from the beginning of the world—and why?

Because mind cannot be killed, it is diseaseless and deathless; it is the comprehension or the acknowledgment of the one omnipresent and infallible law of love that we call God.

If God is diseaseless and deathless, then the understanding of God, the mind reflected from God, is diseaseless and deathless also, for the seeming two are ONE in reality.

As there is but ONE LIFE, so there is but one law of life. That law is the law of attraction.

Is there no law of repulsion?

No, none in the universe. We are not in the realm of matter, we are in the realm of mind, under the law of attraction. Intelligence seeks what it desires, leaving behind it what it does not desire, but repelling nothing. Intelligence constantly reaches forth to the new, never troubling itself about that which it has worn out. It "lets the dead bury its dead." This is the true method of growth. It constantly attracts the new, and by attracting it passes out of the region, or off the plane of the old, but it repels nothing.

Let us take the peach as an example. It represents a certain amount of intelligence, a certain amount of recognition of the love principle, or God. It does not repel its blossom, but outgrows it, and goes on gaining more and more intelligence each day, showing forth more and more of the law of love, or God, until it reaches a point where its intelligence ceases to reach forward for anything more. Then it becomes a helpless thing, and is attracted to the earth by virtue of the earth's superior force as a magnet, and we say the peach is dead. Why is it dead?

Simply because it had no power to recognize any further good. It had reached a limit to its intelligence. All things die (or undergo a change of form that the world calls death) at that point where they cease to recognize further good, or cease to recognize any more of God.

To cease to recognize good is to cease to desire it, and when this point is reached, the vital intelligence that lifted the creature—whether plant, animal, or man—above the earth is resigned, and the earth claims her own, through the powers of the law of attraction.

But the earth is a tremendous magnet, and what can ever overcome her attraction? How will it be possible for any one to grow away from her ravenous clutches and remain away permanently?

As stated, we are in the realm of mind, and there is no matter. The world itself is all mind, its mountains and its seas and rocks are all mind. But they are mind of the lowest possible grade of intelligence. The smallest blade of grass that grows has more intelligence than the whole earth, and proves it by its power to ascend above it; and so long as the blade of grass can recognize a higher good than



the dirt beneath it, it can by virtue of this recognition overcome the earth's attraction. For, do you not see that in the universe of mind, it is intelligence that gauges the strength of a magnet, and not what we call bulk or dead weight. Therefore it is only when the peach and the blade of grass have ceased to grow (to acquire more intelligence or recognition of the love principle—God) that the earth's attraction can overcome them.

#### UNCONSCIOUS GROWTH.

Every creature that obeys the law of growth without seeking to learn what the law is, is in unconscious obedience to the law, and the visible lives of all creatures on the plane of unconscious growth die.

God demands intelligent recognition—a recognition so full and complete as to render the creature a perfect exponent of the Creator. This involves constant growth, a constantly widening recognition of the love principle, which, being individualized, is the man in his soul or spirit—the ever-flowing fountains of life within him.

The procession of ever-enlarging growths on the animal plane—all leading up to man—are all of them more or less unconscious of the power they represent; their recognition of God the life principle is expressed through uses; the brain in them is not ripened to that point where they can say from the basis of pure reason, "There is a supreme power within me that I recognize as being able to overcome all foes to everlasting growth, and to liberate me entirely from all apparent attractions to the attraction of pure good, or God."

The new thought that is now flooding the world is an awakening of the whole race out of blind unconscious growth to that of conscious growth.

Blind unconscious growth is growing as the trees and animals grow—without knowledge of how or why we grow; and as a matter of course, all growths that do not expand to the full knowledge of the growth, and learn how to do their own growing, must necessarily succumb to the earth's attraction after a time. It is earth to earth, and dust to dust.

The earth swallows up all of us unless we can develop a constantly increasing vitality that will bid defiance to her attraction. There is only one way to develop vitality in a universe that is not matter, but mind, and that is, by a recognition of more and greater truths all the time. Man has completed his animal or unconscious growth; his growth through use, which has developed him into a perfect organism or laboratory for the manifestation of intelligence, and he stands at this point now, at the point where there is no farther progression for him under the law of unconscious growth, or the method of growth as expressed in uses simply.

He stands at the point of the new and great departure—that depar-

ture towards which all ages have been silently treading, and so important is his position and his responsibility, that one backward step now, would plunge the world into another dark age from which it would take centuries to recover.

Indeed, so important is the present situation that the failure to use it judiciously would, to millions of us, render the world a nonentity, and make life as if it had never been.

In order to show the seeker for truth just what we mean by unconscious growth as expressed in uses, I will give a fuller explanation.

All growth is by desire. In the animal, desire seems not to soar away from the body, but to be expressed through it; thus, the little amœba, which is but a tiny drop of protoplasm, becomes hungry. It floats in the water, and in coming in contact with some other form of life which will serve it as food, it folds its body about it, holding it enclosed as you might hold an acorn in your hand, and when it has absorbed the substance from it, it unfolds its body from it and lets the residue drop out, as you would open your hand to let the acorn fall. The amœba has neither mouth, hands, feet, eyes, ears, nor anything resembling a digestive system. But it has a desire for good; in a higher organization to which the spirit of this little creature passes, that desire increases, and the result of its increased desire is a compulsion upon Nature to furnish it with a better digestive system. And so it goes on up higher and more perfect incarnations, growing stronger in its demands with each upward step, calling louder and louder upon Nature for better means of supplying its demands, until it has not only a digestive system, but eyes to see its prey, olfactory nerves to smell it, ears to hear it, feet to run after it, and claws to capture it.

This is development through uses, and it is by this kind of development that the perfect organization of the man is built, and his brain is ripened.

But he may stand at this point until ages pass, and be nothing more than the animal-man unless he begins to make his brain serve him in this farther development; the very moment his brain does begin to serve him in this capacity he is passing out of the domain of unconscious or unreasoning growth into the realm of conscious or reasoning growth. But there never was a time during the period of his unconscious growth when he could have escaped the penalty or effect of unconscious life, which is death, and the reason for this is in the very nature of God, the love principle of life.

God is dual in the sense of being inner and outer, unseen and seen, love and intelligence. And intelligence or mind, which is the whole visible universe, can only perpetuate itself as it recognizes that it is the externalization of love or God, and therefore as diseaseless and deathless as love or God, which is the very soul of itself and one with it.

Now this is so because all visible things are not matter—a dead

substance acted upon by spirit—but are MIND, the visible part of spirit. By spirit we mean love or God.

Intelligence and love are the same—they are God; in point of fact there is nothing in all the universe, but love or God. Intelligence is God's expression of Himself. All Nature, with man at its head, is the spoken word of God. But the word spoke itself at first feebly, like the unconscious babbling of the child, but growing in a comprehension of its own greatness every day and speaking more nearly in accordance with truth.

This universal love, this one life, what a strange, strange thing it is! It fills all space, and is absolutely perfect in itself. It seems to go to no trouble to explain itself, but flows into and vivifies every expression of itself, no matter how negative and inadequate that expression may be. This is why we have said that man is the spoken word, and that he spoke that word himself. For while intelligence or Nature comprehends love in ever-unfolding degrees of recognition, love seems not to comprehend intelligence or Nature, but simply to manifest itself in proportion as it is comprehended.

Speaking of the matter in this way, it is almost impossible not to convey the idea of a dual God. But indeed there is but one God, who is LOVE, while intelligence is the showing forth of IT, as light is the showing forth of heat. It almost seems as if love bursts forth in tiny jets that expand by slow degrees, revealing more and more of itself until these flames become conscious of themselves and their true character, and exclaim aloud, "Behold, behold, we are God!"

And that, in the fact of our knowing ourselves as God, we banish *disease* and *death*, and become conquerors of all things, thus breaking the power old earth held over us so long by reason of our ignorance concerning ourselves; and then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (Isaiah xxv. 8; 1 Cor. xv. 54).

MARIE,

*Countess of Caithness and Duchesse de Pomar.*

*(To be continued.)*

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WISE WORDS FROM SENECA.—You need not raise your hands to heaven; you need not ask the chapel-keeper to let you pour your prayer into the ears of the image, that you may be heard the better. God is near at hand, is with you, is within you. I tell you, Lucillus, a sacred spirit sits within us, observer and guardian of our good and evil. He treats us as we treat Him. There is no good man without God. (Ep. xli.)

## Jnana Sankalini Tantram.

1. Seated on the highest peak of Mount Kailâsa, the Deva of the Devas and the Guru of the World was asked by Pârvati to explain what is Jñâna (true knowledge or divine wisdom).

The Devi spake:

2. O Deva, let me know how the world comes into existence and how it ceases to exist and what is that knowledge of Brahma which is above creation and destruction.

The Deva replied:

3. The world comes out of the unspeakable to which it again reverts at Pralaya (the period of dissolution); the knowledge of that Brahma which is above creation and destruction is also unspeakable.

4. Invocation (mantram), worship (pûjâ), asceticism (tapasyâ), meditation (dhyâna), action (karma), and non-action, all spring from the one word OM.

5. The four Vedas and six Vedângas, Mimânsâ, Niyâya, Dharma-shâstra, and Purâna, are the fourteen Vidyâs, or fourteen kinds of knowledge.

6. As long as one does not acquire knowledge in these books, so long has he no right to receive Brahmajñânânam. All other knowledge stands still when he has once acquired the right of attaining Brahmajñânânam.

7. The Vedas and all the Purânas are like the common prostitutes, but this Brahma or Sâmbhavî Vidyâ is kept hidden (sacred) like a lawful wife.

8. All knowledge, all Devas, and all Tirthas (sacred places for pilgrimage) exist in this human body, but they can be known only by the instructions of a Guru.

9. This knowledge of the self or soul alone is able to produce happiness in a man, and it alone has the power to stop (as unnecessary) all the outward forms of worship, such as counting of beads, etc.

10. As there is fire hidden in wood, smell in flowers, and nectar in water, so the Deva, who is not affected by good or bad deeds, is hidden in the body.

11. Idâ is the sacred river Ganjâ, and Pingalâ is the river Jamnâ, between the two passes the Sushumnâ—the river called Sarasvati.

12. Where these three rivers join together is Tri-ve-ni (the junction of the three), it is called the Tirtha-râja (best of all places of pilgrimage), and bathing in it purifies the Jiva from all impurities and sins.

The Devi asked:

13. Tell me, O Maheshvara, what is Khechâri Mudrâ, and what

knowledge is called Sâmbhavi Vidyâ (Gupta Vidyâ), and what is Adhantikâ Knowledge (psychic knowledge).

The Deva replied:

14. He who is able to fix his mind without the help of any material object, he who has succeeded in making his breath still, without any muscular or physical effort, and he who is able to regulate his sight without the act of seeing, he has attained the knowledge called Kliechâri Vidyâ.

15. As the mind of a child or of an ignorant and illiterate man is in the state of slumber, even without the condition of actual sleep, so also the path in which a man travels without the help of anything material is called Sâmbhavi Vidyâ.

The Devi questioned:

16. Tell me, O Lord of the Universe, how the Darshanas (the scientific, philosophical and metaphysical systems) are separate from one another.

The Deva said:

17. They are called Tridandis (the bearers of three bamboo staves tied together) who always devote themselves to the study of the Vedas, those that worship the Shakti (female principle in Nature) are denominated the Shâktas, and the Buddhists are called the Shûnyavâdins (lit., the affirmers of non-existence) or the believers in Akâsha.

18. The materialistic Atheists—the Chârvâkas—although very conversant with the Tattvas, still deny the existence of the Âtman that is above the Âkâsha.

Umâ asked:

19. O Deva, tell me the signs of the Microcosm and the five Elements, and also the twenty-five Gunas.

The Deva said:

20. The five qualities (Gunas) of the Earth, as ascertained by Brahmajñâna (divine knowledge), are the bones, flesh, nails, skin and hair.

21. It has been ascertained by Brahmajñânas that semen, blood, marrow, excretions of the bowels and bladder are the five qualities of Water (Âpas).

22. The Brahmajñâna says that sleep, hunger, thirst, fatigue and slothfulness are the five virtues of Fire (Tejas).

23. It has been well ascertained by the divine philosophy of Knowledge that the act of sustaining (Dhâranâ), shaking (Châlana), and throwing (Kshapana), and that of contraction and lengthening are the five virtues of Air (Vâyû).

24. The same philosophy says that desire (including lust), anger, error or false knowledge (Moha), shame, and avarice (Lobha) are the five virtues of Ether (Akâsha).

25. From Âkâsha the Air springs, and Fire from Air, the Water comes out of Fire, and the Earth from Water.

26. The Earth disappears in Water, the Water in Fire, the Fire in Air, and the Air in Ether or *Ākāsha*.

27. From these five *Tattvas* the creation is made (the World springs up or is evolved), and into these five *Tattvas* it is resolved, and THAT which is superior to these is considered as high above the *Tattvas* and the unspeakable.

28. The five virtues of the five senses are the organs of touch, taste, smell, sight and hearing: but mind alone is the cause of all these senses.

29. The whole world is symbolized in the human body, but out of this the formless *parī* never dies, whereas the portion that has form must undergo change.

30. Those that do not cling to any form or shape become like the formless *Brahma* at last; for this reason men should carefully give up all idea of what is personal or of what has any shape or form.

The *Devi* asked:

31. O Lord, thou that hast been from eternity, tell me what are the seven Matters (*Dhātus*) and what is *Ātmā* (the physical soul), *Antar-ātmā* (the human soul) and *Paramātmā* (pure spirit)?

The *Deva* replied:

32. Semen, blood, marrow, fat, flesh, bones and skin are the seven matters out of which the body is formed.

33. The body is called *Ātmā*, mind is called *Antarātmā*, that is, the soul within, and *Paramātmā*, or pure spirit, is the no-thing in which the mind is absorbed.

34. Blood is the share of the mother and seed that of the father, and that which is, but which has no being, becomes life; these together produce the *fœtus* in the womb.

The *Devi* asked:

35. O God of the Gods, tell me how *Vāk* (speech or word) is produced and how the mind is absorbed by *Vāk*?

The *Deva* replied:

36. Life is produced from the unspeakable, from life mind springs up, *Vāk*, or speech, is produced from mind, and by that mind is *Vāk* absorbed.

The *Devi* questioned:

37. O Lord, please tell me where the sun resides and what is the place of the moon, where does the air dwell, and which is the place of the mind?

The *Deva* replied:

38. The seat of the moon is at the root of the palate, and that of the sun is at the root of the navel, the place of the air (or breath) is above the sun, and mind dwells above the moon.

39. *Chittam* (or the passage between the mind and the spiritual soul) dwells above the sun, and life dwells above the moon, but this can only be realized, O *Devi*, by the direction of the *Guru*.

The *Devi* asked:

40. Where dwells Shakti (nature) and where dwells Shiva (spirit or force), and where is the abode of Kāla (duration or time), and what produces old age?

The Deva replied:

41. Shakti dwells in Pâtāla, or the lower regions, Shiva resides in the Brahmānda (the egg of Brahma), and duration exists in the space, or Ākashâ, it is this time that produces old age and infirmity.

42. What desires food, and what eats it, and what remains awake during the three states of waking, dream and dreamless sleep?

The Deva replied:

43. Life desires food, and Fire consumes it, and it is the Vāyu (breath or air) that remains awake during the three above-mentioned states.

The Devî asked:

44. Who makes Karma, and who becomes involved in sin? Who commits sin and who frees or liberates from it?

The Deva replied:

45. It is the mind that commits sin, and the mind alone is involved in sin, and it is the mind that can never be touched by sin if it remains in its own place.

The Devî asked:

46. Tell me, O Lord, how the Jīva (reincarnating Ego) becomes Shiva (the spirit), and what is the cause of effect, and how to attain happiness?

The Deva replied:

47. As long as there is mistake, error, or illusion, so long the Jīva remains Jīva, but when once error is corrected or set right, then it always becomes Shiva; you, O Devî (nature), are yourself the cause and the effect, but knowledge or Jñānam is different (from you).

48. The materialists (or the people who are under the control of Yama, Guna or illusion), misguided by Mâyâ, consider that Shiva, or spirit, rests in one place, Shakti or nature in another, and Air also in another, and therefore they wander about in different Tirthas (or sacred places).

49. O moon-faced Devî, the Jīva does not know its own sacred places (in the body), and, therefore, how can they attain Moksha or freedom from bondage?

50. The Veda is no Veda, but the everlasting, eternal and unchangeable Brahma is Veda, and those that devote themselves to the divine knowledge, or the Brâhmas, are the knowers of the Vedas.

51. The Yogîs after churning the four Vedas and all the Shâstras have consumed the real butterlike portion of them, and left the unreal curdlike portion for the Pandits (book learned) to drink.

52. All the Shâstras have thus lost their maiden freshness, and all the learning has become the property of the public, but the spiritual,

ever-conscious and inexpressible Brahmajñānam alone remains always pure and chaste.

53. No asceticism can be called asceticism but absolute chastity, which is the best of all asceticism.

54. No meditation can be called meditation, but that by which the mind is identified with and resolved into Âkâsha; for it is certain that by such meditation Jiva enjoys happiness and secures Moksha.

55. True Havana is not the Havana (offering of butter in the fire) which is made in the ritualistic ceremonies, but the offering of the butter of life in the fire of Brahma at the time of Samâdhi (trance, or state of highest ecstasy), this is the real offering.

56. Good and bad Karmas will invariably produce good and bad results, there is no doubt about it; therefore, the Jñānis carefully avoid those actions that produce bad Karmas.

57. As long as Brahmajñāna, or divine knowledge, is not known, so long the people observe distinction between the several Varnas (castes), such as Brâhman, Kshatriya, Vaishya and Shûdra, and are proud of their family and sect, but when once the divine knowledge takes root in the mind, all this difference and pride of caste and family disappears.

The Devi asked:

58. O Lord of the Lords, O great one, I have not been able to understand the Jñāna (knowledge) that thou hast just described to me, now tell me the Jñāna by which the mind is absorbed (in the Akâsha).

The Deva replied:

59. That Jñāna by which mind, speech and action are absorbed, is like a dreamless sleep called Brahmajñāna (divine knowledge).

60. The knowledge by which a man confines himself to his own self, and which renders him desireless, quiet and free of all anxieties, which enables him to conquer sleep and gives childlike simplicity to his nature is called Brahmajñāna.

The Deva said:

61. Mark attentively what I relate now, and what the knowers of the principles (Tattvajñānis) have said: when a man relinquishes all thoughts and anxieties then that state of his mind is called Yoga.

62. He who has been able to take Samâdhi even for a brief space of time destroys at once his accumulated bad Karmas of a hundred past births.

The Devi asked:

63. O Lord, tell me what is called Shakti, and who is Shiva, and inform me of Jñāna?

The Lord replied:

64. Shakti dwells in the untranquil and restless mind, while Shiva resides in the mind that is still and that knows no restlessness; those



that have made their mind tranquil achieve Siddhi (adeptship) even while residing in the body of flesh.

The Devi questioned:

65. Tell me where the three powers (tīsrāḥ Shaktis) dwell and what are the positions of the six plexuses, the twenty-one Brahmāndas (eggs of Brahma) and seven lower regions?

The Mahādeva replied:

66. The upward power dwells in the throat and the downward in the seat of the body, while the place of the middle power is at the navel, and that which is above these three Shaktis is the unspeakable.

67. The Mūlādhāra plexus is in the seat of the body, the Svādhīsthāna in front of it, Manipūram at the navel, Anāhatam in the heart, Vishuddham at the throat, and Sahasrāra in the head; I have told you about these plexuses and I bow down my head before that which is above these Chakras.

68. The upper part of the body is called the Brahmāloka, and the lower is termed Pātāla; the body is like a tree reversed, the root of which is towards the head and the top of which towards the feet.

The Devi asked:

69. Tell me, O Maheshvara, where do the ten airs (Vāyus) reside, and what are the ten portals (Dvaras)?

The Deva replied:

70. The Prānavāyu resides in the heart, and the Apāna in the seat, the Samāna Vāyu resides in the navel and the Udāna in the throat.

71. The Vyāna is all over the body, the Nāga (lit., serpent) proceeds upwards (as in belching), and Kūrma (lit., tortoise) dwells in the Tīrtha place (perhaps where the three nerves Idā, Pingalā and Sushumnā meet together).

72. Krikar Vāyu appears at the time of weeping, the Devdatta appears at the time of yawning, and Dhananjaya Vāyu appears at the time of singing or crying.

73. These ten Vāyus that are ascertained and classified by the Yogīs exist without any support. The two eyes, the two ears, the nostrils, the mouth and the two lower organs are the nine manifested portals, and mind is called the tenth portal (dvara or door).

The Devi asked:

74. O Lord, tell me the nerves that exist in the whole body and the ten Nadīs that are sprung from the Kundalinī Shakti.

The Lord replied:

75. Idā, Pingalā, and Sushumnā are the three Nadīs that proceed upwards, Hastijivhā, Gāndhāri and Prasara are the three Nadīs that exist at the seat of the body.

76. Alumbusha and Yashasvinī are the two Nadīs that spread towards the right side and Kuhu and Shankhinī exist in the left.

77. From these ten Nadis seventy-two thousand Nadis spring up and exist in the body.

78. O Devî, he is a real Yogî who has the knowledge of these Nadis, out of these Jñānanādi produces Siddhi (adeptship) to the Yogis.

The Devî asked:

79. O Lord, tell me who are the three Devas, and what are their three Gunas (qualities) and their three states?

The Devî replied:

80. Brahmâ exists in the state of Rajas, Hari in the state of Sattva, and Rudra in the state of Tamas (anger). These three Devatâs are the three attributes.

81. These three (*i.e.*, Brahmâ, Vishnu and Mahesha) are but one, and those who consider them different can never attain Mukti (liberation).

82. Brahmâ exists in the form of seed, Hari in that of Vâyu (ether or essence of ether), and Rudra in that of Manas. These three Devas are the three qualities.

83. Brahmâ exists in the shape of mercy, Hari in that of purity, and Rudra in that of fire (anger). These three Devas are the three qualities.

84. All these several worlds are but one; he who thinks them different can never attain Mukti.

85. I am the whole universe, I am duration or time, I am Brahmâ, I am Hari, I am Rudra, I am Akâsha, and I alone am the omnipresent all encompassing and unspeakable Brahma.

86. I am the universal soul, I am without desire, and am also that Brahma which is the pure Manas of the nature of pure Akâsha; doubt not of this.

87. He who can control his senses, who is undaunted, chaste, learned (in Brahma Vidyâ), truthful and charitable, and he who is always ready to do good to the peaceful and quiet natured, he only can love me.

88. Chastity is the root of all devotion (or asceticism), and mercy is the root of virtue (or religion), for this reason a man should attentively cultivate the virtue of mercy (and chastity).

89. O Lord of the world, O greatest of all Yogîs, tell me what is the Veda, Sandhyâmantram, Tapasyâ (worship or devotion), Dhyâna (meditation), Havana (offering), and Kula (family or sect).

The Lord replied:

90. Those who perform a thousand Ashvamedhas (horse sacrifices) and a hundred thousand Vâjapeyas Yajnas can never attain one sixteenth part of the virtue that is gained by the knowledge of Brahma.

91. Those that always and at all times travel to all the sacred places (Tîrthas), and acquire purity by bathing in the sacred waters,

can never realize one sixteenth part of the virtue that is attained by the knowledge of Brahma.

92. There is no friend like the Guru; parents, sons, relations and husband, can never be so beneficial to one as the Guru, who guides and shows the path to supreme attainment.

93. Learning, Tirtha (sacred places), Devatās and all others that exist can never be equal to the Guru, by whom the real path is shown.

94. There is nothing in the world that a disciple can give to pay the debt to the Guru who has taught him One Letter.

95. This secret knowledge (Gupta Vidyâ) should not be made known to any one, but the Guru may impart it to an earnest, virtuous and sincere disciple.

96. Mantram, Pûjâ (prayer), Tapas (asceticism), meditation (Dhyâna), offering (Havana), Japa (recital of mantrams, etc.), Sannyâsa (relinquishment of the world and other forms of exoteric Karma), should be given up by the learned (Brahmajñânin).

97. Company produces great evil, while a solitary life produces immense good, for this reason the chaste and pure should carefully avoid all company.

98. The letter A is the Sattva Guna, U is the Rajas, and M is the Tamas; these three qualities are termed Nature (Prakriti).

99. Akshara (that which knows no destruction) is itself the spirit (Īshvara), and Akshara (*i.e.*, Nature or Matter) is also indestructible, because from that spirit the triple qualified Nature has sprung up.

100. That (Prakriti) (Nature or Matter) is well known as the Word; she it is that maintains the Mâyâ or Illusion; she it is that keeps the people in darkness and ignorance, and it is she that produces the creation and destroys it.

101. A is called the Rig Veda, U is called the Yajur Veda, and M is called the Sâma Veda.

102, 103. OM is the great key-note, it is called the three Nâdas; A is Bhuloka, U is Bhuvaloka, and M is Svarloka; by these three letters the spirit exhibits itself.

104, 105. A (Prithvî) is yellow coloured, U (Akâsha) is lightning coloured, and M (Svarga) is white coloured; this one letter that exists in A, U and M, and is called Pranava, must be surely known as Brahma.

106. Those who sit in a quiet comfortable posture, and sleepless, and free from all thoughts, meditate daily, can become Yogîs within a short time; he who does contrary to this can never become a Yogî as called by Mahâdeva.

107. Those who read or hear daily the subject of Brahma Vidyâ become free from all impurities, and becoming pure go to Shivaloka at last.

RAI B. K. LAHERI.

*Lûdhiâna, Panjab.*

## Re-incarnation.

*(Continued from p. 62.)*

### THE METHOD OF REINCARNATION. *(Concluded.)*

THOSE who desire to prove to themselves that Thought gives rise to images, to "thought-forms," so that in most literal truth "a thought is a thing," may find what they seek in the records now so widely scattered of so-called hypnotic experiments. The thought-form of an idea may be projected on a blank paper, and there become visible to a hypnotized person: or it may be made so objective that the hypnotized person will see and feel it as though it were an actual physical object. Again, a "medium" will see as "a spirit" a thought of a human being in the mind of a person present, this thought being imaged in his aura, the magnetic atmosphere that surrounds him. Or a clairvoyant, entranced or awake, will recognize and describe an image deliberately formed by a person present, no word being spoken, but the will being exercised to outline the image clearly in thought. All persons who "visualize" much are to some extent clairvoyant, and may prove to themselves by personal experiment this power to mould subtle matter by the will.

The less subtle Astral matter, again, may be thus moulded, as H. P. Blavatsky, at the Eddy farmhouse, moulded the projected Astral image of the medium into likenesses of persons known to herself and unknown to the others present. Nor can this be considered strange when we remember how habits of thought mould even the dense matter of which our physical bodies are composed, until the character of the aged becomes stamped on the face, their beauty consisting not in form and colouring but in expression—expression, which is the mask moulded on the inner self. Any habitual line of thought, vice or virtue, makes its impress on the physical features, and we do not need clairvoyant eyes to scan the aura to tell if the mental attitude be generous or grasping, trustful or suspicious, loving or hating. This is a fact so common that it makes on us no impression, and yet it is significant enough; for if the dense matter of the body be thus moulded by the forces of Thought, what is there of incredible, or even of strange, in the idea that the subtler forms of matter should be equally plastic, and should submissively take the shapes into which they are moulded by the deft fingers of the Immortal Artist, Thinking Man?

The position, then, that is here taken is that Manas, in its inherent nature, is a form-producing energy, and that the succession of events in the manifestation of an external object is: Manas puts forth a

thought, and this thought takes form on the Mânasic or mind plane; it passes out into the Kâma-Mânasic, there becoming denser; thence to the Astral, where, being yet denser, it is visible to the eye of the clairvoyant; if directed consciously by a trained will, it may pass at once to the physical plane, and be there clothed in physical matter, thus becoming objective to ordinary eyes, whereas, in ordinary cases, it remains on the Astral plane, as a mould which will be built into objective life when circumstances occur which draw it thitherwards. A MASTER has written of the Adept being able

*To project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The Adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence.<sup>1</sup>*

A reference to well-known facts on the physical plane may perhaps help the reader to realize how the invisible may thus become the visible; I have spoken of a form gradually densifying as it passes from the Mânasic to the Kâma Mânasic plane, from the latter to the Astral, from the Astral to the physical. Think of a glass receiver, apparently empty, but in reality filled with the invisible gases, hydrogen and oxygen; a spark causes combination and "water" exists there, but in a state of gas; the receiver is cooled, and gradually a steamy vapour becomes visible; then the vapour condenses on the glass as drops of water; then the water congeals and becomes a film of solid ice crystals. So when the Mânasic spark flashes out it combines subtle matter into a thought-form; this densifies into the Kâma Mânasic form—our analogy is the steamy vapour; this into the Astral—our analogy is the water; and so into the physical—for which the ice may stand. The student of the Esoteric Philosophy will know that in the evolution of Nature all proceeds in orderly sequence, and he will be accustomed to see in the substates of matter on the physical plane analogies to its states on the different planes of the "invisible" worlds. But for the non-Theosophist, the illustration is offered only by way of giving a concrete physical picture of the densifying process, showing how the invisible may condense itself into the visible.

In truth, however, this process of condensation of rarer into grosser matter is of the commonest facts of our experience. The vegetable world grows by taking in gases from the atmosphere, and transforming their materials into solids and liquids. The activity of the vital force shows itself by this constant building up of visible forms out of invisible; and whether the thought-process named be true or not, there is nothing in it inherently impossible or even extraordinary. Its truth is a matter of evidence, and here the evidence of those who can see the

thought-forms on the different planes is surely more valuable than the evidence of those who cannot. The word of a hundred blind men denying a visible object is of less weight than the word of one man who can see and who testifies to his seeing of it. In this matter the Theosophist may be content to wait, knowing that facts do not alter for denials, and that the world will gradually come round to a knowledge of the existence of thought-forms, as it has already come round—after a similar period of scoffing—to a knowledge of the existence of some of the facts asserted by Mesmer at the close of the last century.

It has been found, then, that events take their rise on the Mânasic or Kâma Mânasic plane, as ideas, or as thoughts of passion or emotion, etc.; they then take Astral form, and lastly appear objectively on the physical plane as acts or events, so that the latter are effects of pre-existing mental causes. Now the body is such an effect, according to the Esoteric Philosophy, and it is moulded on the Astral Body, the Linga Sharîra, a term which will, by this time, be sufficiently familiar to my readers. The idea must be clearly grasped of a body of Astral matter, serving as a mould into which denser matter may be built, and if the method of Reïncarnation is to be at all understood, this conception of the physical body as the result of the building of physical molecules into a preëxisting Astral mould must, for the moment, be accepted.

And now let us return to the idea of the Thinker, creating forms, working certainly through the Lower Manas, or Kâma Manas, in the average man, since of purely Mânasic activity we may not hope to find yet awhile many traces. In our daily life we think and thus create thought-forms:

*Man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions.<sup>1</sup>*

[The consideration of the effect of this on others belongs to the subject of Karma, to be hereafter dealt with.] These thought-forms remain in his aura, or magnetic atmosphere, and as time goes on their increased number acts on him with ever-gathering force, repetition of thoughts and of types of thought adding to their intensity day by day, with cumulative energy, until certain kinds of thought-forms so dominate his mental life that the man rather answers to their impulse than decides anew, and what we call a habit, the outer reflection of this stored-up force, is set up. Thus "character" is builded, and if we are intimately acquainted with anyone of mature character, we are able to predicate with tolerable certainty his action in any given set of circumstances.

When the death hour comes the subtler bodies free themselves from the physical, the Linga Sharîra alone disintegrating gradually

<sup>1</sup> A MASTER in *The Occult World*, p. 90.

with the physical frame. The thought-body resulting from the past life persists, and appears to go through various processes of consolidation of experiences, assimilation of much differentiated thoughts, and so on. Only fragmentary hints of these post-mortem or pre-natal changes have been given to the outer world, and the unassisted student has to grope his way as best he can by the broken light of these hints. But what is definite is that before the period for reincarnation this thought-body, as it literally is, passes to the Astral plane, takes up Astral matter, and becomes the Linga Sharira for the new personality presently to be born. Since the physical brain, in common with the rest of the physical body, is built into this Astral mould, this brain is, by its conformation, the physical expression, however imperfect, of the mental habits and qualities of the human being then to be incarnated, the fitting physical vehicle for the exercise of the capacities which his experience now enables him to manifest on the physical plane.

Let us, as an example, take the case of the practice of a vicious and of a virtuous type of thought, say of a selfish and of an unselfish character. One person continually gives birth to thought-forms of selfishness, desires for self, hopes for self, plans for self, and these forms clustering round him react again upon him, and he tends to become unscrupulous in his self-service, disregarding the claims of others, and seeking but his own ends. He dies, and his character has hardened into the selfish type. This persists, and in due course takes Astral form, as mould for the next physical body. Drawn towards a family of similar type, towards parents physically able to supply materials stamped with similar characteristics, the physical body is built into this Astral mould, and the brain takes the shape physically fitted for the manifestation of the brute tendencies to self-gratification, with a corresponding lack of the physical basis for the manifestation of the social virtues. In an extreme case of persistent and unscrupulous selfishness during one incarnation, we have the cause of the building of the "criminal type of brain" for the succeeding one, and the child comes into the world with this instrument of miserable quality, from which the Immortal Thinker will be able to draw scarce a note of pure and tender melody, strive he as he may. All the life through the Ray of Manas incarnated in this personality will be dimmed, broken, struggling through Kâmic clouds. Sometimes, despite all opposing circumstances, the glorious radiant quality will illumine and transform to some extent its physical vehicle, and with anguish and effort the lower nature will now and again be trampled underfoot, and, however slowly, a painful step or two of progress will be achieved. But all the life through, the past will dominate the present, and the cup filled in forgotten days must be drained to the last drop by the quivering lips.

In the second supposed case, a person continually gives birth to

thought-forms of unselfishness, helpful desires for others, loving plans for the welfare of others, earnest hopes for the good of others. These cluster round him and react on him, and he tends to become habitually selfless, habitually placing the welfare of others before his own, and so, when he dies, his character has become ingrainedly unselfish. Coming back to earth-life, the Astral form which represents his previous characteristics is drawn to a family fitted to supply materials of a pure kind, habituated to respond to the promptings of the Higher Man. These, builded into the Astral mould, yield a brain physically fitted for the manifestation of the self-sacrificing tendencies, and a corresponding lack of the physical basis for the manifestation of the brute instincts. So here, in an extreme case of self-sacrificing habit through one incarnation, we have the cause of the building of the benevolent and philanthropic type of brain for the succeeding one, and the child comes into the world with this instrument of splendid quality, which thrills beneath the lightest touch of the Immortal Thinker, breathing forth divine melodies of love and service, till the world wonders at the glory of a human life, at results that seem the mere outflow of the nature rather than the crown of effort deliberately made. But these royal natures that overflow in blessing are the outer symbol of long conflicts gallantly waged, of conflicts of a past unknown to the present, but known to the inner Conqueror, and one day to be known to the personality he informs.

Thus step by step is brought about the evolution of man, character being moulded in personality after personality, gains and losses rigidly recorded in Astral forms, and these governing the succeeding physical manifestations. Every virtue is thus the outer sign and symbol of a step forward made, of repeated victories won over the lower nature, and the "innate quality," the mental or moral characteristic with which a child is born, is the indubitable proof of past struggles, of past triumphs, or of past failures. A distasteful doctrine enough to the morally or mentally slothful and cowardly, but a most cheering and enheartening teaching for those who do not ask to be pensioners on any charity human or divine, but are content to earn patiently and laboriously all they claim to own.

Very nobly has Edward Carpenter put this truth in *Towards Democracy*, in the "Secret of Time and Satan."

The art of creation, like every other art, has to be learned;

Slowly, slowly, through many years, thou buildest up thy body.

And the power that thou now hast (such as it is) to build up this present body, thou hast acquired in the past in other bodies;

So in the future shalt thou use again the power that thou now acquirest.

But the power to build up the body includes all powers.

Beware how thou seekest this for thyself and that for thyself. I do not say, Seek not; but, Beware how thou seekest.



For a soldier who is going a campaign does not seek what fresh furniture he can carry on his back, but rather what he may leave behind;

Knowing well that every additional thing which he cannot freely use and handle is an impediment to him.

So if thou seekest fame, or ease, or pleasure, or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about—

And the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction.

And if thou art not able to discard this image now, thou wilt not be able to discard that body then; but wilt have to carry it about.

Beware then lest it become thy grave and thy prison—instead of thy winged abode and palace of joy.

And seest thou not that except for Death thou couldst never overcome Death—  
For since by being a slave to things of sense thou hast clothed thyself with a body which thou art not master of, thou wert condemned to a living tomb were that body not to be destroyed. But now through pain and suffering out of this tomb shalt thou come; and through the experience thou hast acquired shalt build thyself a new and better body;

And so on many times, till thou spreadest wings and hast all powers diabolic and angelic concentrated in thy flesh.

And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next.

Great truths, greatly spoken. And one day men will believe them in the West, as they believe them, and have ever believed them, in the East.

Through thousands of generations the Immortal Thinker thus patiently toils at his mission of leading the Animal Man upwards till he is fit to become one with the Divine. Out of a life, he wins perchance but a mere fragment for his work, yet the final Astral Model is of type a little less animal than the man, whose life-work is therein embodied, was when he came into earth-life. On that slightly improved model will be moulded the next man, and from him, at death, is obtained an Astral mould which is again a little less animal, to serve for the next physical body, and so on and on, again and again, generation after generation, millennium after millennium; with many retrogressions constantly recovered; with many failures gallantly made good; with many wounds slowly healed; yet on the whole, upward; yet on the whole, forward; the animal lessening, the human increasing; such is the story of human evolution, such the slowly accomplished task of the Ego, as he raises his charge to Divine Manhood. At a stage in this progress the personalities begin to become translucent, to answer to the vibrations from the Thinker, and dimly to sense that they are some-

thing more than isolated lives, are attached to something permanent, immortal. They may not yet quite recognize their goal, but they begin to thrill and quiver under the touch of the Light, as buds quiver in the springtime within their cases, preparing to burst them open and to expand in the sunshine. This sense of inborn eternity, and of wondering as to the end, comes out strongly in one of Walt Whitman's poems:

Facing West from California's shores,  
 Inquiring, tireless, seeking what is yet unfound,  
 I a child, very old, over waves, towards the house of maternity,  
     the land of migrations, look afar,  
 Look off the shores of my Western sea, the circle almost circled;  
 For starting westward from Hindústán, from the vales of Kashmere,  
 From Asia, from the north, from the God, the sage, and the hero,  
 From the south, from the flowery peninsulas and the spice islands;  
 Long having wandered since, round the earth having wandered.  
 Now I face home again, very pleased and joyous.  
 (But where is what I started for so long ago?  
 And why is it yet unfound?)

ANNIE BESANT, F.T.S.

*(To be continued.)*

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## The Uses of Magic.

THE attitude of the literary and religious world is not so distinctly hostile towards Occult science as it was twenty years ago. Magazine writers now condescend to discuss seriously the phenomena which they were formerly wont to dismiss as unworthy of consideration. Nor is it any longer necessarily a cause for social ostracism if a person undertakes to investigate the laws of Nature. By these indications can we mark the point where the pendulum of public sentiment turns in its swing between the two extremes of Materialism and Supernaturalism, drawn in one direction by the religious instinct and anon in the other direction by scientific doubt and scepticism. Just how, in the gradual development of human thought and action, magic may have figured from time to time and from age to age, now looming up into astounding importance and again fading almost into nothing, is an interesting and instructive study. The historical aspect of this subject has been thoroughly treated by Ennemoser, Thomas Wright, P. Christian, Eliphaz Lévi, R. A. Vaughan, William Howitt, and others of less note; and it may truthfully be said that no library for general reading nowadays is complete without the works of at least one of these authors. Yet at the same time it should also be stated that all histories of magic are somewhat misleading, in that they devote themselves to what may be termed the external forms and accompaniments of Occultism, including the myths and marvellous tales of all nations and the superstitions and impostures of all ages. Thus, by giving prominence to narrative, and by failing to distinguish between that which is true and that which is false, do they consciously or unconsciously misrepresent what they ought to elucidate, and so prevent the reading public from having an adequate idea as to its real scope and meaning.

It was the fashion some hundreds of years ago to denounce Occultism, the study of Nature, as a trick of Satan to capture the souls of the unwary. The early Christian Church was especially violent in this respect. Being founded on Supernaturalism, the Church could not deny the Occult. She took therefore the only course possible for her in the matter, by drawing a distinction between phenomena produced within the Church and phenomena wrought outside. To one class she applied the name of miracle; to the other, that of diabolism. There was no particular reason why one should be good and the other bad, but reason was not much of a requisite for anybody in those days. In fact, the world had grown tired of reason, as taught by the Greek philosophers, and was only too glad to have a change. Christianity was founded entirely upon faith. Men were told that all that was necessary for them to obtain salvation was to cast their burdens upon the Lord. They were only to believe in Him in order to reach heaven. This simple formula did away at once with the necessity for intellectual culture. Human knowledge, human investigation were, therefore, futile. Magic, when pursued outside of the Church, was severely denounced because its tendency was in the line of independent research. The first exponents of Christianity were illiterate Jews. They adopted the novel theory of exalting ignorance, at first by implication, then growing bolder with success. Spiritual growth, they claimed, was not dependent upon the intellect, and, in fact, the inner nature could develop better without being loaded down by mere book-knowledge. This theory was eagerly seized upon by the Church when it became an organized religious body, and was turned into a powerful weapon of offence and defence. That which was originally nothing worse than a half truth became the corner-stone for a gigantic system of error. Salvation was freely promised him who accepted without question the dogmas of the priests; he who hesitated, or argued, or even interrogated, was lost. Knowledge was underrated; faith was extolled. Now, it is a well-known fact that wherever learning is spread abroad, there the public voice becomes more vigorous and human action more independent. Fully realizing this axiom, the early Christian Church adopted the shrewd policy of discouraging all kinds of education in order that the authority of the Church might never be questioned. In this conspiracy against humanity she was for a long term of years successful. Men's minds were placed in bondage, and universal ignorance prevailed in Europe. Never before was the Church so powerful or the priests so overbearing. It may truly be said that Christianity retarded the progress of the world a thousand years. Yet though kept back and hindered, mankind eventually yielded to the higher law of development. The gloom of ignorance could not settle down permanently upon Christendom, owing to the grand law of evolution—one of the eternal verities of Occultism—which wrought dimly and imperceptibly, but steadily and surely, and was stronger than all the hierarchies of men. A gradual change took place, is yet taking place, and will always take place in the minds of the people, just so fast as the development of this world and of this solar system justifies it.

That the feeble spark of Occultism was not entirely quenched during the Dark Ages was not the fault of the priesthood. The latter jealously guarded every avenue by which learning might reach the people, and so perverted the public intellect that hardly anybody had correct views even upon the commonest things. Men were so steeped in illusions that they were unable to distinguish between imposture and wisdom. Hence they were a prey to all kinds of fraudulent devices. Cunning rogues, playing upon the superstitious fears and beliefs of the masses, gained an easy livelihood by claiming Occult

powers. It is needless to add that they sought the protection and sanction of the Church by pretending to be exceedingly orthodox and devout. Supernaturalism under these circumstances spread rapidly, like a noxious weed. It wore the garb of Occultism, but it was a base imitation. All kinds of extravagances were indulged in under the cloak of pious magic. Here and there, it is true, were a few earnest seekers after truth, but they were compelled to veil their ideas and purposes. Thus the real alchemists ostensibly sought to transmute ordinary metals into gold, endeavoured to find the philosopher's stone, and wrote learnedly about the elixir of life, although it is quite certain that their true aims were the study of human nature and the improvement of the human race. They were always regarded with suspicion by the Churchmen, however, and usually passed their lives miserably. Only the charlatans flourished. Belief in supernatural powers became so widespread finally as to produce a sort of general insanity. All kinds of absurdities were promulgated in the name of Occult Wisdom. This era of distorted public sentiment finally culminated in the witchcraft trials of the sixteenth and seventeenth centuries. In these the Protestant Church took a leading part. She had adopted the dogma that all magic was diabolic, while the Catholic Church still laid claim to miraculous deeds when done by authority of the priests. Both organizations, however, did not hesitate to charge all the impostures, the crimes, and the alleged sorceries upon pagan Occultism. So soon, therefore, as the witchcraft epidemic broke out, all Occult things were declared to be the works of the devil, and Christians were exhorted to avoid them as the most grievous sins. Men of brilliant intellect were persuaded that the devil was actually a fantastic personage with horns, hoofs and a tail, and that he travelled on a broomstick from earth to hell and back again. There can always be found men of brilliant intellect who are the veriest apes in religious matters. It is even so to-day. That a man can make an eloquent speech in Parliament, or lead an army to success in battle, is no reason why he should be proficient in metaphysics or Church history.

We are very apt to make the mistake of supposing that excellence in a particular line of thought or action implies capacity in all other directions, when as a matter of fact the contrary is oftener the case. And very logically is it so, when we come to consider it, because he who bends his mind so persistently in one channel as to achieve marked distinction therein, cannot as a rule have either the time or inclination for careful study in other paths. Hence, the views of a distinguished statesman on the problems of life and death are not entitled to any more weight than are the opinions of thousands of educated men in a more obscure station. There is no reason, therefore, why the religious conclusions of Sir Isaac Newton, William E. Gladstone, Daniel Webster, and Abraham Lincoln should be considered of special importance; and certainly they cannot for a moment compare in value with the results attained by the students of higher Biblical criticism in Germany and England.

There is still a good deal of misunderstanding as to the meaning of the word "Occultism." Primarily, of course, it signifies that which is hidden; but it refers more particularly to those operations of Nature which are unexplained, though perhaps not unexplainable. The growth of a tree, of a blade of grass, the birth and death of animals, the workings of the human mind, are Occult. They are Occult because they are not understood. The laws under which they act are absolutely unknown. So, too, all that pertains to the great hereafter, the passage of the soul through the gate of death into another plane of consciousness is Occult.

Then, there is that greatly slandered word, magic. For ages it has

been synonymous in men's minds with wickedness, craft, diabolism, and everything evil. The Church is again responsible for this false view of what in reality is one of the noblest sciences. The very word, magic, bears within itself proofs of its high origin. The Latin "magus," Greek, "magos," a magician, gives us all those other words that are so indicative of authority, wisdom, superiority. Thus we have magnitude, magnificent, magniloquent, to express greatness in position, in action, and in speech. With the termination slightly changed the same word becomes majesty, implying dominion, and again, we have "magistrate," anything that is magisterial, which again has been simplified into "master," and finally by the process of word evolution has become plain "mister." But the Latin is only a transmitter of words. We can easily follow up the historical development of this root until we reach the Zend, where we find it doing duty as a name for the whole priestly caste. The "magi" were renowned all over the world for their wisdom and skill in Occultism, and no doubt our word "magic" is mostly indebted to that source for its present existence and meaning. Yet we need not pause even here, for back of the Zend "mag" looms up the Sanskrit "maha" signifying "great." It is thought by good scholars that "maha" was originally spelled "magha." To be sure, there is in the Sanskrit the word "maga," meaning a priest of the sun, but this was evidently a later borrowing from the Zend, which had originally derived its root from its neighbour, the Sanskrit.

I hope I have sufficiently illustrated the noble etymology of magic. It is plain enough from the evidence in hand that among the Ancients magic held an exceedingly honourable place. The magicians were great men, and almost all the great men of those days were magicians. The "Mahâtâmâs" of India, the "great souls," were reputed to be Adepts in Occultism. The Magi of Chaldæa were not only great astronomers and astrologers, but were also deep students of other processes of nature. In Egypt not only did the priests reverently cherish the forty-two books of Hermes, treating largely of Occultism, but they went to the greatest lengths in perpetuating Occult Science through their mysteries and initiations.

Why, then, it may naturally be asked, has magic fallen from the high estate which it held in ancient times? Why is it apparently deserted by the good and great among moderns; why supposed to be given over to charlatans and low impostors? In answer, I may say that, owing to the weakness of human nature and the artificialities of the present age, mankind generally rejects truth and is always seeking to perpetuate error. Thus we are carried from one extreme of opinion to another, from the follies of supernaturalism to the inadequate restrictions of Materialism. When Voltaire set the fashion of sneering at everything miraculous and religious, he dealt a mortal blow to the Church. It was indeed time to call a halt on supernatural religion and to substitute scientific scepticism in its stead. He succeeded in divorcing religion and science. But the reaction carried men to the other alternative. Modern Science became strictly materialistic. Voltaire's influence has been felt ever since in the cultivated world, and Occultism has been made the subject of gibes unnumbered, but seldom of serious investigation. How strange that mankind should thus fly from one extreme to the other, from implicit faith in a revealed religion to absolute denial of any spiritual or psychological force, each position being equally unsatisfactory. But has it not always been so, at least within the historic period? When has the *vox populi* ever been on the side of truth, thus justifying its claim to be the voice of God?

I do not desire to enter here upon a pessimistic tirade against the frailties of the day, but the temptation to say a word about the wonderful nineteenth century is too great to be resisted. We are so accus-

tomed to hearing eulogies upon the present age that we take it for granted the world has never seen so much knowledge as we now have to show. The marvellous improvements that have been made in mechanical arts give us ground, no doubt, for self-congratulation. So-called civilization is proceeding by leaps and bounds instead of moving along sedately, step by step; and so, not pausing to analyze its ingredients, we assume that our development in every plane is proceeding with like rapidity. But this may be an erroneous supposition. Advance in the physical arts does not imply a like rate of progress in the metaphysical. In fact, such is the littleness of human nature that we are more apt to neglect the one while cultivating the other. In order to illustrate more exactly the real situation, I would say that the Western world had been for many centuries impeded in its evolution by a variety of causes, principally set in motion by erroneous religious beliefs; and that the sudden onward impulse given to civilization during the past century had been the reaction—just as a railroad train, having been delayed for some hours, goes with additional speed in order to make up for lost time in reaching its destination. Yet our abnormally rapid advance in the mechanical arts has not been accompanied by equal progress in other lines. We are still immersed in errors in nearly all the fields of human thought. Attempting to measure the spiritual by the physical, we fall into the most egregious blunders. The writers of the present day who make the greatest pretensions and who are regarded as the highest authorities in this department of literature are wasting their ink in attempting to weigh the human soul. They depict man as a certain quantity of bone, flesh and muscle, and his powers of mind as a mere development of his physical consciousness. They admit nothing except what can be perceived through the five senses. Their metaphysics is thus a misnomer; it is really nothing but physics applied to the operations of the mind. It doubtless secures great exactness, but its scope is necessarily limited. Huxley and other writers of the materialistic school are like men in a back yard surrounded by a high fence, and devoting themselves to a careful, industrious, and accurate account of the premises under the mistaken notion that they are describing the universe. As far as they go it is all right. But their horizon is limited by the fence. Of the world beyond they take no notice; in fact, they deny that there is any world outside of their little yard.

If one sincerely desires to attain truth; if one, not blinded by religious or race prejudice, follows persistently the pursuit of metaphysics, he must eventually come into the broad domain of Hindû thought. All the teaching of the Western schools fades into insignificance when compared therewith. Not that the thought is better expressed; it is not. The Vedântic writers are mystical, cloudy, uselessly verbose, monotonous, given to frequent repetitions, and without the slightest attempt at verbal decoration. In fact, to the Western mind they are decidedly unattractive. Their literary style is as unfamiliar as are the Hindû characteristics in actual life, and as distasteful. Yet after all is said, the fact remains that Indian philosophy soars unspeakably higher than any other, and the reason is that it is based upon the naked truth. It describes the real, while we in our ignorance are constantly following the apparent. It unerringly points out the illusions of life; we stupidly imagine them to be realities.

In these preliminary remarks I aim only to clear away the ground for a right understanding of the province of Occultism. In the study of Nature's forces there is room for Man to expend the highest forms of mental energy, and if in his pursuit of knowledge in this direction he can explain even one little law or one phenomenon, then is all his time and labour well spent. The assertion is often made that all these

Occult laws are inexplicable, and therefore any investigation of them is useless; yet once in a while somebody does discover, accidentally or otherwise, the rules under which certain operations of nature take place, thus showing that such knowledge may be acquired. And what grander field of inquiry is presented to us in the whole range of our mind's vision? There is much truth in the opening lines of Bryant's *Thanatopsis*:

To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A varied language.

There can be no higher study than Nature. Yet how little attention is paid to natural forms by the people ordinarily! A man or a woman might stand for a long time before a landscape painting lost in admiration, but those same persons would hardly notice the actual scenery depicted by the artist if passing through that part of the country, unless indeed their attention were particularly called to its beauty. Yet there is no painting that can equal the original. The grandest works of art are at best but poor imitations of Nature. It is a pleasure to record that this truth is being gradually found out by the people, or at least it may be said that a dim perception of it is entering into the general intelligence. There is every year a greater demand for the natural; even art, in order to be popular, must soon be less artificial. The conventional is no longer altogether fashionable. The most successful of recent writers of fiction depict human nature as it is, not as the old school of novelists thought it should be described—the heroes and heroines all being young persons engaged in making love, their marriage occurring in the last chapter. Now we have in books people of various ages, acting very much as people in real life act, love not being the only motive and marriage not forming the only climax. In other words, some of our once-cherished illusions are being dispelled, and we are beginning to try, at any rate, to see things as they are rather than as they seem. It is the province of Occultism to assist in this transformation in the world of thought by constantly directing men's minds from the superficial to the vital, by unmasking the follies of the day or of the age, and by showing the differences between what is temporal and what is eternal.

Does this sound like lofty talk without any real basis? Some may think so at first, and question the right of any person to place magic on so high a pedestal. Those objectors have still a limited idea of the scope of Occultism. They think perhaps that it embraces a few doubtful so-called sciences, such as hydromancy, onomancy, pyromancy, geomancy, and that it deals in apparitions of departed souls. They believe the whole system is imaginary or fraudulent, and dismiss it from their minds as unworthy of further consideration. Yet I will show that any such conception of Occultism is erroneous.<sup>1</sup> All forms of divination, such as those mentioned, although usually classed among the Occult Sciences, have really no place there, being merely different ways of appealing to chance, and are no more Occult than is the shaking of a dice-box. By the Greeks and Romans they were more or less practised, especially among the lower classes, but no hierophant ever appealed to these trivial games. In regard to the theory of apparitions it may be said that true Occultism does not waste any time in attempting to evoke spirits; on the contrary, it is by Occultism alone that these phenomena are classified in their proper place and duly explained. It is a mistake, then, to speak of the Occult Sciences, as embracing a large number of partly imaginary, partly supernatural professions. There is only one science of Occultism, and that is the study of Nature.

<sup>1</sup> This essay is only intended to be of an introductory character. A proper treatment of the whole subject can only be embraced in a series of papers.

And taken in this sense, it is indeed scientific. It teaches us how to arrange and classify the different manifestations in the natural world. By its aid, and by its aid only, can we arrive at any knowledge of the laws governing the Universe. All education such as is derived from text-books is necessarily empirical. It consists in the statement of facts as they appear to exist, but the reasons underlying those facts are left out. And why? Simply because the reasons are unknown. Modern science bluntly admits that it knows nothing of natural causes; it can only state that under certain conditions certain phenomena take place.

Now, it should be understood at the outset that Occultism does not claim to explain at once the original causes of action. What it does, however, is to encourage speculation in the world of thought. It erects a pure standard of truth by which to gauge the processes of Nature. It seeks to destroy the illusions which so surround and confuse us, thus making our minds more capable of beholding things in their real aspect. It assumes at the beginning that all events and all conditions are natural; there is no such thing as the supernatural. With one stroke it demolishes all the miracles of the *Koran*, the *Purānas*, and the *Bible*. Yet it reestablishes some of them by pointing out how under certain conditions they might have been produced in accordance with natural law. It says that no doubt many of the miraculous deeds recorded were merely exaggerated tales; but it also adds that many others were possible to an Adept. Regarding this, Mr. William Howitt, in his translation of the *History of Magic*, says:

As most, if not all, unusual phenomena belong to the realm of magic, and are found not only among Christians, but also among the heathen, they must follow a general law; and such uncommon physical natural phenomena can be no miracles. Even to the agency of a strange objective spirit-world is attributed much which certainly belongs to the subjective fancy of man. Religious visions and ecstasies are related to those of magnetism, and in their principles differ perhaps only in the rarest instances. From physical pathological conditions, from the exaggerated ascetic and ecstasy-reaching exercises, from subjective illusory chimeras, many saints have obviously not been free, and the separation of the natural-sensuous and the supernatural divine leads us into a field where doubts and contentions about miracles begin, where it can no longer be apodictically decided how much is natural phenomena and how much the agency of divine grace, if one permits supernatural influences to outbid the natural powers. For man possesses a completely incomprehensible, positive, innate (generally latent) vital power, which in proportion to its power of extension pervades the immeasurable. Nature rests on such an inborn basis and order that so her most entangled and abnormal effects proceed rather from her own regularity than are the consequence of supernatural spiritual powers.

In proceeding to study the Occult forces of Nature we necessarily begin with that which is nearest at hand and is at the same time of the greatest interest. The Delphic motto, "Know thyself," has a deeper significance than is ordinarily attached to it; it suggests a whole world of study, in fact, the microcosm. Man being a miniature universe, it follows if he can once arrive at a clear conception of himself he will be able to penetrate the universal arcana. But where can he find any greater mystery than those which he encounters at the threshold of his investigations? The questions of birth, life, death, the relations of body, soul, spirit, the meaning of motion, thought, will—these and other strange problems confront him. Can science shed any light upon these things? Her voice is silent. Religion offers various explanations, but they are entirely unsatisfactory to the honest student. He who accepts any of the prevalent religious theories on these subjects does so at the expense of his reasoning faculties; in other words, he must take the ultimatum of the Church on faith, nor can he seek to know any further by means of original investigation; for the Church at once interferes and brands him as heretical.

The distinction between science, in its ordinary sense, and Occultism in the meaning which I have endeavoured to attach to it, is



that one deals with the known and the other with the unknown. Science classifies all those facts which the human mind has been able to absolutely prove, and seeks at the same time, in theory at least, to extend the horizon of human knowledge. Men of science in every domain are doing excellent service to mankind. It is a necessity that we should have a body of exact information in order that we may know just where we stand. At the same time science by its very nature is conservative. It opens its doors with the greatest caution to anything novel or unusual. The tendency of its votaries is always to cling to the past and to travel in the same paths that their predecessors have used. They, as a rule, dread any appearance of innovation. Many men achieve a world-wide scientific reputation by reason of their skill in restating old formulas without ever adding an iota to the sum total of human knowledge; and, as a matter of fact, the greatest discoveries in the past have been denounced and assailed the most bitterly by scientific men until years of experience have demonstrated their truth.

Occultism, on the other hand, is for ever reaching forward. It is the pioneer of the world's intelligence. It boldly grapples with the most profound secrets, and, if it does not reveal them entirely, it never fails to throw some light upon what would otherwise be for ever hidden or misapprehended. Science denies, as a rule, the existence of phenomenal powers of the mind, and treats clairvoyance, thought-transference, and apparitions as fairy tales to be read for amusement only. In fact, psychology from a scientific standpoint is the science of the soul with the soul left out. Some stir, it is true, has been made in the world of modern science by the hypnotic experiments that have recently been conducted in the Paris hospitals; but over a century has elapsed since Mesmer rediscovered the ancient Occult principle of animal magnetism, and even now, after a century of experience, scientific men are straining every nerve to prove that the influence of mind upon mind and of mind upon matter is purely subjective; in other words, that the results are illusions of the person thus influenced or influencing, instead of being tangible and objective in their character.

It is the peculiar province of Occultism to explain these laws of mind and these properties of the human soul. Or, rather, these phenomena lie peculiarly within the domain of Occultism, and are thus essentially interesting to the student of magic. The scientist may sniff at them with suspicion, but the Occultist approaches them with pleasure and enthusiasm. The latter realizes what a vast field for enquiry lies before him, what opportunity for discovery. He is aware that out of the great number of Nature's laws only a few have thus far been ascertained. No one, of course, can tell or even form a just estimate as to the relative number of known and unknown laws under which Nature's operations take place. Simply to illustrate the matter, and not by any means pretending to set a limit to Nature's courses, one might say that the relative number of known laws to those unknown is as one to a million, which is of course only another way of saying that the known number is small and the unknown large. But it emphasizes the fact that the field of material science, as explored thus far, is exceedingly limited in comparison with that of psychological science, or Occultism. And this is frankly acknowledged by more than one scientist. Prof. Friedrich Jödl, of the University of Prague, says in a recent letter:

I am convinced that many things, which are unknown to-day and appear as unknowable, will be known and knowable in a thousand years. But I doubt whether the total mass of the unknowable has been noticeably diminished. For the Unknowable is infinite, and the infinite if divided by any finite number, can never produce a finite number. Every solved problem contains new and greater problems. Whoever wants to turn mystic on account of it cannot be prevented. This state of things can be brought out of existence by an act of violence only.

Where, then, are we to look for the future additions to the store of human knowledge? Is it to science, employing the word in its ordinary sense, which jealously guards the attainments of the past and which constantly sneers at and denies all new ideas? Yes, but not until long after those ideas have been explored by Occultism. The boldness of the student of magic is like that of Columbus who sailed away from the familiar world into the vast unknown. Nor is every such investigator rewarded with success in his researches. Many fail through misdirected effort. In some cases the physical structure of the brain is unequal to the wear and tear to which it is subjected. Frequently the Occultist succumbs to the temptations of the flesh, or he grows ambitious and seeks to employ his knowledge for personal ends. Then his usefulness is destroyed, and his talisman is lost. Then is his little bark tossed upon the sea of trouble. Like the Genoese navigator he is surrounded by all sorts of difficulties and dangers, but unlike that hardy mariner he generally is unable to overcome them. The skies lower, the storm-wind comes rushing on, the elements combine against him. He struggles, but uselessly, in the grasp of Fate. His mind cannot cope with the natural forces which he has himself awakened into fury. Wrecked by the tempest, he is carried on to his destruction.

This is the dark side of the picture. The other is more agreeable. He who follows truth for its own sake and is not led from his course by those illusions of life which he too plainly sees, will come to a fuller knowledge and will live a nobler life. He may penetrate far into the mysteries of Nature and uncover laws that have been regarded as arcane. Then he in after ages will be quoted as one of the great masters of science, and his discoveries will be incorporated into the body of accepted natural facts. He may be persecuted in life, but after death, sooner or later, he will be glorified. "So runs the world away." The Occultism of to-day becomes the science of to-morrow. And thus proceeds by imperceptible gradations the work of elevating the human race—the process of evolution—in accordance with the ancient Occult axiom: "First a stone, then a plant, then an animal, then a man," to which might be added, as a natural sequence in the chain of progress, "and then a God."

G. E. WRIGHT, F.T.S.

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## Review.

### THE RATIONALE OF MESMERISM.

Mesmerism has been dealt with in so thoroughly irrational a fashion that the very word "Rationale" is pleasant to the ear in connection with it. In reading the book, one feels the wish that its author had gone further into the Occult Sciences, with their full and satisfactory explanation of the whole subject; but none the less the ground is solid so far as it is opened up, and one feels all through the advantage of the treatment of the subject by a man who has studied the hidden forces that underlie the phenomena of mesmerism.

Mr. Sinnett begins by glancing at "Old and New Theories," and he says that modern writers on hypnotism "are committed for the most part to a theory which concentrates their attention almost entirely on what is rather a disease of the science they deal with than the science itself" (p. 5). He totally objects to the use of the word hypnotism, as being adopted to hide a retreat from an untenable position, and as an

ungenerous refusal to make amends for the injustice done to Mesmer. He is anxious that the science should be studied from the truly scientific basis laid down in pre-Braidian days, and thinks that,

The value even of mesmerism as an aid to such researches [into the connexion between mind and body] may be reduced to zero, if we calmly ignore all that the greatest investigators of the past have accomplished, and devote ourselves exclusively to the superficial phenomena rediscovered in the last few years by the hypnotists whose chosen designation marks them out as people who have deliberately elected to ignore the greatest work done by their predecessors (p. 11).

In dealing with the "Mesmeric Force," Mr. Sinnett gives full credit to the researches of von Reichenbach, researches which may establish the existence of the mesmeric fluid for those who will only rely on Western experimenters. He then passes to an interesting sketch of the "Real Literature of Mesmerism," but we somewhat grudge the space thus given in so small a book to matters of merely historical interest. In "Side-Lights on Mesmeric Phenomena," we come to the first important statement, *i.e.*, that the view given by Esoteric Science of man's constitution is necessary for the understanding of Mesmerism, and a brief exposition of that view is given. Mr. Sinnett regards the mesmeric fluid as closely allied to the vital energy, so that animal magnetism may restore lost vital energy (p. 69). "Curative Mesmerism" is next dealt with, and the operator who would cure is advised to draw bad magnetism out by exercise of the will to that end, rather than to expend unnecessary force in driving it out by drenching the patient with good.

The most important chapters in the book commence with that on "Anæsthetic Effects and Rigidity." Here Mr. Sinnett bases his views on the results obtained from sensitives in the mesmeric trance; he postulates a nerve aura, which serves as "the medium for the conveyance of consciousness or will," and is "in direct relation with the vehicles of the higher consciousness." The consciousness may be separated from the physical body, connected only with the brain by this nerve aura, and the magnetism of the mesmerist, drenching the nervous system of the patient, expels the nerve aura of the patient and replaces it with his own (p. 97). Thus the bridge is broken which unites the various parts of the body to the consciousness, and anæsthesia necessarily results. Local anæsthesia may be similarly produced. The "nature of sensitiveness" is next dealt with, and it is defined as "the faculty of cognizing impressions derived through the aura, and the corresponding senses belonging to that element of the human constitution which is allied with its aura" (p. 108). "Suggestion" is explained as working through impressions left on the subject's aura, in cases where the psychic faculties have not yet evolved into self-consciousness, and so offer a field on which the operator can work. Mr. Sinnett postulates a psychic nature gradually becoming immersed in matter and evolving therein as intellect; then returning, as along an ascending spiral, to regain psychic quality *plus* self-consciousness. He will distress many of his Theosophical readers by using the epithet "Higher Self" to describe this psychic nature in its more advanced stages of evolution. We have become so accustomed, under H. P. B.'s tuition, to rigidly confine this term to the highest spiritual principle acting through Buddhi, that phrases about its "education," its being set free by the mesmerist, etc., will come with a shock on the reader, until he realizes that Mr. Sinnett is using the title in a sense quite different from that to which we are accustomed. "Higher Ego" is also used as equivalent with "Higher Self." The chapter on clairvoyance puts forward some theories as to the nature of this gift, but they need much fuller working out, and further definition of terms, before any really fruitful discussion can take place as to their value.

Here the limits of a popular book seriously interfere with the setting out of the subject.

The little volume under review is completed by a brief chapter on "Mesmeric Practice," in which Mr. Sinnett gives a few practical directions as to methods of mesmerization.

Those who are puzzled and repelled by the methods of the French school, and who yet feel that in mesmerism are opened up avenues to knowledge of man's astral and psychic nature, will find in Mr. Sinnett's book many helpful suggestions, and a pointing to the true theory on a now much-debated question.

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## Theosophical Activities.

### INDIAN SECTION.

The General Secretary, Bertram Keightley, in addition to the list of places published in our last issue, has visited Nandgaon, Ellora and Nassick. At Nagpore he gave three public lectures. At Bombay some half-dozen lectures were delivered. At Poona Mr. Keightley was responsible for two lectures.

The inspector of the Southern Branches, Mr. Kottaya, has visited Nellore, Adanki, Kavali, Vencatagiri, Kanducur, Ongole, Narasarapat and Guntur. Applications for charters have been received from Ongole and Narasarapat.

An application for a charter has also been received from Barakar, Bengal Presidency; the president is to be Babu Shama Charan Bhatta, "the venerable ascetic of Benares," as a correspondent informs us; and the secretary, Babu Kali Prasanna Mukherji, a name familiar to our readers, to whose activity the formation of the Branch is due.

Owing to the enthusiasm of our brother, Dhammapala Hevavitarana, the movement for restoring Buddha Gayâ once more to the custody of Buddhists is making good progress. His lectures to crowded and enthusiastic meetings at Rangoon have resulted in the formation there of a Branch of the Mahâ Bodhi Society.

S. V. Edge delivered two lectures at Bangalore, in the Mayo Hall; both were very well attended. The Theosophical Society has some strong sympathizers in the members of the Bangalore Social Club.

### INDIAN LETTER.

ADYAR, MADRAS,

17th March, 1892.

With the mean temperature rising slowly but surely to 90 degrees out here it is curious to read of snow-storms and bitter cold in England.

Your correspondent has just returned after a three-weeks' absence—a fortnight at Ootacamund, and a week at Bangalore.

The Nilgiri Hills are delightful; an altitude of 7,000 or more feet is a guarantee for pure air, but there is something particularly invigorating and refreshing about the "Ooty" climate. One enjoys warm sunshine during the day, and at night it is sufficiently chilly to make a wood fire appreciable. Speaking of wood recalls to my mind that the inhabitants and dwellers of Ootacamund owe very much to a fellow-Theosophist of ours, Major-General Morgan, for introducing from

Australia the blue-gum (eucalyptus) tree. This tree fills the air with a delicious piney smell, and the large groves of it add very much to the beauty of the place.

The Colonel's cottage, "Gulistan," which is, being interpreted, "Garden of Roses," is well situated, and sufficiently secluded to suit any student. Before him is a valley filled with trees and shrubs, and his sitting-room window commands a magnificent panoramic view of the Mysore plains. Here he will have the quiet and surroundings necessary to enable him to write and to carry out any other work he may have set his mind on. Knowing that a few words on the President's future surroundings would be read with interest by "Luciferians," I have purposely referred at some length to Ootacamund.

Bertram Keightley, at the time I write, is at the sacred Amritsur. He has just visited Lahore. His future programme includes Ludhiana, Dehra Dum, Delhi, Agri, etc.

Miss Müller has turned her face northward, having decided to spend the hot weather partly in Darjeeling and partly in Cashmere.

Brother Dhammapala has had an audience granted to him by Prince Damrong of Siam. His Highness expressed his approval of the Buddha Gayâ Mission, and the effort to recover this place, the most hallowed of all localities in the eyes of the Buddhist, but the propagation of Buddhist teachings seemed to him the first and foremost need.

By the way, paragraphs in the newspapers say that the well-known author of an epic poem on Buddha and his life has announced his intention of coming to India, where he intends (1) To secure Buddha Gayâ for the Buddhists, (2) To reconcile the Northern and Southern Churches! It seemeth that some of our Western scholars and Orientalists are not above allowing others to do all the hard work; and then stepping in and adding the last brick, they exclaim, "See what I have built, this is all my doing." Far be it from me to mention names, but let me plead for "Honour to whom honour is due."

In the course of my recent visit to Bangalore I made the acquaintance of Mr. H. Subba Row, a great friend of the late Pundit Bashya Charya of the Adyar Library. The first mentioned is engaged in making translations of the works of some of our English Philosophers into Sanskrit for the benefit of Pundits who are unacquainted with English—a most useful and unselfish work, and one that should help towards the intellectual union of the East and West, and consequently forward the one great object of our Society.

Looking through the columns of the *Madras Mail* this morning, I came on the following, copied from a west coast paper: "At about eight p.m. on Saturday last, one Kutty Narayana Pothuval, while going through the suspension bridge, stood motionless at the foot of a large arayal tree and suddenly fell down senseless, extended at full length on the ground, and expired in a few minutes. The cause of death is attributed to a sudden shock or attack by an evil spirit, which is supposed to make the banyan tree his abode." I give the story for what it is worth; the belief in and fact of obsession, however, is common in India.

Brother Kotayya has just returned from his inspection tour in the Telugu districts, where he has met with considerable success. A happy expedient of his, the forming of societies of sympathizers with Theosophy who can ultimately be "worked up" into Theosophists, seems to answer well.

Our vernacular translation work is progressing, and the pamphlets already printed have been largely distributed.

Having to write letters to the *Path* and the Pacific coast periodical, I must bring my remarks for this month to a conclusion.

S. V. E.

SECOND ANNUAL CONVENTION OF THE EUROPEAN  
SECTION, T.S.

NOTICE.

I have the honour to give notice that the Convention will hold its meetings at the London Headquarters, on Thursday and Friday, July 14th and 15th, according to the resolution of the Executive Committee.

The present early notice is issued in order that members may know the exact date well in advance, and also that intending contributors of papers may have ample time to consider their subjects.

It is hoped that the present Convention may be distinctly one of mutual instruction as well as one of necessary business and plans for the future. The average length of a paper should be twenty minutes, and contributions in foreign languages should be accompanied by a digest in French or English. Members are most cordially requested to contribute papers on Theosophical and Occult subjects, and to send in suggestions for work and plans of activity. The papers should not be *too* technical.

G. R. S. MEAD, *General Secretary.*

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*Blavatsky Lodge.*—The meetings have been crowded as usual, and many new members and associates have been admitted. On March 26th a business meeting was held, at which the resignation of the President was considered, and it was decided to open a Testimonial Fund to the retiring President, and to request the European Convention to take the matter up. Additional delegates—Miss Kislingbury, Miss Cooper, Mr. Baly, Mr. Brown, Mrs. Hunt, and Mr. Hargroves—were elected to the Convention. Miss Cooper was elected Hon. Secretary, and G. R. S. Mead was appointed to carry the greetings of the Lodge to the American Convention. After some discussion, it was decided that the Lodge should require from its members an annual minimum subscription of 5s. A committee was appointed to take into consideration the best way of dealing with the overcrowded state of the hall on Thursdays.

Annie Besant has lectured during the past month at Camden Town, Eastbourne, Southport, Harrogate, Falmouth, Bristol, West Southwark, and Manchester. Lectures are arranged for April 22nd, Hastings; 24th, South Place; 25th, Frome; 29th, Eastbourne; May 9th, Bromley.

A course of six lectures on "Theosophy and Modern Thought" will be given by Annie Besant and Herbert Burrows at South Place Institute, Finsbury, London, E.C., on Sunday evenings in April and May, as follows:—April 24th, "Theosophy and Materialism," Annie Besant; May 1st, "Theosophy and Science," Herbert Burrows; May 8th, "Theosophy and Mysticism," Annie Besant; May 15th, "Theosophy and Religion," Herbert Burrows; May 22nd, "Theosophy and Ethics," Annie Besant; May 29th, "Theosophy and Modern Progress," Herbert Burrows. The lectures will commence at 7.30 each evening. Admission by payment at the doors; body of hall, 1s.; gallery, 6d. Tickets for the course at 5s. and 2s. 6d. may be obtained at T. S. Headquarters, 17 and 19, Avenue Road, N.W.; T. P. S., 7, Duke Street, Adelphi, W.C.; of Mr. R. Forder, 28, Stonecutter Street, E.C.; and of the hall-keeper at South Place.

*The Theosophical Discussion Club* meets every Friday evening, at 8.30, at 8, Duke Street, Adelphi. March 18th, "Hermetic Philosophy," P. W. Bullock; March 25th, "Theosophy in the Middle Ages," Mabel Besant; April 1st, "Mythology," W. R. Machell; April 8th, "Walt Whitman," A. W. Beville; April 15th, "The Errors of Spiritualism," R. Hill; April 22nd, "Sir Edwin Arnold's Books," Mabel Besant;

April 29th, "Electricity and Occultism," P. W. Bullock; May 6th, "Yoga," W. R. Machell; May 13th, "On Methods of Disseminating a Knowledge of Theosophy," A. W. Beville; May 20th, "Modern Philanthropy," C. H. Baly; May 27th, "Our Universal Brotherhood," H. Russell. Members of the Theosophical Society and their friends are invited to attend and take part. Compulsory speaking not insisted on. All particulars to be had on application to

P. W. BULLOCK, *Hon. Secretary,*  
22, Upper George Street,  
Bryanston Square, W.

*Bow Club.*—On Monday, March 14th, a meeting of the members was held to elect a committee for the management of all Club affairs by the members themselves.

The chair was taken at eight o'clock by Annie Besant, and a committee of seven members, with power to add to their number, was elected.

Shortly after Easter a fancy ball will be given at the Club, and tickets of invitation will be issued to members and friends. It is hoped that all who can will add to the pleasure of the girls by joining them in costume. Any subscriptions towards light "refreshments" for the occasion will be gratefully received by the Matron, at 193, Bow Road, E.

The report, list of subscriptions, and balance sheet of the Club are printed, and will be sent to anyone interested on receipt of a stamped and directed wrapper.

*The Sewing Bee (League of Theosophical Workers).*—The Secretary gratefully acknowledges donations of materials, garments, and assistance from Mrs. McDouall, Mrs. Groves, Miss Black, Mrs. Alston, Mrs. Mayer, Miss Putz, Mrs. Kilburn, Miss Kirkpatrick, and Miss Stanley. The "Bee" will continue to be held every Saturday at 19, Avenue Road, from 4 to 7 p.m., and the aid of any lady with nimble fingers will be most welcome.

*Liverpool Lodge.*—The *Secret Doctrine* class has lately been going through a very interesting syllabus, and steady progress in the studies is being made. The attendance is very satisfactory. A course of five lectures is being given in our city to the Young Men's Christian Association, entitled "Theosophy Exposed." This is proving a good advertisement, and enquirers are coming to our rooms for information as to the teachings of Theosophy—thinkers preferring to investigate for themselves.

JOHN HILL, *Hon. Sec'y.*

#### SCOTLAND.

*Scottish Lodge.*—Our winter session just concluded has been a great success; not only has our own increase both in numbers and in the high calibre of our recruits been most satisfactory, but the progress of our eldest child, the Edinburgh Branch, has been all that the most ambitious parent could desire. Beyond this, also attention has been attracted to Theosophy in distant parts of Scotland, and the officers of the Scottish Lodge have been able, in answering questions, to draw other answers from local writers and to store up interest and lay the foundations of what may soon be active and self-supporting local centres. The most important papers read to the Lodge since our last report have been on the Kabalah, by the Vice-President, summing up the most recent learning on the subject, and incidentally explaining in a popular manner the doctrines of the Pythagorean triangle and the system of numbers, which Greece borrowed from Egypt; the ten Sephiroth and the arrangement of the mystic Tree of Life were also described, and the Flaming Sword, the Thirty-two Paths, and various other points connected with this

venerable esoteric system. A paper on the Ether, by an eminent Doctor of Science, author of several standard works, was also of very great interest, especially as showing how near physical science had come to the teachings of Occultism, and how ready the really learned scientific man is to gather and to welcome light from any source, and how different from the pseudo-learned, whom H. P. B. so well called the "negators of science." A most interesting discussion followed this paper. The course was concluded by a paper from the President on Anthropogenesis and the first Races of the present Round, in which he endeavoured to make thinkable, for indeed it could scarcely be by any exposition be made clear, the conception of the Lunar Pitris, the Sweat-born, the Egg-born, and the Fourth Race, with the division of sex, the sense in which Occultists say that the moon is older than the earth, and how we come to be the child of the moon; all, of course, was very elementary, but was sufficient to serve as a basis for the future studies of this course, which we intend to resume in the summer. Meanwhile, the Edinburgh Branch has been meeting to the number of seventeen, the last meeting being occupied by a very interesting and able paper from the Secretary on the subject of Reincarnation. Many questions were asked at the close of the paper, and the President and Secretary were kept busy in giving elementary instruction on this most essential subject. Events have abundantly shown that the choice of Mr. Simpson as President was the wisest that could be made, and the new Branch under his care will rapidly develop both in strength and in knowledge.

*Theosophical Book Exchange, Glasgow.*—The Theosophical Book Exchange has been doing well this year, more than a hundred sales and exchanges between members throughout the United Kingdom having been arranged up till the end of February. There is, however, still plenty of room for the extension of the work Mr. D'Evelyn undertakes, and all readers of *Lucifer* who wish to buy, exchange, or sell are cordially invited to make use of the Exchange freely. Those who have books to dispose of will be especially welcome. There is a steady demand for all good books on Theosophy and Occultism in all their branches. Mr. D'Evelyn will be glad to receive and send out lists of "Wants" and "Offers" from and to one and all. He is in constant communication with many second-hand booksellers, and can usually report any book, although scarce, with little delay.

Address, F. W. D'Evelyn, F.T.S., 25, Holyrood Quadrant, Glasgow.

#### FRANCE.

The press are beginning to notice the efforts of our workers in Paris. Long articles have appeared in *La Revue Encyclopédique*, *Le Phare de la Manche*, and in *La Justice*. Amaravella has completed a translation of the *Voice of the Silence*, and an important original study, entitled *Le Secret de l'Absolu*. It is proposed to start a series of publications under the title "Bibliothèque de la Renaissance Orientale," but, as in most matters here below, funds are wanted. Any Theosophist who desires to aid in so excellent an undertaking is requested to kindly communicate with the Secretary of the European Section, or the Secretary of the French Centre, 14, rue Chaptal, Paris.

#### HOLLAND AND BELGIUM.

Some good work has been done at Arnhem, which Madame Meuleman and Mrs. Windust from Amsterdam have visited. Bro. Fricke delivered a lecture there which was listened to with much interest by a large audience, and reported in the papers. Bro. van der Zeyde, an able speaker, has also lectured at Zaandam. The first number of our new Dutch monthly, *Theosophia*, is in the press. A class for the study of the *Secret Doctrine* has also been started. Members from Holland have visited the London Headquarters this month.



## SPAIN.

*The Barcelona Group.*—Bro. Montoliu has delivered two lectures, one on "Reincarnation" and the other on "Music and Occultism," which have aroused much interest. The reading and study of the *Key to Theosophy* have been commenced. The translation of *Isis Unveiled* is beginning to yield good results in Mexico, owing to the coöperation of members of the Theosophical Society in that country. Arrangements are also being made with one of the first publishing houses in Havana, so that there are hopes of obtaining a wide circulation for H. P. B.'s first encyclopædia of Occult information. A translation of W. Kingsland's *Esoteric Basis of Christianity* is shortly to be published.

*The Madrid Group* increases in quiet determination and enthusiasm. Conversations and discussions mostly turn on practical Theosophy, and the endeavour is to show that Theosophy has a practical bearing on every act and circumstance of life.

Translations of W. R. Old's *What is Theosophy?* Annie Besant's *Seven Principles*, and Ernest Bowden's *Imitation of Buddha*, are being undertaken.

VINA.

Madrid.

## AMERICAN SECTION.

## AMERICAN NOTES.

NEW YORK,  
March 22nd, 1892.

In California the newspapers last month chose to inform the public that although Colonel Olcott had resigned the Presidentship of the Theosophical Society on the plea of ill-health, yet his real reason was his dislike for the idolatry of H. P. B. practised by its members. Bro. Allen Griffiths, the new lecturer on the Pacific Coast, denied this next day in an important interview with one of the leading Editors, which interview has been since published by our energetic Western brethren, in circular form. As a matter of fact, while there is great respect, love and reverence for H. P. B., there is no idolatry of her, so far as observation reveals, in the United States.

The Pacific Coast Committee have been fortunate in at length securing a permanent lecturer to visit the Branches and address public meetings, in the person of Dr. Allen Griffiths, of San Francisco. Dr. Griffiths is so well known to your readers as an energetic and powerful worker for the cause, that I need not here expatiate on his merits; suffice it to congratulate the committee on their excellent and successful choice. Dr. Griffiths now resigns his professional duties to devote his whole labour to his heart's work.

Dr. J. D. Buck delivered a lecture on "The True Basis of Universal Brotherhood," before a crowded audience, in Douglas Hall, Cincinnati, on Sunday evening, March 6th. Standing room was all taken before the beginning of the address, which was of an hour and a quarter's duration, being followed by discussion and questions to the lecturer for over three-quarters of an hour. This is the most successful result of Theosophical promulgation in Cincinnati yet obtained, and gives us some idea of how the work there is progressing.

W. Q. Judge lectured before the "H. P. B." Branch of the Theo-

sophical Society at Harlem, on Sunday evening, February 28th. His topic was "Theosophy and the World," and the address was delivered before an attentive and appreciative audience of about fifty persons, constituting a full room. This is one of the most recently formed branches, yet also one of the most active. It is interesting to note that it has adopted the principle of the Blavatsky Lodge of London, in having books for sale at its meetings, and with good effect.

Two new Branches have been chartered here this month; in New Haven, Conn. (Atma T. S.), and in Boise City, Idaho Terr. (Boise T. S.), both important acquisitions, as New Haven is a college town, and Boise City one of the rising western towns. These raise the number of American Branches to sixty-one.

The new American Headquarters at 144, Madison Avenue, New York City, will receive its occupants at as early a date in April as is possible. The securing of such a centre in the United States is one of the most important advances that has been made here for many years, and must undoubtedly produce far-reaching effects.

CLAUDE F. WRIGHT.

*New Headquarters of the American Section.*—We have very great pleasure in citing for the information of our readers the following paragraphs from a circular of the General Secretary to the American members:

The Trustees of the Aryan T. S. have signed a contract for the purchase of the large house at 144, Madison Avenue, which is seventy feet deep, about twenty-five feet wide, and four stories high, built of brown stone. It is near Thirty-first Street, and in a very central position.

The price of the building, considered by best authorities remarkably low, is \$42,500. Upon this there will have to be placed a mortgage of from \$33,000 to \$35,000. There will be need of an immediate fund to provide for necessary alterations and repairs, as well as furniture, probably of about \$1,500. As the contract provides that possession may be had by April 1st, it is of the utmost importance that a sum of money, sufficiently large to cover this need, as well as the amount not covered by the mortgage, should be immediately supplied. Towards the whole present need of \$11,500 (at outside) we have on hand or promised about \$8,200, leaving \$3,300 for which we appeal to our friends. The interest on the mortgage, the expense of conducting the house, and the accumulation of a steady fund towards the extinction of the mortgage, are to be supplied from the income derived from rental to the Aryan T. S. for meeting room, to the *Path* Office, to the Aryan Press, and to the General Secretary, as well as from certain rooms on the upper floors which will be rented by members of the staff and two or three others, and through the occasional letting of the Hall to literary societies, executive boards, and donations.

In addition to the Aryan T. S. Hall, the *Path* Office, the Aryan Press, and the General Secretary's offices, it is purposed to provide for other meetings, for classes for study, and, as far as possible, for keeping open through the evening a room where visiting Theosophists, may resort and find a pleasant meeting place. Many visitors are not able to go down town in the day time, and in the evening our present office is never opened, nor can it be.

It is hardly possible to overrate the stimulus which a Headquarter building will impart to all Theosophic work, or the enormously greater advantages which it offers for the proper conduct of work at such a centre. The late increase of the General Secretary's staff opens up new possibilities of Theosophical expansion, and we shall there be able to supply the needful accommodation and facilities. The acquirement, moreover, of a fixed habitation, especially in so important a part of the metropolis, will give the Society a local reputation which will immensely further, not only the growth of the Aryan Branch, but the popular interest in Theosophy itself. Like results have followed in each case where a Headquarters has been secured elsewhere.

The hard working staff at New York will move into the new quarters by May 1st, and *Lucifer* sends his most hearty good wishes and congratulations on so felicitous an occasion. *Sādhu!*

The round sum needed for the purchase of the new Headquarters in New York, exclusive of fees and brokerage, being nine thousand five hundred dollars, was reached on the 29th day of March, at the hour of twelve, by a donation of the sum of seven dollars. This was given by an old friend who does not wish his name known.

The *Path* for April contains the following articles: "The Seven Principles," by Fullerton; "Theosophical Symbols," illustrated; "Catechism of Brahmanism"; "Prof. Dean's Consultations," concluded; "Metaphysical Healing Once More," by Ellice Kortright; "Tea-Table Talk," and other matters. Also notice about new Theosophical Headquarters at 144, Madison Avenue.

#### NEW ZEALAND.

In Auckland, New Zealand, the largest city in the colony, a decided impetus to the Theosophical movement has been given by the formation of the Auckland Theosophical Society, who have secured the lecture room in the Masonic Institute, in which to hold their regular monthly meetings.

Early in January last a batch of some twenty applications for membership was forwarded to Adyar, as also an application for a Charter, which is now daily expected. On the 15th January an informal meeting of the branch was held, at which members were allowed to bring friends. A paper on Theosophy, its objects and aims, compiled from the *Key*, was read, and evoked an enthusiastic discussion, several friends signing applications for membership at the close of the meeting.

At the second meeting, held on the 12th February, the hall was again conveniently filled, further papers on Theosophy, its objects and aims, being read by members, and an interesting discussion following. A portion of *Light on the Path* was read out and considered, and this study is to be adopted at future meetings. Weekly classes or "lodges of instruction" were announced as open to members and enquirers—one for study of the *Key to Theosophy* at Mr. Bevan's, the North Shore, on Sunday afternoons, another at Glanville Terrace, St. Stephen's Avenue, Parnell, on Tuesday evenings. Another "lodge of instruction" to study the "Secret Symbols of the Rosicrucians" and similar subjects is in course of formation. The next meeting will be held on March 12th, when, if our Charter has arrived, permanent officers for the year will be elected and our lodge properly constituted. Meantime the Acting President and Secretary were appointed, a sub-committee to report to next meeting as to the best Theosophical magazines and Theosophical periodicals to take, their cost, etc., with a view to establishing a circulating magazine club in connection with the movement.

The Branch's postal address is, care of J. St. Clair, Post Office Box 275, Auckland, New Zealand.

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WISE WORDS FROM SENECA.—It is not the last drop which drains the water clock, but all that has flowed down before; and the last hour of our existence does not bring death, but only consummates it. (Ep. xxiv.)

You cannot woo Virtue with gold. You cannot deter her from the door of the poor. She will accept no sordid lover. If we take her to our soul we become stronger, loftier, ampler. And there is nothing really great, nothing worth our wonder but the great soul. It dwarfs all else. (Ep. viii., xviii.)

# Theosophical

AND

## Mystic Publications.

THE THEOSOPHIST, for March, will doubtless be a widely read number as containing the first contribution from Colonel H. S. Olcott's diary, entitled "Old Diary Leaves." The Colonel has been prudent enough to keep a faithful record, day by day, of all his doings ever since the year 1878, and therefore his present task is an easier one than it otherwise would have been. The first leaf is called "The Meeting of H. P. B. and Myself," and is replete with the most interesting reminiscences for all members of the Theosophical Society who have a place in their hearts for H. P. B., the foremost, staunchest and bravest pioneer of our Theosophical movement. A. Nilakantha Shâstri follows with a Convention paper called "Analysis of *Râmâyana*," which contains some interesting hints and explanations for students of comparative allegory and symbology. The *Râmâyana* is a magnificent religious epic containing a recital of the exploits of the hero and Avatâra, Râma. S. E. Gopâlacharlu tells another story of the "cunning man" Govind Chetty, how Govind gave an accurate description of a thief and his whereabouts, both of which were entirely unknown to the enquirers. The paper on "Karma and Astrology" by D. M. O. is not very lucid, and H. P. B.'s hints on real occult astrology are taken in support of the lower forms. The citation of the note from the *Secret Doctrine* which gives a classification of the planes of action is interesting. These planes are "the super-spiritual or noumenal; the spiritual; the psychic; the astro-ethereal; the sub-astrial; the vital; and the purely physical spheres." The translation

of the "Sânkhya-Tattva-Kaumudi of Vâchaspati Mishra" is continued, and is of importance to metaphysicians. Under the debateable title, the "Food of Paradise," we have the stenographed notes of a conversation between Colonel Olcott and a distinguished native gentleman who has adopted the fruit, nut and milk diet. The latter contends that the starchy diet of cereals is less conducive to a long life than even a meat diet. Gopâlacharlu's conclusion of his learned essay on mantrams contains a summary of the Tantric literature and its contents. It is a most useful and interesting paper for the scholar and student of occultism, but of course beyond the grasp or interest of *le bonhomme du dix-neuvième siècle*. H. T. Edge writes a short paper with the title "The Ethical Aspect of Theosophy not the Only Aspect." He contends that the didactic Sunday-school methods of ethical writers are repugnant to many minds who are thus kept away from a truth they might accept if brought thereto by rationalistic processes. Dr. D. K. Daji in an article on "Good and Evil" touches on the practical nature of the Zoroastrian religion in a straightforward and understandable paper. There are unfortunately some bad misprints in several of the proper names. The concluding paper is by Miss Müller, and is a pleasing little sketch of her first lecturing tour in India.

THE PATH, for March, opens with a short word of the Editor on concluding the first six years of its existence; he says in conclusion:

The year's past in form, 'tis true, but still it is with us. We need no resolves

for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience.

M. J. Barrett continues the story of "Professor Dean's Consultations," and leaves the Professor more puzzled than ever. Dr. Buck from six propositions draws the deduction of "Reincarnation a Physical Necessity." The Editor takes the responsibility of the conclusion of "The Synthesis of Occult Science." It is a sensible paper, and insists on the position laid down by H. P. B. in the *Secret Doctrine* (I. xix):

It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

A Hindû brother J. S. contributes "Some Hindû Legends," quaint and strange. "A Romance of Sitâ," and "Vâlmiki, the writer of *Râmâyana*," are especially entertaining to folk-lorists who study Occultism. William Q. Judge again returns to the question of "Affirmations and Denials." Evidently the "metaphysical healers," etc., are not satisfied with W. Q. J.'s views, and still he seems bent on adding to their dissatisfaction. "A Catechism of Brâhmanism" is continued and is somewhat weak. D. K. writes a couple of pages on "Men Karmic Agents," endeavouring to throw some light on the mystical and occult meaning of the term. This is followed by a very good article by William Brehon, "The Future and the Theosophical Society," containing some very instructive citations from letters of H. P. B. and the Masters; every Theosophist should ponder well over the following well-known passage:

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindû mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give

this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

The number is considerably enlarged by reports, list of Branches, etc.

LE LOTUS BLEU, with the March number, commences its third year of existence, which it enters with a lusty vitality that is replete with fair promise. The editorial, which chooses for its title the famous formula, "Subham astu Sarvajagam"—Peace on all Beings—is a powerful encomium on Theosophy and its ideals of moral attainment. The whole number contains original matter which shows a development and strength that is a matter for much congratulation to our workers in France. The most important article is a long essay on the "Seven Principles of Man and the Universe," which is a most painstaking and suggestive essay, invested with an additional interest by four diagrams that will prove of great assistance to students. "L'Occultisme" by Guymiot and "Jacob Boehme" by Novus are also good papers.

THE THEOSOPHICAL SIFTINGS commences its fifth volume and fifth year with another long number on Keely's discoveries, by Mrs. Bloomfield Moore, entitled "Keely's Progress." There is no doubt for the student of Occultism that Keely is on the right track, at any rate as far as his theories are concerned; and it is to be hoped that he may shortly be enabled to give demonstrative proof to competent scientists of the existence of etheric forces and of their behaviour. Meantime Mrs. Bloomfield Moore is certainly a very able and enthusiastic exponent of Keely's theories and processes, and her article deserves the careful attention of those of our readers

who are interested in the borderland between physics and metaphysics, between matter and mind.

THE VÂHAN continues the enquiry as to the evidence for the historical Jesus of Nazareth. J. W. B.-I. sums up the position on the side of the orthodox. We learn that if a person destructively criticizes the alleged evidences, his criticism is "an attack on Christianity," and that none but "the direct opponents of Christianity" have considered as spurious the disputed passages which are cited as external evidence. The question, however, does not seem one of attack or defence, but simply one of enquiry for evidence, an effort to get at facts—at *truth*. We also learn that the Church encourages enquiry into its evidences.

THE THEOSOPHICAL FORUM, No. 33, takes up some interesting points. We glean from the first question that it is not the invariable rule of public Branch meetings in the U.S. to allow discussion and questions. We think this a mistake, and that hostile criticism eventually strengthens our own position by teaching us to be armed at all points. Doubtless it is an unpleasant experience sometimes, but it teaches us to be all the more careful students. Both the editor and W. Q. J. write of the absurdity of thinking it possible to deny away vice, hunger, disease, etc., and are of the opinion that these will not budge for all the denials in the world. We must join acts to words—mental or otherwise—at any rate on this plane of existence. The problem on Karma posed by some ingenious questioner is not altogether satisfactorily solved; but then the matter pertains to the most difficult subject of occult eschatology.

THE PRASNOTTARA, No. 4, contains two interesting answers by Hindûs on the debated question of the Upanishads and what is cautiously described as their "ap-

parently absurd practices" and even "indecentencies." A. N. S. says:

Translations of these Upanishads published in *The Theosophist* amply go to prove that the practices detailed in them are not of a very high spiritual order, and have very much in common with the Hatha-yoga practices that obtain in India in the present day.

S. E. G. goes into the question more thoroughly. First of all he says that the number of Upanishads is variously given; in Southern India 108, in Bombay and Bengal 149 and even as many as 235. There are, however, in reality only ten orthodox Upanishads, viz., Isha, Kena, Katha, Prashna, Mundaka, Mândukya, Taittiriya, Aitareya, Chhândogya and Brihadâran-yaka. None of these were translated in *The Theosophist*. As S. E. G. goes on to say:

But, on a careful perusal of the query itself, I fancy that it was mainly with reference to portions of some of the 108 Upanishads treating of certain kinds of Yoga practices and which appeared in *The Theosophist*. These have been characterized as "apparently absurd." As far as the subject matter is concerned, these 108 Upanishads may be divided into three classes: (1) Those that teach Metaphysics and Brahmaividya; (2) Yoga; (3) the practice of certain Mantras; and (4) Miscellaneous subjects; 47 come under the first, 12 under the second, 35 in the third, and 14 in the fourth. The practices taught in those of the first class are too high to be ordinarily comprehended, and none of them can be called "absurd," leaving out a few passages in the Brihadâran-yaka and Chhândogya Upanishads giving philosophical explanations of the generative organs: and here nothing is objectionable, and much less "absurd," except the mere mention of these organs. Those of the third class are harmless enough; they may seem to be absurd, but one who knows or believes in the efficacy of Mantras will not call them so. In those of the last class, objection may, perhaps, be taken in respect of Garbhopanishad, which is a complete explanation of the formation of the fœtus, and the birth of a child. The rest are all harmless enough, and though critical scholars may come forward denouncing them as not genuine, it is the duty of every student of Theosophy to see if there is anything in them that is really absurd, and hence beneath his notice.

There remain for our consideration, therefore, those that come under the second head. These treat of the same kind of Yoga as we find in the Yoga Shâstras; even these speak of one phase

of Yoga, generally called *Abhyāsa Yoga*, and it must be added, that everyone intending to practise it should go to a Guru, who alone can expand the general outlines therein given, and put the disciple in a position in which he can best practise it.

The writer proceeds to contend that the Chakras, Nadis, etc., should be taken in their literal meaning; and that, therefore, whatever is said about them, instead of being worthless and absurd, is of the greatest value. If a Western opinion, however, is worth anything we should say that this physicalism and literalism is just what has debased the true science of Yoga in India, and that Western students at any rate are not anxious to see it dragged through the mud in the Occident as well.

PAUSES, No. 7, contains a number of pleasing and simple reprints, the effort of the editor being clearly to popularize Theosophical conceptions. Among these we find some fine moral sayings from the *Māhābharata*, of which we give the following specimens:

One should always be patient under the evil speech of the wicked.

Stricken by the arrows of speech, a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverence what is worthy of reverence; give, but never beg.

The wise say that heaven has seven great gates: meditation, charity, patience, self-restraint, simplicity, sincerity and sympathy with all creatures. They say that these all are destroyed by vanity.

TEOSOFISK TIDSKRIFT continues its useful work. The February and March numbers are mostly occupied with translations from LUCIFER. C. J.'s article, "Summary of the *Secret Doctrine*," and Mr. A. P. Sinnett's article, "A Great Step in Advance," are the most notable of these translations. In the March number there is a long and interesting letter from Count Axel

Wachtmeister, descriptive of Theosophic India and the Adyar Convention.

ESTUDIOS TEOSÓFICOS, No. 8, second series, contains 32 pages of information on Theosophical subjects. The editor starts with a short but sensible article, which is followed by a dissertation on the Esotericism of the Bible, by F. P., entitled, "Esoterismo Bíblico-Filosófico." The translations are "Hastamalaka" from the Oriental Department, Mohini M. Chatterji's "Theories in Comparative Mythology," and the continuation of "Through the Gates of Gold." A summary of activities, a digest of the Theosophical magazines, and various notes on Theosophy, complete a very useful number.

#### BRANCH WORK PAPERS.

Paper 25 of the American Section is an enthusiastic account of "The Founding of the Theosophical Society—Its Motive and Method," by Dr. J. D. Buck. The Doctor is perhaps a little too enthusiastic over the history of the past. We have yet to perfect many an effort of the past which is at present in pralaya or obscurity; but how easily could this be achieved if every member of the Theosophical Society had the confidence and enthusiasm of our friend and colleague J. D. Buck.

Paper 14 of the Indian Section is entitled "Initiation and the Pathway Thereto," and is mostly a compilation from Western writers on the Mysteries, etc., which seems somewhat of a carrying coals to Newcastle. However, the paper contains a quantity of information from familiar sources, and will be useful for our Hindû brethren who have not studied the Western side of the question.

THE ORIENTAL DEPARTMENT, No. 3 (European Section), contains an essay by Prof. Manilal N. Dvivedi, containing a mass of useful information about caste, the Āshramas and Samskāras. The

Ashramas are certain modes of life, four in number, which are followed by Brāhmans, and the Samskāras are certain purificatory rites pertaining to each Āshrama. These ceremonies are performed at such important epochs of life as birth, marriage, etc., and are old traditional customs now performed in entire ignorance of their significance.

THE TRANSACTIONS OF THE SCOTTISH LODGE, Part II, contain two excellent papers, from somewhat different points of view. The first is a cautious advance by a D.Sc., F.R.S.Ed., entitled "The Borderland of Physics," which his colleagues will, no doubt, consider an unwarrantable precipitancy. He says well:

Where the truth is, the revealer, the seer, and the scientist will all ultimately meet; but the steps of the scientist are slow. He creeps along from point to point and . . . his path sometimes leads him up to a blank wall, and it may seem so high and so wide that he may be inclined to think he has reached the end of things in that direction. He may leave his card in the form of a long name, and feel that that is the end of it; there is no getting further in that direction. By-and-by, others following in his wake, set about examining that wall in all its length to discover a breach in it, or to come to the end of it, and, though it may be in difficult ground, he may succeed in getting round it and have a look at the other side. By-and-by a whole host of pioneers are to be found there, and ere long the wall is declared a nuisance and knocked down, and the wide country beyond is laid open.

The second paper is by the President on "Occult Symbology in Relation to Occult Science." The essay is an exceedingly instructive one, especially as an introduction to more extended studies, and opens with the following words:

Every science has its symbology, and consequently there must be an occult symbology, with this distinction that, as occult science is the synthesis of all sciences—the algebra, so to speak, of their arithmetic—so the symbology of occult science must be the root of all symbology of all sciences.

THE GUL AFSHAN, Vol. XIV., No. 5, a monthly magazine mostly in Gujerati, is distinctly Theosophical in its programme. The inside of the title cover is entirely occupied with information to enquirers about the Theosophical Society, and the major part of the bottom cover is taken up by advertisements of pamphlets for distribution by the Blavatsky Lodge Theosophical Society of Bombay. Among other articles of a theosophical character, it contains the reprint of a short paper by Annie Besant, "The Value of Theosophy." This is preceded by a selection of "Gems of Truth" that are very beautiful, as, for instance:

The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.

Alas! we reap what seeds we sow. The hands that smite us are our own.

### Our Budget.

BOW CLUB.

	£	s.	d.
Barclay Day	-	-	5 0 0
Charlotte E. Woods	-	-	1 1 0
W. R. Old	-	-	2 12 0
Nurse Valerie	-	-	1 1 0
			£9 14 0

#### EDITORIAL ANNOUNCEMENTS.

*We have much pleasure in announcing that Bro. W. Q. Judge has sent an article for the May number of LUCIFER on MESMERISM.*

*If arrangements can be completed in time, the Symposium announced on p. 93 will be commenced in May.*

*In that number will also appear an article by H. P. B., entitled, "The Kabbalah and the Kabbalists at the close of the Nineteenth Century."*