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LUCIFER.

ON THE WATCH-TOWER.

IS A CONSISTENT NOMENCLATURE POSSIBLE?

ONE of the most patent facts which confronts the careful student of modern theosophical literature is the marvellous inconsistency of its nomenclature. Again and again groups of students have discussed the subject, and while all are agreed that some consistent terminology is eminently desirable, the difficulties of settling on any particular nomenclature have so far proved insurmountable. Not only do various writers use terms in a totally different sense, but even the same writer in successive books employs the same term in totally different significations. This is, of course, quite natural when writers are treating of different schools of thought, for the differences often mainly consist of dissimilar definitions of similar ideas, but when the same writer is continually using the same terms for new ideas the result is exceedingly puzzling to the superficial reader.

No one who has carefully followed the evolution of ideas in the present theosophical revival can have failed to remark the absolute incapability of the nomenclature to keep pace with the ideas. And when, moreover, we remember the tendency of the average mind to seek for similar names and terms rather than for similar ideas, we cannot but believe that such minds are reduced to a state of chaos rather than brought into the form of an orderly cosmos as the result of their studies.

Speaking generally, the tendency has been to push back the meaning of such terms, new ideas crowding in and either compelling the invention of new words or the subdivision of already existing terms. Perhaps the greatest mistake has been the use of Sans-

krit names which were already of protean signification in their native dress. The six main schools of Indian thought and the many sects of religion in Hindostan, the numerous schools of Buddhist metaphysics and mystic speculation, especially in the north, all use many similar terms and most of them in a peculiar sense. Thus Âtman, Buddhi, Manas, etc., are so far from being desirable importations, that perhaps no more obscure and doubtful designations could have been chosen. Similarly in English we are confronted with the same difficulties in dealing with such vague terms as spirit, soul, mind, etc.

Now what is the reason of all this incertitude, for every school of thought must plead guilty to the same indictment, *viz.*, of using terms which other schools use in a different sense? And indeed, for the most part the various systems of philosophy in both ancient and modern times are quite as much engaged on the definition of terms as on the elucidation of ideas.

The reason is not far to seek. Our terms are loose, because our ideas are obscure. There is no obscurity in the terms which designate a horse or a dog. There is an admirable consensus of opinion all over the world with regard to *equus caballus* and *canis familiaris*, and the dictionary definition of "a solidungulate perissodactyl mammal" does not blurr our mental image of the familiar horse. But once bid good-bye to the normal content of consciousness of the average "man in the street," and even extraordinary physical objects are difficult to define. Much more then is there obscurity in objects transcending physical consciousness.

Therefore we find that the mystics of antiquity have contented themselves with mere generalities. We look in vain in the books of Brâhmanical mysticism or Neoplatonic psychology for any description of real detail. Compared to our acquaintance with physical detail all is comparatively vague and obscure. But the main outlines and indefinite generalities which contented the mind of antiquity will certainly not content the modern mind, and this is proved beyond any possibility of adverse argument by the enormous progress that same mind has made in its dealings with the physical universe, which has so far been its sole field of certain activity. But the time has come when a new field of research and investigation is opening up on all sides, and this same mind will

be the investigator. It therefore follows, as day follows night, that the method of research will be the same, although many a result arrived at will upset many current hypotheses. And it further follows that those mystics who are opposed to this method of research will be left behind as much as, or even at a greater distance than, those peoples who have refused to accept the same method in physical concerns.

Of course it may be argued that these ancients had a knowledge of psychic detail as accurate as the modern acquaintance with physical detail; and though some of us may be prepared to admit this in the case of a few of the ancients, we should remember that the majority were copyists and commentators rather than investigators, and that the policy was for the most part to be intentionally obscure, and to keep such studies secret and sacred. To-day, however, there is certainly nothing sacred in the study of psychology, and the wheel of time is rapidly bringing the psychic domain within the observation of everyday life. The word sacred, in the ancient sense, is thus pushed back into the regions of spiritual verities, and the psychic realms are opened to investigation.

This being so, we can begin, with some expectation of success, to construct a more precise nomenclature for psychic facts, though we must still be content to leave the spiritual realm to a great extent in its ancient obscurity, looking forward, however, to the desirable time when even that field of human consciousness will become as clear as mid-day for perfected humanity.

* * *

The Buddhist Idea of "Soul."

We have been asked to comment on the following note of Professor Rhys Davids appended to his translation of *The Questions of King Milinda* ("Sacred Books of the East," xxxv. 268):

"If one doctrine more than any other is distinctive of Buddhism, it is the ignoring in ethics of the time-honoured belief in a soul—that is, in the old sense, in a separate creature inside the body, which flies out of it, like a bird out of a cage, when the body dies. Yet the Theosophists, who believe, I am told, in seven souls inside each human body (which would be worse according to true Buddhism than seven devils) still venture to call themselves Buddhists, and do not see the absurdity of their position!"

In the first place it is by no means clear what Professor Davids

means by the qualifying phrase "in ethics," seeing that the whole problem is one of psychology. The so-called Northern Schools of Buddhism hold distinctly the "time-honoured belief in soul," as is amply testified to by their doctrines of Sattva and Ekotîbhâva—Sattva being the reincarnating entity (the "individuality," not the "personality") and Ekotîbhâva being the "thread-soul" idea. The so-called Southern Schools, on the other hand, have been more interested in denying the persistence of the "personality" than in asserting the "immortality" of the "individuality."

If the Professor could prove that the permanency of the individuality during a series of lives or a Kalpa was denied by the Southern Buddhists, he would simply prove that such followers of the Tathâgata were ignorant of one of the basic facts of real psychology. On the other hand, the absolute eternity of the "individuality" is not to be believed in, for even the spiritual vehicle or limitation of the Self must give place to limitlessness in the infinitude of time.

As a matter of fact again, the "soul," or subtle body, does "fly out" of the physical body as "out of a cage" (to use a simile—for the subtle body is not contained *in* the physical body of course), not only at death but also in sleep; and it is impossible to believe that the Southern Buddhists can be ignorant of so patent and elementary a fact of psychic knowledge.

As for the rest of the paragraph, it need hardly be stated in LUCIFER that the Theosophists do not believe in "seven souls," nor do they "call themselves Buddhists."

* * *

THE BORDERLAND OF PHYSICS.

The following note, in *The Daily Chronicle* of March 14th, is indicative of how far the ordinary "newspaper scientist" is behind the times in matters of psychology, and consequently how far the general public which is spoon-fed with such materialism, is a stranger to the most elementary experiments in psychic science. The editor of "Science at Work," in the issue referred to, naïvely writes:

"In connection with Röntgen's discovery, a curious fact has been recalled. . . . . About the year 1848, Reichenbach, the discoverer of creosote, published a pamphlet on what he called the Od, which consisted of a sort of halo surrounding every natural body, and rendering it luminous under certain conditions. In his writings at that time Reichenbach gave illustrations of bodies which he stated

had been photographed through other bodies which were transparent to this illuminating medium or fluid: but this was too much for the scientists of 1848, and Reichenbach was promptly denounced as a lunatic by Du Bois-Reymond. Since Röntgen's discovery, curiosity has been excited about the matter, and a certain professor at Cologne has made further experiments, and has, it is stated, succeeded in repeating Reichenbach's results."

Reichenbach's "pamphlet," as every student of magnetism and mesmerism knows, is a thick volume of some 600 pages; it contains no photographs, but a number of diagrams and one lithograph. His researches were carried on by means of living sensitives, and the second edition of his work was translated into English by Dr. Ashburner, the well-known investigator of mesmeric phenomena, in 1851.

The most interesting side of Röntgen's discovery has not yet presented itself to the general public. If it is true that fresh researches on the same lines have produced instruments whereby the physical eye can be enabled to penetrate through otherwise impermeable media, it is within the region of possibility that any day may introduce the public to a new discovery that will entirely revolutionize existing social conditions. If one can see the inside of his neighbour's despatch box or safe, if clothes become non-existent, and walls and flesh are permeable by artificially increased sight, then we are face to face with social problems with which a more precise ethic than has hitherto obtained will alone cope.

Increased power over nature can progress safely only hand in hand with an increase of morals, and as these new physical discoveries threaten to trespass on what have previously been psychic realms, it is to be hoped that an effort will be made to strengthen public morality sufficiently to stand the strain. The ethics of occultism teach that it is as dishonourable to read a person's thought without his knowledge, as it is to pry into a person's correspondence; as criminal to pick a person's brains as to burglariously enter another's house. What are called delicacy of feeling and honourable conduct are signs of a moral development, a development which is the sole guarantee in the most delicate social relations of the world. This being so, how much more delicate and refined must be the moral nature before it can safely be entrusted with definite psychic powers!

And if this higher standard of morals is not to be looked for as a general possession at present, what precautions will our legislators

be enabled to devise to cope with the new conditions? At present our legislators as a class do not believe in even the possibility of such faculties. It is, therefore, a not undesirable thing that physical discovery should force them to face some of the elementary factors of a problem that will indubitably confront them in the near future.

A statement has recently been made in the press that Mr. Tesla, the well known electrician, confidently asserts, as the result of his experiments, the possibility of telegraphic communication without wires, not only between the most distant localities on this earth, but also between this earth and other planets. And though the latter half of the prediction appears to be over sanguine, to say the least of it, nevertheless the establishment of the former possibility as a definitely acquired fact of physical science will give the materialistic mind an excuse for tentatively entertaining the idea of the possibility of thought-transference. The paper-notices, with journalese humour, suggest that Theosophists will claim that Mr. Tesla's discoveries have been already anticipated. But the last laugh, as usual, is with the Theosophists, for they have already all along claimed the possibility of thought communication, which they know to be a fact. As to Mr. Tesla's experiments, however, they have never made any claim, and join the journalists in their admiration for the patient investigator's industry. The Theosophist's belief is that man contains his microscope, telescope, and telegraph in himself, and he looks upon the physical instruments as a painful and slow externalization of instruments or faculties which man possesses internally. These physical adjuncts were not necessary so long as man not only believed he had a soul, but knew that he was rather that soul than a body; but now that man, so far from knowing he is a soul, does not even believe he has one, he naturally regards machinery and mechanical instruments as miraculous productions of human ingenuity; by his use of external instruments, he is really a ceremonial magician, though disbelieving in magic; whereas the true Theosophist, while believing in magic, is the real scientist who uses only internal instruments.

We should, however, be very careful to give all honour where honour is due, and though we may regret the indifference to the spiritual nature of man which is so characteristic of the present age, we should, nevertheless, remember that the brilliant discoveries

of physical science are the outcome of a new method peculiar to the western world and the race that is at present evolving in its hemisphere. This new departure is the method of publicity, and the turning of discovery to general utility, the placing of new powers and advantages within the reach of all, irrespective of their moral character. It has its advantages and its disadvantages, but on the whole it has proved a success and quickened evolution enormously; and as physical science does not make leaps and bounds but goes slowly forward, we may hope that general morality may keep pace with the new conditions of existence.

In comparing the present with the past, therefore, we should carefully guard against making too general statements. It is hardly a fair comparison to cite the brilliant attainments of the few in antiquity who perfected themselves in psychic science, with the present knowledge of the many concerning physical discovery. Therefore we deprecate such wild statements as those contained in the following paragraph from New York, which has been copied by the press in this country:

"A Parsee man of science who lectured here yesterday [Mar. 26th], declared the 'X rays' to be a manifestation of what for thousands of years has been known to Oriental investigators as astral light or the seventh dimension of matter."

It is curious to remark how many mistakes can be crowded into so short a paragraph. Firstly, the "X rays" are not a manifestation of the astral light proper; secondly, Oriental investigation never heard of the term "astral light" until about fifteen years ago, though it has many other names for the subtle phases of matter; thirdly, the astral light is not the "seventh dimension of matter," for we cannot venture definitely to assert whether there is even a "fourth dimension" of matter, much less a "seventh."

The "X rays" are physical and discoverable by physical means; the astral light is astral, and beyond the reach of physical sense. It is puerile to claim priority of discovery in things physical for men who dealt with things psychic.

The Röntgen rays presumably pertain to the lowest subdivision of etheric physical matter. And all that can be safely asserted is that physical science has pushed its discoveries into a realm which previously was cognizable only by psychic faculty. Clairvoyance

has ever claimed to see through solid bodies, and can undoubtedly deal with every region of investigation that the "X rays" can open up; but the physical discovery is a triumph of physical science which historically has never been anticipated. The Röntgen discovery does not prove the "astral light," for that cannot possibly be dealt with by physical means, but simply widens our area of perception of physical matter.

* * *

We are Students, not Teachers.

What we members of the Theosophical Society should above all things remember, is that we are students, and not teachers. No doubt, on some points, we may be able to supply information that is of value with regard to theosophical studies, but we are very far from being possessed of a complete science of any department of nature. I do not for a moment deny that there are teachers—far from it; but the members of the Theosophical Society have none of them reached that exalted rank. And perhaps none have done more harm to the general credit of those same teachers than members of the Society who have not infrequently made wild statements which they ascribed to higher authorities, owing to their own very imperfect comprehension of what they have heard. *Ex cathedrâ* statements are always objectionable, and can only impose themselves on those who will not think for themselves. Belief is one thing, knowledge is another; and each has its appropriate mode of expression. One, therefore, who uses expressions of knowledge for questions of belief, deceives both himself and others, and is proportionately a stranger to truth. How many things have had to be unsaid by writers on Theosophy, which the use of a little prudence would have rendered unnecessary! And not only have many things been already unsaid, but also many more will have to be unsaid, as knowledge and experience grow in the Society. The only safe attitude, therefore, is that of the student. We must be content to be students for many a long year to come, and the length of the years can only be shortened as we develope the characteristics of genuine pupils—patience, accuracy, modesty, laboriousness, all virtues which are absolutely indispensable if we would draw nigh unto wisdom.

G. R. S. M.

ORPHEUS.

(*Concluded from p.* 36.)

The Subtle Body.

For the following information I am to some extent indebted to texts cited in Cudworth's *Intellectual System* (iii. 506, *seqq.*, ed. 1820). Philoponus (*Proœm. in Aristot. de An.*) tells us that the rational part of the soul can be separated from every kind of body, but the irrational part, although it is separable from the physical body, has another subtle vehicle which is called the "spirituous body" (πνευματικὸν σῶμα). The irrational principle does not owe its existence to the physical body, for when the soul quits the physical body, the irrational part still retains the "spirituous body" as its vehicle and substratum (ὄχημα καί ὑποκείμενον), terms which closely resemble the Vedântic technical expressions Deha and Upâdhi. This "spirituous body" is composed of the "elements," but in it is a predominance of the "element" "air," just as in the physical body there is a predominance of "earth." It is therefore often called the aërial body. This is the body which passes into the invisible world after death. Thus the same Philoponus writes: "Our soul, after its exodus from the body, is believed, or rather is known, to go into the invisible world [Kâma Loka], there to pay the penalty for the evil of its past life. For providence (ἡ πρόνοια) is not only concerned with our being, but also with our well-being. And therefore a soul that has lapsed into a state contrary to its [true] nature [namely, earth-life] is not neglected, but meets with fitting care. And since error arose in it on account of the desire for pleasurable sensation, of necessity it must be purified by pain. . . . But if the soul is without body it could not suffer. . . . It is absolutely necessary, therefore, that it should have a kind of body attached to it. . . . This is the spirituous body of which we speak, and in it as a ground, as it were, are rooted the passional and sensational nature of the soul."

For if the soul were freed from these, it would be freed from generation, and be "carried up aloft to the higher celestial regions" (Devachan).

Philoponus then proceeds to explain spectres, phantoms, etc., by means of this subtle body. He further adds that we should abstain from a foul and gross diet, for the ancient sages affirm that "thereby this subtle body is densified and incrassated, and the soul rendered more sensible to the passions."

Of the next passage I give Cudworth's version, so that there may be no suspicion of twisting the text to suit any preconceived views.

"They further add, that there is something of a plantal and plastic life (τῆς φυτικῆς ζωῆς) also, exercised by the soul, in those spirituous or airy bodies after death; they being nourished too, though not after the same manner, as these gross earthly bodies of ours are here, but by vapours; and that not by parts or organs, but throughout the whole of them (as sponges) [endosmosis and exosmosis], they imbibing everywhere those vapours. For which cause, they who are wise will in this life also take care of using a thinner and dryer diet, that so that spirituous body (which we have also at this present time within our grosser body), may not be clogged and incrassated, but attenuated. Over and above which those ancients made use of catharms, or purgations, to the same end and purpose also: for as this earthly body is washed by water, so is that spirituous body cleansed by carthartic vapours; some of these vapours being nutritive, others purgative. [This explains the symbolical purgations and purifications in the Mysteries.] Moreover, these ancients further declared concerning this spirituous body, that it was not organized, but did the whole of it, in every part throughout, exercise all functions of sense, the soul hearing and seeing, and perceiving all sensibles, by it everywhere. For which cause Aristotle affirmeth in his *Metaphysics* that there is properly but one sense, and but one sensory; he, by this one sensory, meaning the spirit, or subtile airy body, in which the sensitive power doth all of it, though the whole, immediately apprehend all variety of sensibles. And if it be demanded, how it comes then to pass, that this spirit appears organized in sepulchres, and most commonly of human form, but sometimes in the form of some other animals? to this those ancients replied: That their appearing so frequently in human form proceedeth from their being incrassated with evil diet, and then, as it were, stamped upon with the form of the exterior ambient body in which they are, as crystal is formed and coloured like to

those things which it is fashioned in, or reflects the image of them; and that their having sometimes other different forms proceedeth from the fantastic power of the soul itself, which can at pleasure transform this spirituous body into any shape: for being airy, when it is condensed and fixed, it becometh visible; and again invisible; and vanishing out of sight, when it is expanded and rarefied."

The ancients further taught that the soul does not act directly upon the muscles, etc., of the body, but upon the "animal spirits" which are the "immediate instruments of sense and fancy"; and therefore Porphyry tells us (*De Ant. Nymph.*, pp. 257, 259) that "the blood is the food and nourishment of the spirit (that is, the subtle body called the animal spirits), and that this spirit is the vehicle of the soul."

But besides the physical and subtle bodies, there is yet another kind of body or vestment of a far higher order, "peculiarly belonging to such souls, . . . as are purged and cleansed from corporeal affections, lusts and passions." This brings us to speak of

The Augoeides.

The augoeides is described by the same Philoponus as follows:

The soul continues in its terrestrial body or in its aërial vehicle "until it has purified itself, and then it is carried aloft and is freed from generation. Then it is that it lays aside its passional and sensuous nature together with the spirituous vehicle. For there is besides this vehicle another which is eternally united with the soul [the Kârana Deha or "causal body" of the Vedântins], a heavenly body and therefore eternal [manvantaric], which they call the radiant or star-like body (αὐγοειδὲς ἢ ἀστροειδὲς). For the soul being of a mundane (or cosmic) nature, must necessarily have some allotment which it manages, seeing that it is part of the cosmos. And since it is ever in motion, and must continue in activity, it must always have a body attached to it, which it ever keeps alive. And so they declare that the soul has always [as long as it is in manifestation] a luciform or radiant body."

And so also Proclus (*Tim.*, p. 290): "The human soul has an ethereal vehicle (ὄχημα αἰθέριον) attached to it, as Plato tells us, affirming that the creator placed it in a vehicle (or chariot, ὄχημα). For necessarily every soul before these mortal bodies, uses eternal and rapidly moving vehicles, in that its very essence is motion,"

And again (*ibid.*, p. 164): "While we are on high we have no need of these divided organs, which we now have when descending into generation; but the radiant vehicle alone is sufficient, for it has all the senses united together in it."

Moreover Plato himself in his *Epinomis* writes of a good man after death: "I confidently assert, both in jest and in all seriousness, that such a one (if in death he have worked out his own destiny) will no longer have many senses as we have now, but will possess a uniform body, and so having become one from many will obtain happiness."

Hierocles in his Commentary (pp. 214, 215) on the Golden Verses of Pythagoras tells us that the Oracles call this augoeides the "subtle vehicle" of the soul (ψυχῆς λεπτὸν ὄχημα). The Oracles referred to are evidently the Chaldaic, and this is borne out by the fact that one of the Oracles still preserved refers to the two subtle vestures of the soul, in their usual enigmatical fashion, as follows: "Do not soil the spirit nor turn the plane into the solid." The "spirit" is evidently the aëry body and the "plane" (ἐπίπεδον) the luciform, for as we have learned above from the Pythagorean mathematics, the point generated the line, the line the plane or superficies, and the plane the solid. This is also the opinion of Psellus, who in his Commentary upon the Oracles writes: "The Chaldæans clothed the soul in two vestures; the one they called the spirituous, which is woven for it (as it were) out of the sensible body; the other the radiant, subtle and impalpable, which they called the plane." And this is a very appropriate term, for it signifies that it is not subject to the laws of solid bodies. Hierocles further asserts that this luciform body is the spiritual vehicle of the rational part of the soul, whereas the aëry body is the vehicle of the irrational part; he therefore calls the former the pneumatic (πνευματικὸν) and the latter the psychic body (σῶμα ψυχικὸν), using the same nomenclature as Paul, the Christian (1 *Cor.*, xv. 44).

Synesius (*De Insomniis*, p. 140) calls the augoeides the "divine body" (θεσπέσιον σῶμα); and Virgil in his *Æneid* (vi.) speaks of it as the "pure ethereal sensory" (*purum . . . æthereum sensum*) and a "pure fiery breath" (*aurai simplicis ignem*).

But not only does the soul possess this luciform body after death, but also during life, and thus Suidas (*sub voc.*, αὐγοειδὴς)

writes: "The soul possesses a luciform vehicle, which is also called the 'starlike' and the 'everlasting.' Some say that this radiant body is shut in this physical body, within the head." And this agrees with Hierocles (p. 214, ed. Needham), that "the augoeides is in our mortal physical body, inspiring life into the inanimate body, and containing the harmony thereof"—that is to say, it is the "causal body" or karmic vesture of the soul, in which its destiny or rather all the seeds of past causation are stored. This is the "thread-soul" as it is sometimes called, the "body" that passes over from one incarnation to another.

And just as the aërial or subtle body could be purified and separated from the physical body, so could the luciform or augoeides. These purgations were of a very high character, and pertained to the telestic art and theurgy, as the same Hierocles informs us (*ibid.*). By this means the purification that takes place for the many after death, is accomplished by the few here in the body on earth, and they can separate the luciform vehicle from the lower vehicle, and be conscious of heavenly things while on earth. Therefore it is that Plato (*Phædo*, p. 378) defines "philosophy" as "a continual exercise of dying"—that is to say, firstly, a moral dying to corporeal lusts and passions, and secondly, consciously and voluntarily passing through all the states of consciousness while still alive which the soul must pass through after death.

Thus there are four classes of virtues: the political or practical, pertaining to the gross body; the purifying, pertaining to the subtle body; the intellectual or spiritual, pertaining to the causal body; and the contemplative, pertaining to the supreme at-one-ment, or union with God. Thus Porphyry in his *Auxiliaries* (ii.) writes:

"He who energizes according to the practical virtues is a worthy man; but he who energizes according to the purifying (cathartic) virtues is an angelic man, or is also a good demon. He who energizes according to the intellectual virtues alone is a god, but he who energizes according to the paradeigmatic virtues is the father of gods." (Compare *Porphyry the Philosopher to his Wife Marcella*, by Miss Alice Zimmern, pp. 40, 41; compare also the opening paragraphs of Marinus' *Life of Proclus* and Plotinus, *En.*, II. ii., "On the Virtues.")

This luciform body is the root of individuality (*individuitatis*

principium) for just as the Egyptians taught that every entity consisted of an "essence" and an "envelope" (see "The Vestures of the Soul" in my collection of Essays entitled *The World Mystery*), so Hierocles (p. 120) tells us that "the rational essence, together with its cognate vehicle, came into existence from the creator, in such a fashion that it is neither itself body nor without body; and though it is incorporeal yet its whole nature (εἶδος) is limited by a body."

He therefore defines the real man (p. 212) as a rational soul with a cognate immortal body, or envelope (compare with this the symbology of the Orphic Egg, *supra*), and calls the enlivened physical body the "image of the man" (εἴδωλον ἀνθρώπου). Moreover, he further asserts that the former is true of all other rational beings in the universe below Deity and above man. This then is the nature of the daimones (angels), the difference between daimones and men being that the former are "lapsable into aërial bodies only, and no further; but the latter into terrestrial also." (Porphyry, *De Abstin.*, ii. § 38.)

Finally Hierocles asserts that this was the genuine doctrine and sacred science of the Pythagoreans and Plato; and Proclus tells us that the line of teaching came originally through Orpheus. From the above I think it is abundantly apparent that those who followed the tradition of Orpheus were the sternest of moralists and the most practical of mystics, possessing a true knowledge of the sacred science of the soul, and teaching a psychology that will stand the test of the most searching experiment in our own and in all times. I speak here only of the genuine followers of the science, not of the many impostors and charlatans who preyed upon the refuse flung outside its shrines.

Further information concerning the vehicles of the soul according to the Platonic psychology may be derived from the Commentary of Proclus on the *Timæus* (Book v., see Taylor's Trans., ii. 393, *sq.*, 416 *sq.*, and 436 *sq.*). The following (pp. 416, 417) is the most important passage.

"Souls in descending, receive from the elements different vehicles, aërial, aquatic, and terrestrial; and thus at last enter into this gross bulk. For how, without a medium, could they proceed into this body from immaterial spirits? Hence before they come into this body they possess the irrational life, and its vehicle, which is prepared from the simple elements, and from these they become

invested with *tumult*, [or the genesiurgic body,] which is so called as being foreign to the connate vehicle of souls, and as composed of all-various vestments, and causing souls to become heavy.

"The word *adhering* likewise, manifests the external circumposition of a vehicle of such a kind as that of which he is speaking, and the colligation to the one nature contained in it; after which this last body, consisting of things dissimilar and multiform, is suspended from souls. For how is it possible, that the descent should be [immediately] from a life which governs the whole world, to the most partial form of life? For this particular and indivisible outward man cannot be connected with the universe, but a prior descent into a medium between the two is entirely necessary; which medium is not a certain animal, but the supplier of many lives. For the descent does not directly produce the life of a certain man, but prior to this and prior to the generation of an individual, it produces the life of [universal] man. And as the lapse is from that which is incorporeal into body, and a life with body, according to which the soul lives in conjunction with its celestial vehicle; so from this the descent is into a genesiurgic body, according to which the soul is in generation; and from this into a terrestrial body, according to which it lives with the testaceous body. Hence, before it is surrounded with this last body, it is invested with a body which connects it with all generation. And on this account, it then leaves this body, when it leaves generation. But if this be the case, it then received it, when it came into generation. It came, however, into generation prior to its lapse into this last body. Hence, prior to this last body it received that vehicle, and retains the latter after the dissolution of the former. It lives, therefore, in this vehicle through the whole of the genesiurgic period. On this account Plato calls *the adhering tumult*, the irrational form of life in this vehicle; and not that which adheres to the soul in each of its incarnations, as being that which circularly invests it from the first. The connascent vehicle [Kârana Sharîra] therefore makes the soul to be mundane [cosmic]; the second vehicle [Sukshma Sharîra] causes it to be a citizen of generation; and the testaceous vehicle [Sthûla Sharîra] makes it to be terrestrial. And as the life of souls is to the whole of generation, and the whole of generation to the world, so are vehicles to each other. With respect to the circumposition also of

the vehicles, one is perpetual and always mundane [cosmic]; another is prior to this outward body, and posterior to it; for it is both prior to, and subsists posterior to it, in generation; and a third is then only, when it lives a certain partial life on the earth. Plato, therefore, by using the term *adhering*, and by suspending the irrational nature from the soul, according to all its lives, distinguishes this irrational nature from this outward body, and the peculiar life of it. But by adding the words *externally* and *afterwards*, he distinguishes it from the connascent vehicle in which the Demiurgus made it to descend. Hence, this vehicle which causes the soul to be a citizen of generation, is a medium between both."

And now it is time to bring this essay to a conclusion. It has been a labour of love undertaken out of gratitude to the ancients, and in memory of the past; and perhaps no more useful subject could be chosen to bring the task to an end than the doctrine of rebirth—a law of nature by virtue of which the ancients and their ideas once more return to leaven the materialization in modern philosophy, science and religion.

X.—THE DOCTRINE OF REBIRTH.

The Body is the Prison of the Soul.

Together with all the adherents of the Mysteries in every land the Orphics believed in reincarnation.

Now Plato in the *Cratylus* gives the following mystical word-play of the term body (σῶμα): "According to some the body is the sepulchre (σῆμα) of the soul, which they consider as buried in the present life; and also because whatever the soul signifies it signifies by the body; so that on this account it is properly called a sepulchre (σῆμα). [The word σῆμα also connotes the means whereby anything is signified. This reminds us of the Linga Sharîra of the Vedântins—Linga meaning sign, token, etc.] And indeed the followers of Orpheus seem to me to have established this name, principally because the soul suffers in body the punishment of its guilt, and is surrounded with this enclosure that it may preserve the image of a prison." (*Plato's Works*, Taylor, v. 513.)

The Phrygians in their Mysteries called the soul imprisoned in the body the "dead." The writer of the Naasenian School of Gnostic-

ism, quoted by Hippolytus (*Philosophumena*, v. 6), tells us: "The Phrygians also call it the 'dead,' inasmuch as it is in a tomb and sepulchre buried in the body. This, he says, is what is written: 'Ye are whited sepulchres, filled within with the bones of the dead' (*cf. Matth.*, xxiii. 27)—for the 'living man' is not in you. And again: 'The "dead" shall leap forth from the tombs' (*cf. Matth.*, xxvii. 52, 53; xi. 5; *Luke*, vii. 22). That is to say, from their earthly bodies regenerated spiritual men, not fleshly. For this (he says) is the resurrection which takes place through the Gate of the Heavens, and they who pass not through it all remain dead."

On the above passage of Plato, Taylor adds an interesting note (*op. cit.*, *ibid.*), from which we learn that Heraclitus, speaking of unembodied souls, says: "We live their death, and we die their life." And Empedocles, speaking of "generation," the equivalent of the Brâhmanical and Buddhist Sansâra, or the wheel of rebirth, writes: "She makes the 'living' pass into the 'dead'"; and again, lamenting his imprisonment in the corporeal world, he calls it an "unaccustomed realm."

The Soul is Punished in the Body.

Again, the Pythagorean Philolaus (cited by Clemens Alex., *Strom.*, iii.) writes: "The ancient theologists and initiates also testify that the soul is united with body for the sake of suffering punishment; and that it is buried in body, as in a sepulchre." And Pythagoras himself (cited by the same Clement) assures us that: "Whatever we see when awake is death, and when asleep a dream." Real life is in neither of these states.

And so Taylor in his *Eleusinian and Bacchic Mysteries* (Wilder's ed., pp. 8, *et. seq.*) shows us that: "The ancients by Hades signified nothing more than the profound union of the soul with the present body; and consequently, that till the soul separated herself by philosophy from such a ruinous conjunction, she subsisted in Hades even in the present life; her punishment hereafter being nothing more than a continuation of her state upon earth, and a transmigration, as it were, from sleep to sleep, and from dream to dream: and this, too, was occultly signified by the shows of the lesser mysteries."

Cicero also, referring to Orpheus and his successors, says (in Hortensio, Frag., p. 60): "The ancients, whether they were seers

or interpreters of the divine mind in the tradition of the sacred initiations, seem to have known the truth, when they affirmed that we were born into the body to pay the penalty for sins committed in a former life (*vita superiore*)."

Augustine also (*De Civitate Dei*, XXII. xxviii.) writes: "Certain of the gentiles have asserted that in the rebirth of men there is what the Greeks call palingenesis (παλιγγενεσίαν—Sansk. Punarjanman)." He further adds that "they taught that there was a conjunction of the same soul and [? subtle] body in four hundred and forty years."

But according to Plato (*Phædo*, and *Republic*, X) the average time that elapsed between two births was a thousand years. Virgil (*Æn.*, vi. 758) gives the same period.

Olympiodorus in his Scholion on Plato's *Phædo* (p. 70 c; *cf.* Gesner, *Frag. Orph.*, p. 510) says that: "There is an archaic teaching of the Orphic and Pythagorean tradition which brings souls into bodies and takes them out of bodies, and this repeatedly and in a cycle."

The Past Births of Pythagoras.

Now Diogenes Laërtius (*Vit. Pythag.*, viii. 14) asserts that "he (Pythagoras) was reported to have been the first [of the Greeks, Orpheus not being a Greek] to teach the doctrine that the soul passing through the 'circle of necessity' (κύκλον ἀνάγκης) was bound at various times to various living bodies."

In fact the same writer tells us (viii. 4-6) that Pythagoras had given the details of some of his former births to his disciples.

That he had been (1) in Argonautic times Æthalides, the "son of Mercury," that is an initiate; that in that birth he had gained the power of retaining his memory through the intermediate state between two lives. This he obtained as a boon from Mercury (his Initiator or Master), who had offered him any power short of immortality (ἀθανασία)—the supreme initiation.

He next was almost immediately reincarnated in (2) Euphorbus. In that birth he was wounded by Menelaus at the Siege of Troy, and so died. But that during his life he asserted that he had been Æthalides, and further taught the doctrine of reincarnation, and explained the course of the "soul" after death, and, in his own case, to what species of the vegetable and animal kingdoms it had been temporarily attached—περιεγένετο (or rather in contact with, as far as

the alchemical transmutation of the physical body was concerned), and also the post-mortem state (Kâma Loka), both of his own soul and that of others.

He then incarnated in (3) Hermotimus. In this birth he went on a pilgrimage to the famous temple of Apollo at Branchidæ—on the Ionian sea-coast, a little south of Miletus—but Ovid (*Metamorph.*, xv.) says to the temple of Juno at Argos, and Tertullian, *De Anim.*, to the temple of Apollo at Delphi), and there pointed out the shield which he carried as Euphorbus, and which Menelaus had hung up in the temple as a dedicatory offering. The shield had by that time rusted to pieces, and nothing but the carved ivory face on the boss remained.

In his next birth he was (4) Pyrrhus, a Delian fisherman, and still retained the memory of his past births. Finally he was reincarnated as Pythagoras.

Hieronymus (*Apol. ad Rufinum*), however, gives another tradition, which recites the births of the great Samian as (1) Euphorbus, (2) Callides, (3) Hermotimus, (4) Pyrrhus, (5) Pythagoras.

Porphyry (*Vit. Pythag.*) agrees with Laërtius, and Aulus Gellius (IV. xi.) adds to Porphyry's list (5) Pyrandrus, (6) Callidas, and (7) Alce, a most beautiful woman of easy virtue. Whereas the Scholiast on Apollonius Rhodius (*Argonautica*, i.; see Observations of Ægidius Menagius on Diogenes Laërtius, p. 349, Amsterdam ed., 1618) tells us concerning Æthalides that "the Pythagoreans assert that this Æthalides, his soul being indestructible, lived again in Trojan times as Euphorbus, son of Pantus. Subsequently he was born as Pyrrhus, the Cretan; and afterwards as a certain Elius, whose name is unknown. And finally he became Pythagoras."

Such seems to have been the mixed report that got abroad from the indiscreet revelations of the disciples of the great teacher. They had better have said all or said nothing.

Other Instances of Previous Lives of "Initiates."

In Philostratus' *Life of Apollonius* we also find a few references to the past births of several ancient sages. For instance (I. i.), Empedocles (fifth century, B.C.) declares: "I was formerly a young girl." Iarchas, the "chief of the Brâhmans," tells Apollonius that he was formerly a great monarch, named Ganga, at a time

when the "Æthiopians" (? Atlanteans) occupied India, and that his body in that birth was ten cubits high. At the same time he pointed out a young Hindu who, he averred, had formerly been Palamedes in Trojan times, and who knew how to write without ever having learned the art (III. xx-xxii.).

Iarchas (xxiii.) then proceeded to tell his Grecian guest that he saw that he (Apollonius) had been in a former birth the captain of an Egyptian vessel. Apollonius replied that that was true, and added some interesting details.

Julian the Emperor believed that he was a reincarnation of the soul of Alexander the Great.

Finally Marinus (*Vit. Procli*) tells us that Proclus was persuaded that he had been Nichomachus, the Pythagorean, in a former birth.

The Wheel of Life.

The wheel of life, referred to by Pythagoras, is called by Proclus (*Tim.*, i. 32) the "cycle of generation" (κύκλος τῆς γενέσεως), Orpheus himself naming it the "wheel," while Simplicius (*De Cœlo*, ii. 91, c) says that it was symbolized by the wheel of Ixion, and adds, "he was bound by God to the wheel of fate and of generation." And Proclus (*Tim.*, v. 330) writes that: "There is but one way of escape for the soul from the cycle of generation, namely, to turn itself from its pilgrimage in generation, and to hasten to its spiritual prototype . . . as Orpheus says, 'to cease from the cycle and gain breathing space from evil.'"

Of Metensomatosis.

Plotinus also (*En.*, I. xii.) makes the following emphatic declaration concerning reincarnation: "It is a universally admitted belief that the soul commits sins, expiates them, undergoes punishment in the invisible world, and passes into new bodies." He further states (*En.*, IV. ix.): "There are two modes of a soul entering a body; one when the soul being already in a body, undergoes metensomatosis (μετενσωμάτωσις) that is to say, passes from an aërian or igneous body into a physical body . . .; the other when a soul passes from an incorporeal state into a body of a certain kind."

Of the Tenet, in the Mysteries.

Now in the Mysteries, the doctrine of reincarnation was fully and scientifically expounded. Thus we find Plutarch (*De Esu Carn.*,

Or. i. 7, 240, T. xiii.) declaring that the whole story of Bacchus and his being torn in pieces by the Titans, and their subsequent destruction by Jupiter, was "a sacred narrative concerning reincarnation" (*μῦθος εἰς τὴν παλιγγενεσίαν*).

Again the Rape of Proserpine, which was also one of the dramatic representations of the lesser mysteries, "signifies the descent of souls" (Sallust, *De Diis et Mundo*, iv.).

As to the popular superstition that it was possible for the soul to reincarnate in an animal, the true teaching of the Mysteries on this point is set forth clearly and plainly by Proclus. It refers to one aspect of the intermediate state of the irrational part of the soul between two births. Therefore we find him writing: "True reason asserts that the human soul may be lodged in brutes, *yet in such a manner, as that it may obtain its own proper life*, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the only mode of insinuation we have proved by a multitude of arguments, in our Commentaries on the *Phædrus*." (Proclus, *Theol. Plat.*, Taylor, p. 7, Introd.) For Hermes, expounding the teaching of the Egyptian Mysteries, asserts in unmistakable terms that the human soul can never return to the body of an animal (Com. of Chalcidius on *Timæus*, ed. Fabric., p. 350; but see my *Plotinus*, pp. 32 *sq.*).

The Psychopomp.

The presiding deity of rebirth was Hermes, the psychopomp, or leader of souls. Thus Proclus (*Comment. on First Alcibiades*) writes: "Hermes governs the different herds of souls, and disperses the sleep and oblivion with which they are oppressed. He is likewise the supplier of recollection, the end of which is a genuine intellectual apprehension of divine natures." This is the "eternal memory" or "heart-memory"; and thus Hermes is appropriately said to have given this boon to Æthalides as narrated above.

Of Liberation.

Finally Porphyry, in his *Auxiliaries to the Perception of Intelligibles*, admirably sets forth the mode of liberation from the cycle of rebirth as follows: "That which nature binds, nature also dissolves: and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds

herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body. . . . Hence there is a twofold death; the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to philosophers [initiates], in which the soul is liberated from the body. Nor does the one entirely follow the other."

This is further explained by Taylor (*Myst. Hymns*, p. 162, n.) who writes: "Though the body, by the death which is universally known, may be loosened from the soul, yet while material passions and affections reside in the soul, the soul will continually verge to another body, and as long as this inclination continues, remain connected with body."

Such is a very bare outline of the great doctrine of rebirth, on which many volumes could be written. I have only attempted to set down a few points, to show what were the views of the genuine philosophers and mystics of the ancient Orphic tradition, and how similar they are to the modern exposition of the tenet. Much more information could be added, but the subject would then have to be treated separately and not as merely subordinate to the general subject of Orphic theology.

Conclusion.

My task is done and my small skiff launched. That it is imperfect and unworthy of so precious a burden of ancient treasure, no one is better aware than myself. But such as it is, I commit it to the troubled sea of modern thought, hoping that a favourable current may carry it to some few who can value the freight at its true worth. In the construction of my skiff I have mainly combined the researches of Lobeck, who was a scholar and no mystic, with the writings of Taylor, who was half scholar, half mystic, and cemented all together with some information derived from H. P. Blavatsky, who was a mystic and no scholar. I write as a man convinced that the Mysteries have not gone from the earth, but still exist and have their genuine adherents and initiators; in the fervent hope that some, at least, who read, will not be unmindful of the past, and with the certain knowledge that a few actually possess a full memory of that past which the many have, for a time, forgotten.

G. R. S. Mead.

BERKELEY AND THE OCCULT PHILOSOPHY.

THERE is a useful work to be done by some earnest and devoted student in the reviewing of the great philosophical systems of the world by the light of the body of thought and knowledge which we recognize as Theosophy. Theosophy, in one of its aspects, is like a focus at which converge rays of thought from many directions. It finds fundamental unifying truth, identical in essence though varying in expression, underlying all the great religions of the world; and similarly, the speculations and reasonings of the great ethical and metaphysical thinkers are worthy of special study from this one central aspect. Theosophy can take from them all, learn from them all, and at the same time illuminate them all from its own resources. A theosophical history of philosophy would, if well and carefully written, be a work of the greatest value. Will such a book ever be written? The opportunity is open.

This article is not part of any such scheme, though if it have any value at all it may suggest to other students the advisability of treating other philosophies in a similar manner. The writings of Locke, Hume and Berkeley—not to go beyond our own English philosophers—may be applied to the service of Theosophical students with very great advantage. Where their arguments strengthen the Theosophical hypotheses, what they say may be given with all the weight of the authority of reputable names in philosophy; and where they are antipathetic they are even more worthy of careful regard, because no one knows his own case well until he has mastered the best that is said against it.

Berkeley's position in literature and philosophy is particularly interesting. He is the author of an English classic, and the propounder of a scheme of thought which revolutionized metaphysics and became the generant of a notable line of thinkers. Yet the only work by which he is generally known, and which contains the whole sum of what is popularly called the Berkeleyan philosophy,

is but a fragment of less than 150 pages, or 182 paragraphs, inclusive of the Introduction; this, indeed, being not a mere preface, but a reasoned exposition of a view of abstract ideas, essential to the argument of the main work. The *Principles of Human Knowledge* is one of the great books of the language. Sir John Lubbock, in his choice catalogue of classics, includes it among the "best hundred books." Its very smallness is one of the qualities of its greatness. It is compact without being scanty, and closely reasoned whilst never sacrificing lucidity to compression. There is not an unnecessary sentence in it, nor one that could with advantage be expanded. Its periods are models of style, and as an example of the selection of forms of words to express niceties of thought about subtle things, English literature probably has nothing to show that can be said to be superior to it. Even were it not important as a philosophical treatise, criticism would mark the *Principles of Human Knowledge* as distinguished for its purely literary virtues.

But though this much in praise of Berkeley may be gratefully conceded, yet some of his modern admirers claim for him an originality which fuller knowledge does not justify. Dr. Collyns Simon, in the introduction to his edition of the *Principles*, speaks of the "great fact of nature discovered by Berkeley through all the vast entanglements of the physics and metaphysics of his day," as being "simply and singly the proposition that matter is a phenomenon, a thing manifest in sense, not inferred, not a thing rendered probable, or possible, or necessary, by what we thus find manifest in sense." Professor Campbell Fraser—surely the most devoted editor a philosopher ever had—also uses this word "discovery" concerning Berkeley's proposition.

But in truth, Berkeley no more discovered this fact in nature than, to quote another popular error, Darwin "discovered" the fact of evolution. It was, indeed, new to his day and generation. It burst into being with all the audacity and freshness of a newly-born child of thought. But ideas, like individuals, would seem to live, die, remain in a Devachan of temporary oblivion, and then re-incarnate into the world of mind. How many of the notions that are supposed to tingle with modernity and literally smell of wet paint are simply old truths revived? The oldest truths, indeed, are still the most novel, and the newest but the old ones re-stated.

Berkeley was, as pointed out in a footnote to the *Secret Doctrine*,* "no better than the pale copyist of antiquity." The justification for this remark is afforded on the same page, where quotations are given from the *Anugîtâ*, in which Mind, personified, is made to say:

"The rose smells not without me, the eye does not take in colour, etc., etc., I am the eternal chief among all the elements—*i.e.*, senses. Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects, even with the senses exerting themselves."

What does this passage do but state in the language of poetry, in which the metaphysics of Eastern literature are usually invested as with a silken robe, what Berkeley expresses in cold prose when he writes that "neither our thoughts nor passions nor ideas formed by the imagination, exist *without* the mind." And he proceeds, in the same strain: "there was an odour, that is, it was smelled; there was a sound, that is to say it was heard; a colour or figure, and it was perceived by sight or touch. That is all I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things, without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds of thinking things which perceive them."

The identity of the essential features of the Berkeleyan philosophy with the ancient Eastern metaphysic is even clearer from the account given by Professor Max Müller† of the two schools which have claimed to be the true interpreters of the Vedânta, that of Shaṅkara, and that of Râmânuja. Both agree "that whatever is true in this unreal world is Brahman," the highest self—the "self of the universe and the self of the soul." "Without Brahman, even this unreal world would be impossible; or, as we should say, there would be nothing phenomenal unless there was something noumenal." What is this but pure Berkeleyanism, as expressed in this noble passage in the *Principles:* "Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, to wit, that all

* *Secret Doctrine*, Vol. I. p. 96 (edition of 1888).

† *Psychological Religion*, p. 314.

the choir of heaven and furniture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind, that their *being*—*esse*—is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other *created spirit*, they must either have no existence at all, *or else subsist in the mind of some eternal spirit*; it being perfectly unintelligible and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of a spirit."

We do well to be jealous for the greatness of the old philosophies, in which all that is best in the newest thought may be found to be rooted. Our admiration for the moderns is not lessened by an understanding of the extent to which they are indebted to, or in harmony with, the ancients. Nor is it merely archæologically interesting to find the philosophy of a writer like Berkeley asserting that which was asserted in the Upanishads that have been sacred in India for millennia. It is a little startling at first; but the effect is, or should be, that while gratefully availing ourselves of the adaptability of the newer writers to newer needs, we are sent back to the founts of wisdom and understanding which have flowed pure and undefiled for ages. The circumspection and calm building up of the logical structure of the argument, such as mark the work of a writer like Berkeley, appeal to the modern mind perhaps more powerfully than the simple directness or the poetical symbolism of the old books. Old diamonds are often the better for new settings, according to the exigencies they are required to meet. Every age requires the old truths to be stated to it differently. And, fortunately, truth is not copyright. To plagiarize from it is not a legal offence. Anyone may publish it at will. The pity is that so few are inclined to do so.

The distinguishing merit of Berkeley's argument in the *Principles of Human Knowledge*, that which raises it above the work of the group of metaphysicians who preceded and followed him—the former of whom he endeavoured to set right, and the latter of whom founded their thought on criticisms of his contentions—is that it makes the materialistic standpoint simply untenable. Those who have endeavoured to answer him have usually started by misunderstanding him. This is a method from which those who adopt

it derive a measure of complacent satisfaction relative to the extent of their misconception and the emphasis of their utterance. Dr. Johnson, with his blunt dogmatism, imagined that he had knocked the bottom out of Berkeley's philosophical tub when he suggested that if the author of the *Principles* would kick a stone he would at once be convinced of the reality of matter. But Berkeley never disputed or doubted this reality. On the contrary, he says: "I do not argue against the existence of any one thing that we can apprehend, either by sensation or reflection." To the objection that his argument for the dependence of matter upon mind takes away all corporeal substance, he replies: "To this my answer is that if the word *substance* be taken in the vulgar sense, for a combination of sensible qualities, such as extension, solidity, weight, etc., this we cannot be accused of taking away; but if it be taken in the philosophic sense, for the support of accidents or qualities without the mind, then, indeed, I acknowledge that we take it away, if one may be said to take away that which never had any existence, not even in the imagination." (The latter phrase, "even in the imagination," as G. H. Lewes remarks,* "is not well said." "That substance was imagined to exist, as a support of accidents, Berkeley's argument supposes: it is against such an imaginary existence that he directs his attacks. Perhaps he means that no image of substance could be formed in the mind; which no one disputes.")

What can materialism have to say in opposition to the simple but comprehensive thesis of Berkeley? See what it amounts to. That all our knowledge comes to us through the mind; without the mind we should know nothing, and nothing would have any existence for us; therefore, the whole universe has no existence apart from mind. It is self-evident, and it is unanswerable. Professor Huxley† conceives that "this reasoning is irrefragable, and therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." You cannot found a satisfactory philosophy of life on the self-sufficiency of the material world of phenomena, representing this as all that we know or can know, when it is shown that we

* *Biographical History of Philosophy*, footnote to chapter on "Berkeley and Common Sense."

† *Metaphysics of Sensation*, edition 1894, p. 279.

cannot know anything whatever apart from that soul or self in us which is not material at all.

So far as the argument of his best-known book is concerned, Berkeley does not settle the whole problem of mind and phenomena. In the *Principles of Human Knowledge*, he does but make plain the dependability of the very recognition of the material world upon mind. It is a tremendous gain to start away on the metaphysical pilgrimage with this compass in hand. But the subject is as yet by no means exhausted.

At present we understand (1) that the material world is real; but (2) that its reality is only recognized through mind or spirit. Now we want to know more of the nature of matter, and its relation to spirit. Are they two separate, distinct, and irreconcilable elements in nature? or are they simply the polarities of one substance? or is matter but the sensible interpretation and outward expression of spirit?

It is in trying to obtain an answer to this problem from the works of Berkeley, that one discovers how his views ripened with his years. When he wrote the *Principles* he was a young man of twenty-seven. "We are none of us infallible, not even the youngest of us," once remarked the late Lord Bowen; and we are none of us omniscient either. An immense widening of the intellectual range is apparent between the *Principles of Human Knowledge* and the philosophical ideas expressed in *Siris*. Twenty-four years had passed between the issue of the two books. Berkeley had been Bishop of Cloyne, had travelled, and had read and reflected much in the meantime. A spirit less insistent pervades the later work. Its literary style is richer, and its philosophic temper is finer. There is an absence of that element which Professor Huxley calls "cocksureness." *Siris* suggests rather than enforces. Scholarship is brought to the aid of deep thinking, and the result is a noble and stimulating piece of philosophical literature.

Had the book of the young logician of twenty-seven been completed by the ripe scholar of fifty-one, we should have had in the second part an exposition of a conception of matter identical with that upon which the philosophy of occultism is based. We are warranted in saying that much from what we find in *Siris*. What is that conception? It is stated by H. P. Blavatsky* in these terms:

* *Secret Doctrine*, Vol. I. p. 274.

"Everything in the universe, throughout all its kingdoms, is *conscious: i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognize—of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either dead, or blind matter, as there is no blind or unconscious Law. These find no place among the conceptions of occult philosophy. The latter never stops at surface appearances, and for it the noumenal essences have more reality than their objective counterparts: it resembles therein the mediæval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy."

It was towards this conception of the universe that the thought of Berkeley gravitated in his later years. Professor Campbell Fraser notices his "growing inclination towards Platonism, in its Neoplatonic mystical form." In the *Principles* he had cleared the way for a proper philosophical conception of the world of phenomena. In *Siris* he becomes constructive, and, with a luxuriance of erudition which makes the essay a delight to the reader, he propounds a view of thought and of things that was necessary to make his system complete.

He finds throughout nature an universally diffused principle, intelligent and self-sustained. "The hidden force that unites, adjusts, and causes all things to hang together and move in harmony —which Orpheus and Empedocles styled love—this principle of union is no blind principle, but acts with intellect. This divine love and intellect are not themselves obvious to our view, or otherwise discerned than in their effects. Intellect enlightens, love connects, and the sovereign good attracts all things." "All things are made for the supreme good, all things tend to that end."

The Pythagoreans and Platonists, Berkeley considered, had a notion of "the true system of the world." "They allowed of mechanical principles, but actuated by soul or mind; they distinguished the primary qualities in bodies from the secondary, making the former to be physical causes, and they understood physical causes in a right sense: they saw that a mind infinite in power, unextended, invisible, immortal, governed, connected and contained

all things: they saw that there was no such thing as real, absolute space; that mind, soul, or spirit truly and really exists: that bodies exist only in a secondary and dependent sense, that the soul is the place of forms: that the sensible qualities are to be regarded as acts only in the cause, and as passions in us: they actually considered the differences of intellect, rational soul, and sensitive soul, with their distinct acts of intellection, reasoning, and sensation: points wherein the Cartesians and their followers, who consider sensation as a mode of thinking, seem to have failed. They knew there was a subtle æther pervading the whole mass of corporeal beings, and which was itself actually moved and directed by a mind: and that physical causes were only instruments, or rather marks and signs."

This paragraph is especially worthy of careful study, as showing what Berkeley had come to regard as the true philosophy of the universe. Here we have set forth a clear conception of the astral world, as separate from the physical and spiritual worlds. The whole Theosophical metaphysic is, in fact, summarized here with tolerable exactness and admirable succinctness.

Yet again, in passages full of interest for the Theosophical student, does Berkeley insist on the unity of nature, and the invariable operation of Law in all things. The idea of blind fate or blind chance being at the root of happenings seems to him to be unintelligible. "Such is the mutual relation, connection, motion and sympathy of the parts of this world, that they seem as it were animated and held together by one soul." He quotes with an evident sense of its value, the "opinion of remote antiquity that the world was an animal." "This opinion was so general and current among the Greeks, that Plutarch asserts all others held the world to be an animal, and governed by providence, except Leucippus, Democritus, and Epicurus. And although an animal containing all bodies within itself could not be touched or sensibly affected from without, yet it is plain they attributed to it an inward sense and feeling, as well as appetites and aversions: and that from all the various tones, actions and passions of the universe, they suppose one symphony, one animal act and life to result."

And again he writes: "Jamblichus declares the world to be one animal, in which the parts, however distant from each other, are nevertheless related and connected by one common nature. And

he teacheth, what is also a received notion of the Pythagoreans and Platonists, that there is no chasm in nature, but a chain or scale of beings, rising by gentle, uninterrupted gradations from the lowest to the highest, each nature being informed and perfected by the participation of a higher." This, surely, is a statement of what may be called the Theosophical view of evolution, or of the evolutionary stages, which it is well worth bearing in mind.

One more passage may finish this review of Berkeley's later philosophy. It is a necessary passage, because it brings the doctrine to its logical and true consummation. His beloved Platonists, Stoics, and Pythagoreans, he says, found "a life infused throughout all things," "producing and forming within, as art doth without." By virtue of this life the great masses are held together in their orderly courses, as well as the minutest particles governed in their natural motions, according to the several laws of attraction, gravity, electricity, magnetism, and the rest. It is this which gives instincts, which teaches the spider her web, and the bee her honey. This it is that directs the roots of plants to draw forth juices from the earth, and the leaves and corticle vessels to separate and attract such particles of air and elementary fire as suit their respective natures."

This sublime conception, enchanting to the imagination, and at the same time satisfying to the mind, an inspiration to the poet and a key to the philosopher, sufficient alike for the man of science and the spiritual aspirant, invests life with added dignity and the world with a new beauty. For those who realize it, that which is called matter is not a lifeless mass of inert atoms, but eternally vital and conscious, bound together by living forces, directed by intelligence, each particle the outward and palpable expression of the one spiritual presence that dominates the universe. The cloud that caps the mountain top and catches the gilding gleams of the morning sun as it rises upon an awakening world, the crags and boulders that make the slope rugged and give grandeur to the mass—these, as well as the leaves of the trees and the green blades of the grass in the valley, and the myriad forms of animal and insect life that buzz and stir around, are really alive, each acting in its own way on its own plane, to one end, with one purpose, and infused through and through with one quickening spirit. Could there be a more ennobling aspect? Could there be a truer one? The poets, with their

quick perception of truth flashing across their brains while yet it fails to stir minds less acute to inspirations from the divine mind, have frequently given exquisite expression to this idea. Shelley does so in "Queen Mab":

> How strange is human pride!
> I tell thee that those living things,
> To whom the fragile blade of grass
> That springeth in the morn
> And perisheth ere noon
> Is an unbounded world;
> I tell thee that those viewless beings
> Whose mansion is the smallest particle
> Of the impassive atmosphere,
> Think, feel, and live like man;
> That their affections and antipathies,
> Like his, produce the laws
> Ruling their moral state;
> And the minutest throb
> That through their frames diffuses
> The slightest, faintest motion,
> Is fixed and indispensable
> As the majestic laws
> That rule yon rolling orbs.

Those who find a difficulty in thinking out the idea of the true relation of spirit and matter embodied in this conception, will probably be helped by a very apropos parallel worked out in an essay by Emma Marie Caillard, in the *Contemporary Review* for September, 1894. The writer takes an example which she rightly describes as "at once close and extraordinarily suggestive"—that of thought and language. Matter is a real thing, she says, just as language is a real thing; but we could not have had language without thought, and in the same manner it is contended that we could not have had matter without spirit, or the imminent reason, of which it is the expression. "Language is the mode in which thought takes shape, its way of becoming known to itself, and therefore language is evidently dependent upon thought for its existence, but their relationship is a far more intimate one than that of cause and effect." Arguing from this ingenious analogy, the writer of the essay arrives at the conclusion "that spiritual life is universal, and that to human intelligence it is universally manifested through matter; only that as we descend in the scale from man to animal, from animal to plant, from plant to crystal, we observe it diminish in power, activity and intensity, until when we reach the inorganic stage of matter we find an enormous difference in the spiritual life, as in its material expression."

Studies of this kind may not be popular, but nevertheless they repay labour. A proper understanding of these matters is essential to a true grasp of religious and philosophical truth and scientific knowledge. And, as Berkeley beautifully says: "The eye, by long use, comes to see even in the darkest cavern: and there is no subject so obscure but we may discern some glimpse of truth by long poring on it. Truth is the cry of all and the game of a few. Certainly, where it is the chief passion, it doth not give way to vulgar cares and views: nor is it contented with a little ardour in the early time of life; active, perhaps, to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge must dedicate his age as well as youth, the later growth as well as first fruits, at the altar of truth."

ERNEST SCOTT.

MAN AND HIS BODIES.

(*Continued from p.* 20.)

III.—The Mind Bodies.

We have already studied at some length the physical and astral bodies of man. We have studied the physical both in its visible and invisible parts, working on the physical plane; we have followed the various lines of its activities, have analyzed the nature of its growth, and have dwelt upon its gradual purification. Then we have considered the astral body in a similar fashion, tracing its growth and functions, dealing with the phenomena connected with its manifestation on the astral plane, and also with its purification. Thus we have gained some idea of human activity on two out of the seven great planes of our universe. Having done so, we can now pass on to the third great plane, the mind-world; when we have learned something of this we shall have under our eyes the physical, the astral, and the mental worlds—our globe and the two spheres surrounding it—as a triple region, wherein man is active during his earthly incarnations and wherein he dwells also during the periods which intervene between the death that closes one earth-life and the birth which opens another. These three concentric spheres are man's school-house and kingdom: in them he works out his development, in them his evolutionary pilgrimage; beyond them he may not consciously pass until the gateway of initiation has opened before him, for out of these three worlds there is no other way.

This third region that I have called the mind-world includes that which is familiar to Theosophists under the name of Devachan or Devaloka, the land of the gods, the happy or blessed land, as some translate it. It bears that name because of its nature and condition, nothing interfering with that world which may cause pain or sorrow; Devachan is essentially the world of the mind—of

the mind set free from astral and physical limitations, and it is therefore a world into which, though it is of course still imperfect, evil in its positive aspects cannot penetrate.

A preliminary word of explanation regarding this region as a whole is necessary in order to avoid confusion. While, like the other regions, it is subdivided into seven sub-planes, it has the peculiarity that these seven are grouped into two sets—a three and a four. The three upper sub-planes are technically called arûpa, or without body, owing to their extreme subtlety, while the four lower are called rûpa, or with body. Man has two vehicles of consciousness, consequently, in which he functions on this plane, to both of which the term mind-body is applicable. The lower of these, the one with which we shall first deal, may however be allowed to usurp the exclusive use of the name until a better one be found for it; for the higher one is known as the causal body, for reasons which will become clear further on. Students will be familiar with the distinction between the Higher and Lower Manas; the causal body is that of the Higher Manas, the permanent body of the Ego, or man, lasting from life to life; the mind-body is that of the Lower Manas, lasting after death and passing into Devachan, but disintegrating when the life on the rûpa levels of Devachan is over.

(*a*) *The Mind-Body.*—This vehicle of consciousness belongs to, and is formed of the matter of, the four lower levels of Devachan. While it is especially the vehicle of consciousness for that part of the mental plane, it works upon and through the astral and physical bodies in all the manifestations that we call those of the mind in our ordinary waking consciousness. In the undeveloped man, indeed, it cannot function separately on its own plane as an independent vehicle of consciousness during his earthly life, and when such a man exercises his mental faculties, they must clothe themselves in astral and physical matter ere he can become conscious of their activity. The mind-body is the vehicle of the Ego, the Thinker, for all his reasoning work, but during his early life it is feebly organized and somewhat inchoate and helpless, like the astral body of the undeveloped man.

The matter of which the mind-body is composed is of an exceedingly rare and subtle kind. We have already seen that

astral matter is much less dense than even the ether of the physical plane, and we have now to enlarge our conceptions of matter still further, and to extend it to include the idea of a substance invisible to astral sight as well as to physical, far too subtle to be perceived even by the "inner" senses of man. This matter belongs to the fifth plane counting downwards, or the third plane counting upwards, of our universe, and in this matter the Self manifests as mind, as in the next below it (the astral) it manifests as sensation. There is one marked peculiarity about the mind-body, as its outer part shows itself in the human aura; it grows, increases in size and in activity, incarnation after incarnation, with the growth and development of the man himself. This peculiarity is one to which so far we are not accustomed. A physical body is built incarnation after incarnation, varying according to nationality and sex, but we think of it as very much the same in size since Atlantean days. In the astral body we found growth in organization as the man progressed. But the mind-body literally grows in size with the advancing evolution of the man. If we look at a very undeveloped person, we shall find that the mind-body is even difficult to distinguish—that it is so little evolved that some care is necessary to see it at all. Looking then at a more advanced man, one who is not spiritual, but who has developed the faculties of the mind, who has trained and developed the intellect, we shall find that the mind-body is acquiring a very definite development, and that it has an organization that can be recognized as a vehicle of activity; it is a clear and definitely outlined object, fine in material and beautiful in colour, continually vibrating with enormous activity, full of life, full of vigour, the expression of the mind in the world of the mind.

As regards its nature, then, made of this subtle matter; as regards its functions, the immediate vehicle in which the Self manifests as intellect; as regards its growth, growing life after life in proportion to the intellectual development, becoming also more and more definitely organized as the attributes and the qualities of the mind become more and more clearly marked. It does not, like the astral body, become a distinct representation of the man in form and feature, when it is working in connection with the astral and physical bodies; it is oval—egg-like—in outline, interpenetrating of

course the physical and astral bodies, and surrounding them with a radiant atmosphere as it developes—becoming, as I said, larger and larger as the intellectual growth increases. Needless to say, this egg-like form becomes a very beautiful and glorious object as the man developes the higher capacities of the mind; it is not visible to astral sight, but is clearly seen by the higher vision which belongs to the devachanic plane, the world of mind. Just as an ordinary man living in the physical world sees nothing of the astral world—though surrounded by it—until the astral senses are opened, so a man in whom only the physical and astral senses are active will see nothing of the mind-world or of forms composed of its matter, unless the devachanic senses be opened, albeit Devachan surrounds us on every side.

These keener senses, the senses which belong to the mind-world, differ very much from the senses with which we are familiar here. The very word "senses" in fact is a misnomer, for we ought rather to say the devachanic "sense." The mind comes into contact with the things of its own world as it were directly over its whole surface. There are no distinct organs for sight, hearing, touch, taste and smell; all the vibrations which we should here receive through separate sense-organs, in that region give rise to all these characteristics at once when they come into touch with the mind. The mind-body receives them all at one and the same time, and is at it were conscious all over of everything which is able to impress it at all.

It is not easy to convey in words any clear idea of the way this sense receives an aggregate of impressions without confusion, but it may perhaps be best described by saying that if a trained student passes into that region, and there communicates with another student, the mind in speaking speaks at once by colour, sound and form, so that the complete thought is conveyed as a coloured and musical picture instead of only a fragment of it being shown, as is done here by the symbols we call words. Some readers may have heard of ancient books written by great initiates in colour-language, the language of the Gods; that language is known to many chelâs and is taken, so far as form and colour are concerned, from the devachanic "speech," in which the vibrations from a single thought give rise to form, to colour and to sound. It is not that the mind

thinks a colour, or thinks a sound, or thinks a form; it thinks a thought, a complex vibration in subtle matter, and that thought expresses itself in all these ways by the vibrations set up. The matter of the mind-world is constantly being thrown into vibrations which give birth to these colours, to these sounds, to these forms; and if a man be functioning in the mind-body apart from the astral and the physical, he finds himself entirely freed from the limitations of their sense-organs, receptive at every point to every vibration that in the lower world would present itself as separate and different from its fellows.

When, however, a man is thinking in his waking consciousness and is working through his astral and physical bodies, then the thought has its producer in the mind-body and passes out, first to the astral and then to the physical; when we think, we are thinking by our mind-body—that is, the agent of thought, the consciousness which expresses itself as "I." The "I" is illusory, but it is the only "I" known to the majority of us. When we were dealing with the consciousness of the physical body, we found that the man himself was not conscious of all that was going on in the physical body itself, that its activities were partially independent of him, that he was not able to think as the tiny separate cells were thinking, that he did not really share that consciousness of the body as a whole. But when we come to the mind-body we come to a region so closely identified with the man that it seems to be himself; "I think," "I know"—can we go behind that? The mind is the self in the mind-body, and it is that which for most of us seems the goal of our search after the self. But this is only true if we are confined to the waking consciousness. Anyone who has learned that the waking consciousness, like the sensations of the astral body, is only a stage of our journey as we seek the self, and who has further learned to go beyond it, will be aware that this in its turn is but an instrument of the real man. Most of us, however, as I say, do not separate, cannot separate in thought, the man from his mind-body, which seems to them to be his highest expression, his highest vehicle, the highest self they can in any way touch or realize. This is the more natural and inevitable in that the individual, the man, at this stage of evolution, is beginning to vivify this body and to bring it into pre-eminent activity. He has

vivified the physical body as a vehicle of consciousness in the past, and is using it in the present as a matter of course. He is vivifying the astral body in the backward members of the race, but in very large numbers this work is at least partially accomplished; in this Fifth Race he is working at the mind-body, and the special work on which humanity should now be engaged is the building, the evolution of this body.

We are then much concerned to understand how the mind-body is built and how it grows. It grows by thought. Our thoughts are the materials we build into this mind-body; by the exercise of our mental faculties, by the development of our artistic powers, our higher emotions, we are literally building the mind-body day by day, each month and year of our lives. If you are not exercising your mental abilities, if so far as your thoughts are concerned you are a receptacle and not a creator; if you are constantly accepting from outside instead of forming from within; if as you go through life the thoughts of other people are crowding into your mind; if this be all you know of thought and of thinking, then, life after life, your mind-body cannot grow; life after life you come back very much as you went out; life after life you remain as an undeveloped individual. For it is only by the exercise of the mind itself, using its faculties creatively, exercising them, working with them, constantly exerting them—it is only by these means that the mind-body can develope, and that the truly human evolution can proceed.

The very moment you begin to realize this, you will probably try to change the general attitude of your consciousness in daily life; you will begin to watch its working; and as soon as you do this you will notice that, as just said, a great deal of your thinking is not your thinking at all, but the mere reception of the thoughts of other people: thoughts that come you do not know how; thoughts that arrive you do not know whence; thoughts that take themselves off again you do not know whither; and you will begin to feel, probably with some distress and disappointment, that instead of the mind being highly evolved, it is little more than a place through which thoughts are passing. Try yourself, and see how much of the content of your consciousness is your own, and how much of it consists merely of contributions from outside. Stop

yourself suddenly now and then during the day, and see what you are thinking about, and on such a sudden checking you will probably either find that you are thinking about nothing—a very common experience—or that you are thinking so vaguely that a very slight impression is made upon anything you can venture to call your mind. When you have tried this a good many times, and by the very trying have become more self-conscious than you were, then begin to notice the thoughts you find in your mind, and see what difference there is between their condition when they came into the mind and their condition when they go out of it—what you have added to them during their stay with you. In this way your mind will become really active and will be exercising its creative powers, and if you be wise, you will follow some such process as this: first, you will choose the thoughts that you will allow to remain in the mind at all; whenever you find in the mind a thought that is good, you will dwell upon it, nourish it, strengthen it, try to put into it more than it had at first, and send it out as a beneficent agent into the astral world; when you find in the mind a thought that is evil, you will turn it out with all imaginable promptitude. Presently you will find that as you welcome into your mind all thoughts that are good and useful, and refuse to entertain thoughts which are evil, this result will appear: that more and more good thoughts will flow into your mind from without, and fewer and fewer evil thoughts will flow into it. The effect of making your mind full of good and useful thoughts will be that it will act as a magnet for all the similar thoughts that are around you; as you refuse to give any sort of harbourage to evil thoughts, those that approach you will be thrown back by an automatic action of the mind itself. The mind-body will take on the characteristic of attracting all thoughts that are good from the surrounding atmosphere, and repelling all thoughts that are evil, and it will work upon the good and make them more active, and so constantly gather a mass of mental material which will form its content and will grow richer every year. When the time comes when the man shall shake off the astral and physical bodies finally, passing into the mind world he will carry with him the whole of this gathered-up material; he will take with him the content of consciousness into the region to which it properly belongs, and he will use his

devachanic life in working up into faculties and powers the whole of the materials which it has stored.

At the end of the devachanic period the mind-body will hand on to the permanent causal body the characteristics thus fashioned, that they may be carried on into the next incarnation. These faculties, as the man returns, will clothe themselves in the matter of the rûpa planes of the mind-world, forming the more highly organized and developed mind-body for the coming earth life, and they will show themselves through the astral and physical bodies as the "innate faculties," those with which the child comes into the world. During the present life we are gathering together materials in the way which I have sketched; during the devachanic life we work up these materials, changing them from separate efforts of thought into faculty of thought, into mental powers and activities. That is the immense change made during the devachanic life, and inasmuch as it is limited by the use we are making of the earth-life, we shall do well to spare no efforts now. The mind-body of the next incarnation depends on the work we are doing in the mind-body of the present; here is then the immense importance to the evolution of the man of the use which he is now making of his mind-body; it limits his activities in Devachan, and by limiting those activities it limits the mental qualities with which he will return for his next life upon earth. We cannot isolate one life from another, nor miraculously create something out of nothing. Karma brings the harvest according to our sowing; scanty or plentiful is the crop as the labourer gives seed and tillage.

The automatic action of the mind-body, spoken of above, may perhaps be better understood if we consider the nature of the materials on which it draws for its building. The Universal Mind, to which it is allied in its inmost nature, is the storehouse in its material aspect from which it draws these materials. They give rise to every kind of vibration, varying in quality and in power according to the combinations made. The mind-body automatically draws to itself from the general storehouse matter that can maintain the combinations already existing in it, for there is a constant changing of particles in the mind-body as in the physical, and the place of those which leave is taken by similar particles that come. If the man finds that he has evil tendencies and sets to work to change

them, he sets up a new set of vibrations, and the mind-body, moulded to respond to the old ones, resists the new, and there is conflict and suffering. But gradually, as the older particles are thrown out and are replaced by others that answer to the new vibrations—being attracted from outside by their very power to respond to them—the mind-body changes its character, changes, in fact, its materials, and its vibrations become antagonistic to the evil and attractive to the good. Hence the extreme difficulty of the first efforts, met and combated by the old form-aspect of the mind; hence the increasing ease of right thinking as the old form changes, and finally, the spontaneity and the pleasure that accompany the new exercise.

Another way of helping the growth of the mind-body is the practice of concentration; that is, the fixing of the mind on a point and holding it there firmly, not allowing it to drift or wander. We should train ourselves in thinking steadily and consecutively, not allowing our minds to run suddenly from one thing to another, nor to fritter their energies away over a large number of insignificant thoughts. It is a good practice to follow a consecutive line of reasoning, in which one thought grows naturally out of the thought that went before it, thus gradually developing in ourselves the intellectual qualities which make our thoughts sequential and therefore essentially rational; for when the mind thus works, thought following thought in definite and orderly succession, it is strengthening itself as an instrument of the Self for activity in the mind-world. This development of the power of thinking with concentration and sequence will show itself in a more clearly outlined and definite mind-body, in a rapidly increasing growth, in steadiness and balance, the efforts being well repaid by the progress which results from them.

ANNIE BESANT.

(*To be continued.*)

A HOUSE OF DREAMS.

He and she were buried deep in their respective papers, advertisement side uppermost. They read on steadily, now and then saying a word or two to each other, or reading scraps from the paper.

"Hullo, Beatrice, wide moors, good trout stream; that sounds promising ——."

"Jack, just listen, picturesque grounds, Thames at the end of the garden."

"Pretty damp for you, my dear."

Another silence again. They were house-hunting.

The paper slipped at last from her lap, and she let it lie. He stooped instinctively to pick it up, but she stopped him.

"Bother the paper, let it lie."

He could not resist the obvious retort, "My dear, the advertisetisements do that already."

She watched her husband as he went on reading, running an attentive finger down the list of houses, then as he neared the end stopping as if to consider matters.

"Jack," she said.

"Yes, dear, what?" he laid the paper down expectantly.

"I think your hair is greyer than it was last week, and my clothes are hanging on me like a sack. This house-hunting is awful work."

"It is," he agreed, with a heavy sigh.

"And yet we aren't immoderate in our wants, are we?"

"Oh no, we only want perfection and a moderate rent."

She laughed softly, "I wish we could find my dream-house, Jack!"

"By Jove, yes, that would be a find indeed; poor little woman, you must have had houses on the brain to dream as you did, though!"

"It was funny, wasn't it? And it's always the same house too."

"Yes, very odd. I suppose you could draw it, couldn't you?"

"If I could draw, yes. I could make a plan of that house almost, it is so clear. It's my ideal house, you know, Jack."

"Of course it is, that's why you dreamt about it."

"I'm not sure; it seems more real somehow than a house one builds in one's own head for fun."

He raised his eyebrows.

"We must try to get as near to it in reality as we can. Let's have the description once again then; fire ahead!"

She leant forward in her chair and the firelight flickered on her face, showing the eager look in her eyes. It was a curious face, not pretty perhaps as far as features and colouring went; but alive, sensitive, spiritual. She moved her hand in front of her two or three times, as if to create an atmosphere.

"I see that house," she said slowly, "standing in the middle of a big field, a bleak field, and the trees are bent a good deal by the wind. It is a red house with gables and tall twisted chimneys, and some of the windows have lattice panes and very deep embrasures; the ivy knocks against the panes, it wants cutting dreadfully. At one end there is a gilt weather-cock like a fish—I should like that taken down—and little dormer windows on the roof. The front door isn't in the middle of the house; I should think it has been very much added to. The door is like a church door, and has such lovely hinges! It swings very heavily when you open it, and then you see the hall: it is all oak, carved in the linen pattern we like so much; and the staircase runs up one side and joins the gallery at the top. There is an oriel window at one end, and the top panes are filled with coloured glass—shields and things. There are five rooms opening out of the hall; I remember the billiard room best, I think; the drawing-room, I know, is all panelled and painted white, with raised white flowers and ribbons carved and painted, too. There's a very odd window in the billiard-room, and I'm sure it must put the players off most dreadfully, it's on one side of the fireplace; and there's a door into the garden on the other side, and tapestry hangings—rather ugly ones, great big gods and goddesses, and peacocks, and they wave about in the draught. It's a creepy house, but, oh, so nice!"

It all seemed intensely real to her, he noticed; she absently drew plans with her finger on her knee, as if to make the place yet clearer to her.

"And the garden has yew hedges, and a bowling green, and a fountain," she went on; "the fountain is a Triton, and when he blows on his shell the waters play. Ah," with a sigh, "I wish we could find that house, Jack, don't you?"

"We shan't this side of Jordan, any way; I wish we could, if for no other reason than to stop these dreams of yours. Don't you find them just a bit monotonous by now?"

"You don't understand, Jack; I love that place. It makes me quite happy just to dream about it. I always feel as if something so lovely must be going to happen."

"Why, what could happen?"

"I don't know; but I always feel as if something will, some day. Perhaps I shall dream that too."

He laughed.

"I shall have to have advice for you, young woman, if this goes on. How long have you dreamt of this wonderful house of yours?"

"Oh, ages."

"That's comfortably vague. How often?"

"I hardly know; I always seem to have been dreaming of it more or less."

"Pity you can't dream the name of it as well."

"Yes," she said, "so I have often thought."

Then they both laughed at themselves for making a serious discussion out of a dream.

It became a standard joke to ask each morning, "How goes the house?" till both seemed to know it inside and out thoroughly, almost to the inventory of furniture in the principal rooms.

One morning as he was shaving he propounded the usual question, adding "How are the attics furnished—we must have got there surely by now?" and waited for the answer. His wife came to the door of the dressing-room.

"Jack," she said, "the dream has stopped."

"Stopped?" he turned to her razor in hand; "finished with the poor old barn at last, have you? Well, I think it was about played

out. You must set to work and find another. Beatrice," he called after her as she went back to her dressing-table, "this time arrange the rent not over a hundred a year, will you?"

After breakfast that morning Beatrice proposed a bonfire of all the advertisements and letters about houses which did not suit—indeed it was necessary, as the writing table was a pile of papers. He looked each over carelessly, handing it to her to burn.

"Bigger the name, smaller the place," he observed, as she stuffed a huge bundle between the bars of the grate. "Gad, what a weight those agents must have on their consciences!"

"Grimston Hall," he read out, with a chuckle, "remember that paradise? Not a door or window in the house that fitted properly!"

Grimston Hall advertisement met a fitting end.

"The Oaks, Beechholt, Vayner Park," he read rapidly; "sells everyone of them—here, burn them quickly. . . . Hullo, what's this? I never noticed this before:" he held a letter in his hand, and read it through again. She looked over his shoulder and read it too.

"To be let or sold, Kerne Court," and eight lines of description which might or might not be truthful.

"Moderate rental," he said, marking it with his thumb; "like all the rest, I daresay; it only means twice what it's worth; what shall we do—burn it, or what?"

"Kerne isn't very far from here, is it, Jack?—we could do it in the day, I mean. And it says 'immediate possession'—and I am so tired of rooms."

"Very well; just as you like. If you don't mind starting off on another wild goose chase I'm agreeable. Where's the agent's address?" He noted it down on paper, while she read the advertisement through again.

"It may be a real find this time, Jack," she said. "I'm sure we've persevered enough."

"That we have," he agreed. "Now, if you'll just move that other bundle of rubbish, I'll drop the agent a line and ask for further particulars."

"Oh, don't let us do that; it will only be an extra bother, and they will be expecting us and get the place tidy, and so on. Let's just go and look it over, shan't we?"

"Go to-day?"

"Yes. Why not? It's so much nicer, and more unexpected. I like things done by chance, you know."

"Very well; hand me the Bradshaw and we'll run down and have a look at it if trains fit in all right."

Ten minutes' study of the mysteries of Bradshaw showed that trains did fit, and not long afterwards they were on the way to Kerne Court.

The station was in a little irregularly built, old-world town, with cobble-paved streets and leaning timber houses.

The house-agent was easily found, and the necessary order for admission given.

"Only gave him time to reel out half the advantages," Jack said, triumphantly. "I told him we liked to form unprejudiced opinions on most subjects, especially the sanitation of our future home."

They drove to Kerne through the long steep lanes, white now with March dust. The country was new to them, and they looked about eagerly, pointing out to each other the beauties which specially appealed to them. After about half-an-hour Beatrice leant back in the carriage, her eyes absently wandering over the long lines of grass field and bare copses.

"Tired, dear?" he asked.

She shook her head "No, not tired; only trying to remember something."

A bend in the lane brought them to a standstill at some curious iron gates—high gates, with family arms in tarnished gold and faded colours at the top.

The gates gave entrance to a bare wind-swept piece of land, half park, half field, the road winding white among the dusty green.

Beatrice sat upright in the carriage, her eyes alight.

"Jack—we've seen this place before!"

He remonstrated with her—in fact he said "Rubbish."

"It isn't rubbish," she insisted. "I know the place quite well, I tell you. We shall find the house in a dip in the ground——."

"Of course, to get shelter from the winds. They blow fairly strong up here."

In the dip, or shallow depression, they found the house, red, ivy-grown, picturesque and old.

Beatrice eyed it with partial recognition, then her face cleared "The weather-cock's been moved," she said with satisfaction.

"Yes, mum," said the flyman, "Colonel Streatfield had it took down not long ago. It didn't go rightly with the house, he said."

The heavy oak door swung back on its hinges; they were in the oak-panelled, oak-roofed hall.

Simultaneously they turned to each other. Each recognized it now.

"My dream-house," Beatrice whispered softly. And Jack, in stupefaction, answered "Yes."

The caretaker received them courteously, but Jack noticed she seemed very much impressed by his wife, almost as if she recognized her, he thought. She deferred to her, and instead of leading the way with that calm proprietary manner common to caretakers, followed patiently where she chose to go.

"This is the drawing-room I told you of, Jack," Beatrice said, as she opened one of the narrow doors leading out of the hall; "you remember what I said to you about the carved flowers and ribbons, don't you? Aren't those little cupids ducks? What a room for a dance!" She could hardly resist taking a few steps on the glassy polished floor. "You've had heaps of dances here, haven't you?" she added to the old woman.

"Yes, ma'am, a many in the old days," was the answer.

"Now I want you to let me try to find my way to the library and billiard room by myself. Don't tell me if I'm going wrong." Beatrice led the way across the hall with curious precision, opened a door without any hesitation, and went in.

The walls were hung with tapestry, in dingy reds and lemon yellows, with here and there a gigantic limb thrust into momentary prominence by the draught.

"The billiard-room," announced the caretaker. Beatrice nodded, looking round in recognition of the place. Suddenly she paused, looked puzzled, and demanded eagerly, "Surely there used to be a window there, what have you done with it?" and she pointed to one side of the high old-fashioned fireplace.

"Yes, ma'am, so there was; but the Colonel thought the light

bad for the play, and had it blocked up lately. We've hung a picture up, you see, so it don't show."

"And the door, the door into the garden?"

"Oh yes, ma'am, that's here still, only we've put a curtain up and a screen. The draughts were just awful, ma'am."

"I see. Do you know I seem to remember this place quite well?"

"It's some time since you were here, ma'am, isn't it? I've been lodge-keeper here eight years, and haven't seen you."

Beatrice smiled.

"Eight years, have you?" she answered. "Now, I want to see the library and picture gallery."

They went out of the room together, and as they passed through the hall Beatrice whispered:

"I believe she thinks I'm one of the family."

The house was thoroughly explored, still with that certainty of knowledge and recognition of all parts. In the picture gallery the old woman drew Jack aside and pointed to a picture.

"She does favour the family wonderful," she said, and looked from the picture to Beatrice and back again. The portrait was one of a little girl and a lamb, one of Romney's best, but the face was the face of Beatrice.

"It *is* a likeness," Jack admitted, with an Englishman's dislike of something he cannot quite grasp; he was very puzzled at it all. Beatrice came back from her explorations at the other end of the gallery, and almost laughed at his expression.

"I don't like it," he said. "I can't make it out at all."

"Poor Jack! Shall I quote Hamlet for your benefit? I've found my house, and I'm rampantly happy; I feel so thoroughly at home here, too."

"We'll hear about the 'moderate rent' though, first. There's the house-agent to interview again."

"But you won't mind, will you, if that's all satisfactory. You don't dislike the house?"

"Dislike it? No. I don't understand about your dreaming of it, that's all."

"That's my fault, not the house's. How happy I shall be if we do come and live here, though."

They offered tribute to the caretaker and drove away, Beatrice often turning her head to catch a glimpse of the house before a bend in the road hid it from her sight.

"I believe if we could get that house you'd settle down happily," her husband said, rousing himself at last; "it's the queerest thing, though, dreaming so long about it, and then just a chance if we went to it at all."

"I feel as if we shall live there," Beatrice answered; "perhaps we aren't meant to understand why I dreamt of it, or how it came about."

"I shall feel too jolly glad to get the whole thing settled to bother my head about it much," Jack said, "though I shall always call it a queer coincidence."

Between talking and speculating the drive seemed quickly over, and they soon drew up at the house-agent's.

"Are you coming in to hear particulars?" Jack asked.

"Oh yes, please; I feel a special interest, you know."

They went into the little room with its big paper-strewn desk and hard, horse-hair covered chairs. The level sun through the wire blind of the window fell full on Beatrice, lighting up her hair to dusky gold. Jack noticed with some anger and surprise an involuntary start of recognition from the agent. They discussed preliminaries with some restraint, the agent's eyes wandering to Beatrice as if half puzzled, half afraid.

"Ninety pounds a year for a house that size!" Jack couldn't help exclaiming; "it seems absurd. What's wrong with the place?"

"Nothing actually wrong," replied the agent somewhat constrainedly; "of course there are reasons. The place is undoubtedly to let far below its proper value, still the reasons—perhaps you may have heard of them, though?"

"Haunted, I suppose you mean," said Jack. "Don't mind speaking out, my wife is not afraid of ghosts."

"No, no, of course not, very rightly, too. Well, yes, the place is haunted. Doubtless, though, *you* know all about that." He emphasized the pronoun strongly.

"Why me especially?" Jack asked annoyed.

For an instant the man hesitated, then spoke his thought.

"Because there is the lady who haunts it," and he pointed to Jack's wife.

* * * * *

Jack and Beatrice took the house with some doubting and trepidation. They are now waiting for what is to come—the further unfolding of the dream.

MARVON URQUHART.

THE EDUCATION OF THE SEXES.

THE "Watch-Tower" for January sounded a distinctly mournful note. In it the writer states that we have among us to-day many an ego once clothed in the bodies belonging to the old races whose decadence was marked by just such vices as we witness at the present time, although these are no longer popular, and cannot be made so by any eloquence advocating the right of the individual as against the general good, and are slowly decreasing as the centuries roll on. Why they still afflict us, and why they afflicted the nations of the past, however, is no mystery. They can be traced now, as then, to the same twin causes—human selfishness and ignorance.

Nothing has ever inspired a greater depth of selfishness than the uncontrolled sexual instinct, and one of the first efforts made by men after they attained a sufficient degree of civilization to form a nation was to separate the sexes—the women of the race being deprived of almost every avenue towards a wider life, and regarded as sexual beings only, while the men, brutalized by this conception of their natural consort, and dominated by uncontrollable animal instincts, were trained in youth apart, and fought, and legislated, and laboured, divorced from all that womanhood truly represents. Even in the Greek and Roman days, when books were written which are still printed and circulated in our own time as containing many things of philosophical value as well as of historical interest, you may search in vain for chivalrous sentiments concerning women. They did not exist, and they are only struggling to be born amid much indifference and not a little hostility even in this our own day. The young Greek, for instance, had little association

with the young women of his time. He was educated, taught games, and trained to arms among other youths whose prowess, or gifts, or even personal beauty bounded the circle of his horizon. The books he read were men's books, the dramas he beheld were devised and acted out by men alone. All the world over, the same causes have produced the same results; the same mis-education, the same ignorance, and the same restricted sympathies, the same dangers and evils.

Seeing the unwholesome nature of the associations thus formed, Plato sought to bring health to the souls of the youth of his native land by advocating that system of philosophy known by his name—affections exalted and purified by ideals of goodness and truth, which should gradually lead to individual development and a worship of the divine. In some respects his idea was a grand one, although we, as Theosophists, must decidedly differ from his belief that personal enthusiasms can lead the soul to God. Still more delusive was this conception when women were excluded from inspiring and sharing in that higher life, and remained regarded as mere objects of passion. For although Plato in his *Republic* assigns more freedom to women than any other classic writer—in fact may be said to stand alone in thinking that they should possess any—his arguments are based on expediency rather than on the right of woman to be considered as a soul instead of a producer of offspring. Hence Plato's dream has never been realized except in the rarest instances, and even then not in the manner, nor owing to the causes, of which he had conceived.

Many a century has rolled by since the old Greek lived, and we find much the same system pursued in the education of youths now as then. The sons of the families of the wealthier classes in England, those who possess most social power and influence, are expelled from their homes before they enter their teens, are almost wholly deprived of the companionship and influence of women for years of their lives, and are herded together in schools that resemble huge clubs more than anything else, living solely under the guardianship of men, and receiving instruction in mind, manners and morals, from them alone. When the public school course is over, the system is pursued still further at the universities, and only a short time ago a letter appeared in a London daily paper urgently

demanding that the universities should be preserved for men only, alluding in contemptuous terms to women and the unrecognized honours they have already won and advocating that they should still be debarred from reaping the fruits of their studies in the shape of degrees. This narrow and one-sexed method of life is still considered by many to be "manly," and the youth is thrust into it while he is yet too ignorant to understand his own nature, the nature of woman, or his real duties. Is no responsibility to be attached to the nation which acquiesces in this? I think there is, and that a process of education which breaks up home-life at the most impressionable age, and deprives boys and young men of the influences of which they are most in need, is of the destructive order, and calculated to perpetuate old sores instead of opening a pathway towards genuine progress.

When men reach the plane of true spiritual life, sex becomes nothing, the entire forces of their natures are transmuted into psychic and spiritual energies, and whether they dwell in a monastery with or without equally purified women matters little. But until that plane is reached the laws of nature, continually violated by man, demand that men and women should be associated together. There is absolutely no argument against co-education properly carried out in connection with home-life and the daily superintendence of parents and instructors who are both men and women, except the antiquated idea that "boys and girls must not be together." Why they cannot share a class-room, why women cannot deliver lectures to boys as well as girls, and why schools with good methods of training and education cannot be established in all the towns in the British isles, no one knows except such as prefer that their sons should be sent off to the fashionable Eton or Harrow, and their daughters to Paris or Brighton, to learn more mischief sometimes in a few years than can be undone in a life-time.

Another reformation is also urgently demanded, in the selection of educational literature of a pure kind. There is no need because young persons are to be brought up with a knowledge of the classic masterpieces, that the whole range of the literature of the past, filled as its pages often are with errors and obscenities, is to be handed over to them. Many of the old classic writers exhibit such serious blemishes in their works that they ought to be aban-

doned as educational text-books, unless intellectual training is to include mental corruption. To this should be added instruction in the laws of health and physiology, and how to maintain a pure mind in a pure body, and the best and most invaluable advice on such matters can be given to young people without a word that need be objectionable from any point of view. Do the young ever meet with sensible training of this kind? No; instead of being aided to rise above the Karma of the past, they are hindered, and the old mud-holes are fallen into generation after generation without a helping hand from anyone, or a just and dispassionate view of their case when critical issues are involved. A radical reformation in the training which takes place early in life would also tend to effect a change in the vitally important relation of marriage, which is at present disgraced by vices second to none that can be named, all the more difficult to attack because they are entrenched within the Chinese wall of a so-called "sacred" relationship, instituted for the perpetuation of the race of man. Each vice is linked to each, connected as is the air we breathe, the water in the ocean that we see. In no instance can anyone hold himself apart and say, "I am not my brother's keeper." We are the keepers of others in our own deeds, in our desires, in our very thoughts. Our desires may corrupt though never spoken; our aspirations may bring light though none hear them; our deeds may be full of shame though we stand respected before the world. To be pure ourselves is the first step towards purifying others, more ignorant, less fortunate, and more tempted than we have been. And of all things, virtue in marriage will radiate physical and moral health to humanity at large.

The pure-hearted are not afraid of close association among men and women and the expansion of life which would follow that higher marriage of the differing qualities of each. For that which woman truly represents—motherly love, sympathy, moral strength and endurance—the world starves. She who should be its inspirer, and should transform it into the larger home, has been cloistered in the harem and the zenana. The real functions of womanhood are not yet dreamed of, and the price we have to pay for our ignorance acts and reacts upon us in a thousand ways.

To aid the younger portion of the present generation to over-

come the evil Karma of the past by offering them something which is worthy of the name of true education devolves upon every true reformer and humanitarian. And the reason of the long blindness is not far to seek. It is because the roots of the old Karma are deeply sunk in a common selfishness which has everywhere sacrificed social welfare to individual demands and desires.

SUSAN E. GAY.

[We are afraid our contributor has not read the books of the Pythagorean and Platonic writers with regard to woman.—ED.]

THE AÏSSAOUI.

THE recent visit of some of the sect of the Aïssaoui to the European capitals has to some extent familiarized us with a few of the startling ceremonies of this singular religion, which though it passes under the name of Mohammedanism has little in common with the religion of the prophet and much more with the old Baal worship. Being in Kerouan and having great curiosity regarding the Aïssaoui, we resolved if possible to be present at one of their religious ceremonies, and to this end interviewed the French Consul on the subject. He seemed very much astonished at the suggestion, saying that he had not himself been to one, and that they were—an expressive grunt was the only description vouchsafed. Not being much the wiser for our interview, we asked if we could have a guide and get admittance on the following Friday, on which he politely arranged for one, an Arab who spoke French fairly well, and told us that this man would be at our service during our stay at Kerouan.

Mohammed, for so our guide was called, proved to be a member of the sect, and said he had been through the ceremonies, and felt no ill effects, but we could not get him to enter into details. He promised, however, to take us to the meeting on the following Friday.

At the appointed time we met our guide, and soon arrived at

the Laouia of Sidi Abd el-Kadir el Djilani, and were received by the Mokaddam, or head of the order. He was a most striking person in appearance, with an intensely sad face and the most peculiar hands I have ever touched—they made me shudder.

Gravely conducting us to a small daïs facing the outer court, he invited us to be seated with him. In a line in front were the musicians, and a fire in a brazier. Several people strolled in with no apparent object, and seemed, like ourselves, to have nothing particular to do; most of them came up to the Mokaddam, who touched them on the forehead—from which we concluded that hypnotism played a part in the proceedings—so casually that we scarcely noticed it being done. Five or six linked arms and swayed quietly to and fro, but rapidly the line filled up, and soon a long row were rocking with rapidly increasing excitement, and the "ha, ha, ho, ho," of the howling dervishes, the wild music, and the frantic swaying of the men advised us that the service had begun, and we became aware that the place was full of people.

Suddenly a man flung out of the line, threw off his clothing, shook down his lock of hair, uttering frantic howls, and looking as though seized with an epileptic fit. Then he sank on the ground in silence, but with the most awful expression of maniacal fury, and slid along in snake fashion, the body writhing in an indescribable movement, neither hands nor feet seeming to help the progression. The movement was hideously fascinating, and when, on reaching the Mokaddam, the head with its awful, evil face was lifted, it seemed like nothing human. To recall the expression of horror and despair in its distorted features gives even now an unpleasant shock. With the face but a few inches from me I took an iron nail from the Mokaddam, as he offered it for examination. It was three or four inches long and thick in proportion. Looking at it carefully, I handed it back, wondering what was its peculiarity. It had scarcely left my fingers when it was put into the mouth of the face at my knee, the lithe hand of the chief had stroked the throat and the dainty morsel had passed on for digestion. In rapid succession five more of the succulent tit-bits followed. The meal ended, the creature writhed away and was lost in the shadows beyond, where, we were told, the waiting attendants took the worshippers off to the cells in the building.

By this time the worshippers had multiplied, and the place was full of what appeared to us tortured humanity. Many had passed the howling stage, and were variously employed in showing their devotion, as there seemed to be a considerable number eating cactus spines, gouging out their eyes with broken glass, applying red-hot irons to their flesh, and doing other actions of a similar nature.

While endeavouring to take note of all the principal proceedings, I followed attentively the movements of those in our immediate vicinity. One devotee was laboriously occupied in forcing a long thick stake through his body by leaning on one end and pressing the other on the ground. The squashing sound of the yielding flesh as the stake was forced through was sickening, and as the man was only two or three feet from me it was clearly distinguishable above the din of drums and howls. Another held two stakes against his body which an assistant with a heavy mallet drove through with hearty goodwill. One man with a stick projecting a long way on either side of his body commenced wild gyrations so close to us that the Mokaddam taking one end turned the body away as a gentle hint to keep further off. Several were now skewered in this fashion, and were whirling wildly about, though not for long, as they too passed into the dim shadows at the side. The wild scene was horrible but fascinating to an onlooker, though perhaps not quite without some little element of danger.

Once, as a man approached frantically flourishing a huge broad-sword, it hissed in the air so close that the wind it made stirred my light clothing. The Mokaddam evidently felt it also, and tucked up his legs on the daïs. I followed his example, leaning back as far as possible, feeling assured that if an Aïssaoui could find duty or pleasure in being cut up I should not, and that one touch of that deadly-looking weapon, wielded with the strength of its bearer, would render my return to the bosom of my family more than doubtful. Still watching the devotee intently, I saw him draw the sword right across his body, but at the moment my attention was suddenly arrested, as my companion, succumbing to the horrors and the evil atmosphere, perhaps aided also by a meagre diet of dates and coarse bread for a week, had fainted.

Hurriedly bidding adieu to the chief we got outside, our guide hoping we would return to the interesting finish, when the pleasant

meeting would conclude with the introduction of a live sheep, which would be torn in pieces and eaten on the spot by the surviving members of this remarkable religious community.

M. C. B.

[It seems not improbable that we have here a relic of the indigenous magical and elemental worship of the aborigines of the western and northern coasts of Africa. The tradition doubtless came down through the ages from the Atlantean races. The maniacal obsession and reward of bloodsucking point distinctly to the traffic with elementals.—Ed.]

THE SYSTEM OF CHAITANYA.

The system of Chaitanya, with all its imperfections, is a protest both against the nihilistic conceptions of Shankarâchârya's disciples, and also against the wooden and heartless doctrines and meaningless rites of the exoteric Hinduism prevalent in his time. It is an emphatic declaration of the love side of the divine, which had been lost sight of in the hollow dissertations of wordy Advaitins who had resolved the Brahman into Gñâna simply, and thereby had given additional impulse to the mere striving after knowledge—knowledge unreduced to feeling, which is empty and has no bearing on life. It marks also a decided advance of humanity, which is no longer content with meaningless rites and ceremonies. With the fundamental concept of love and devotion (of which infinite compassion for all beings and illimitable love to the divine are the principal characteristics), it indicates the uprising of the human heart against the encroachments of the eye-doctrine, which glorifies selfishness under the garb of knowledge, divorces love from concepts of the divine, ignores the claims of humanity, and is even now subverting the social fabric by promulgating the ideal of fanatical asceticism. This being so, a brief survey of the system may, notwithstanding its many gaps and shortcomings, prove of some service at the present time.

The primordial essence, with which the philosophy starts, is

the eternal divine being, Kṛishṇa, who is at once the subjective, the material and the instrumental cause of everything that exists, and of which the *Bhâgavata* (I. ii. 11) says: "The knowers of essence call this the one and the secondless Gñâna. This is named variously as Brahman, Paramâtman and the Lord." This being pervades all the manifested cosmos in only a part of his nature and is also the Turîya or the fourth state, which is above the Virâj, the Hiraṇya, and the Kâraṇa Upâdhis of Îshvara. As against the conceptions of the Vedântins, he is not an indiscrete principle, but a real being, having sixty-four qualities (omnipotence, etc.)—the result of his three-fold nature. He has also a distinct form and a place. Of his three-fold nature, the first is Parâshakti or essential nature. There are six kinds of manifestations of this nature called Vilâsa, in addition to the form and nature which belong to him as such. They are:

(*a*) Parâvasthâ, the eternal youth Kṛishṇa, of ten to fifteen years of age, with his lute sporting in the eternal Goloka with Râdhâ, the outcome of his own Ânandamaya nature.

(*b*) Bâla Gopâla of one to five years of age.

(*c*) The boy Kṛishṇa of five to ten years of age.

These three are the manifestations of his Dharma, and with these he gladdens the heart of his devotees who approach him in the character of a lover, a parent, or a friend respectively.

(*d*) Vaibhava or differentations within himself of his sovereignty. Balarâma and the Boar are examples.

(*e*) Prabhâva, or his manifestations as regards his prowess. The sacred Haṁsa, Vyâsa, Dattâtreya and Kapila are examples of this.

These two are regarded as his Prakâsha or manifestations. In the Vaibhava his nature is more fully reflected than in the Prabhâva.

(*f*) Aṁsha or part-avatâras, such as the fish (Matsya) and Sâṅkarṣhaṇa, the first Puruṣha.

(*g*) Âvesha, in which great souls are acted upon by his energy, such as the Kumâras, Nârada and others.

These are the two kinds of Avatâras of the divine Being as regards his energy.

The Parâshakti of the divine, which is Sat, Chit and Ânanda, though of the nature of Chit, manifests in three kinds of energy according to the predominating nature of the three qualities.

(*a*) Hlâdinî or Ânanda, through which the divine loves and is loved by his votaries, and which is the cause of the infinite Ânanda of the Yogins and Siddhas. The quintessence of this Shakti is the divine love in which to please himself he manifests as the immortal Râdhâ. The ray of this love in man is called Bhakti, the source of undying happiness. From this source comes the thirst after happiness which characterizes all beings.

(*b*) Samvit, the Chit side of his essential nature and the cause of all evolution and being. Through this the divine knows and is the source of all consciousness. According to the school, this Chit when taken singly and without reference to the other aspects of the divine nature is the Brahman of the Vedântins, which therefore, is not the divine being in his entirety.

(*c*) Sandhinî or existence, through which the Divine takes forms, and which, when unconnected with his prakṛitic nature is called Shuddha Sattva or pure essence, with which he creates Aprâkṛita Loka or the region of real existence, and peoples it with his favourite votaries and servants who have earned this privilege. According to the Vaiṣhṇava phrase "it is the Shuddha Sattva, in which the essence of the Divine rests."

Next in order to his essential nature is the Jîva-Shakti. This is the Kṣhetragña Prakṛiti of the *Bhagavad Gitâ*, chap. xiii. This nature, in its essence Chit, is eternal and produces infinite orders of Jîvas. It is the source of all life, whether manifested or not. Being Chit, it is differentiated from inert Prakṛiti or the Mâyâ side of the divine nature, while being limited and circumscribed by Mâyâ, owing to its capacity for being acted upon by it, it differs from the divine essential nature.

The third side of the nature of Kṛiṣhṇa is the prakṛitic or mâyâvic, which is also eternal in the succession and order of its manifestations. The Vaiṣhṇavas of the school do not accept the Vivarta or the illusion theory of the Vedânta, but on the contrary regard this Prakṛiti somewhat in the Sâṅkhya fashion, only with this difference, that its self-evolving power is denied; it cannot work, it cannot generate the Mahat Tattva or Universal Ideation, without the Îshvara influencing it with its essential Chit energy. It has in fact no separate existence, and is entirely dependent on Mahat for its evolution, through which it generates the threefold guṇas, Sattva

Rajas and Tamas. Like the Chintâmaṇi, which, though producing various kinds of jewels from its rays, yet always remains the same, the divine is unaffected by the evolutions and involutions of his prakṛitic side. This Prakṛiti works by enveloping the manifestations of the Jîvashakti or life-energy in name and form, and thus produces the cosmos, and under the supervision of the Logoi evolves the Koshas or sheaths for man.

Aprâkṛita Loka. According to the system there are two principal Lokas, the prâkṛita or mâyâvic, subject to eternal transformation and change, and the aprâkṛita or the real, in which name and form, time and place, are of real nature, and therefore not liable to change. This Aprâkṛita Loka is subdivided into various minor Lokas where reside the various self-manifestations of the divine being.

(*a*) At the centre of this real world is the Goloka, the abode of the divine being himself, where he sports in his own unlimited nature with his devotees. Here he manifests himself as the Bâla Gopâla, the boy, and the youth Kṛishṇa.

(*b*) Outside the Goloka is the region of Balarâma, the Vaibhava manifestation of the Deity.

(*c*) Next is the Vaikuṇṭha or the Loka of Nârâyaṇa, himself a part of the essence of Balarâma. He is the deity considered in relation to the powers of the divine. Round him are the Chaturvyûha or four circles of defence, presided over by four beings who are the germs of the Logoi and the Avatâras. They are the Prabhâva self-differentiations of the divine, though at least in the case of three of them immediately proceeding from Balarâma. They are:

(*d*) Vâsudeva—begotten of the divine Son, and the source of all special Avatâras. He is the Kṛishṇa of the Gîtâ as opposed to the Kṛishṇa of Vṛindâvana, who is the divine himself. In man he is the presiding deity of Chitta, the eye of the soul.

(*e*) Saṅkarṣhaṇa—a ray from whom is the first Puruṣha or the Logos. Lying in the ocean of Kâraṇa, the eternal cause, he contains within himself the potentiality of life, of Kâla or time, which evolves or involves the worlds, and of the Kriyâ Shakti or the power of manipulating Prakṛiti. To him is ascribed the Shruti "He looked and said: I will multiply." He is the Îshvara, the source of Mahat, and not, as the Vedântins say, under the Sattva

Guṇa of Prakṛiti, but above it. In man he is the presiding deity of pure egoism or the I-principle.

(*f*) Pradyumna, a ray from whom is the second Puruṣha. He lies on the waters of the womb. The first Logos looking into his inherent Mâyâ Shakti produces the waters of the womb and an egg is formed of which one-fourth is the shell and three-fourths water, and which is fecundated by the second Logos. The egg then bursts and from it the Virâj form appears, lying in the waters. From the navel of the Puruṣha rise innumerable lotuses, each containing within itself the potency of a Brahman with his particular universe. In man he is the presiding deity of the impure I-principle or the mind, the controller of the Indriyas or senses.

(*g*) Aniruddha the third Puruṣha, lying on the waters of the ocean of milk, which is a differentiation of the Shuddha Sattva of the divine. He is the Paramâtman, the all-pervading Viṣhṇu, the chief Puruṣha and the source of all Puruṣha forms. He presides over a particular universe and in man is the presiding deity of Buddhi.

(*h*) Brahman. The Loka of Brahman, the undifferentiated Chit, lies in the middle region between the real and the unreal worlds.

Prâkṛita Loka. At the head of the unreal world stands Brahman the creative deity of his particular universe—the essentially mâyâvic God—the man of a past Manvantara desirous of power and management over the world. He is the sum total of the Jîvas of the world, and presides over fourteen Bhuvanas or Lokas, the upper seven and the lower seven. He is surrounded by the heirarchy of creative intelligences, also men of a past Manvantara who had earned this Adhikâra or privilege. He is under the Prakṛiti of the divine and at the time of a Pralaya (of his worlds) is absorbed with his Jîvas into the second Logos, who in turn enters the first. Thus the evolutions and the involutions of Brahmans and their universes depend upon the sum total of the Karman of the Jîvas contained therein and are regulated by the first Logos. All are absorbed except those who have earned the privilege of serving the Deity in the Aprâkrita by transcending Mâyâ.

The general evolution of beings through rebirth is admitted by this theory.

According to the system man is the highest of all living forms,

being endowed with the Puruṣha Upâdhi and having also the potentiality of the Hlâdinî Shakti of the divine. Of the Koshas the Annamaya and the Prâṇamaya, the food and the life sheaths respectively, are only destroyed by the yoga of action; the Manomaya and the Vigñânamaya by the yoga of knowledge; while nothing but devotion can destroy the Ânandamaya Kosha. Thus the Vaiṣhṇavas of the school, though not actually repudiating the identity in essence of man and the Divine, regard Mukti as undesirable, service and love being man's goal and his highest privilege. This goal however may vary according to his Sâdhanâ. Thus there are various kinds of Mokṣha:

(*a*) Those who seek after pure Chit get the Laya Mukti in Brahman.

(*b*) Those who seek the Divine without devotion get the Laya Mukti of the divine.

(*c*) Those who follow simply the yoga of action get their Laya in the Paramâtman.

(*d*) Those who have Bhakti go to the Goloka of Kṛiṣhṇa if the desire is simply to serve and to love; or to the Vaikuṇṭha of Nârâyaṇa if they seek powers as well as service.

Generally speaking, the various kinds of Mukti are enumerated as follows:

(*a*) Sâyujya—the Laya Mukti spoken of above.

(*b*) Sârṣhṭi—attainment of equal powers.

(*c*) Sârûpya—attainment of equal Rûpa or form.

(*d*) Sâmîpya—remaining near the divine.

(*e*) Sâlokya—attainment of the same Loka.

The Vaiṣhṇavas do not desire Mukti while there are souls bound in the meshes of Mâyâ and its ephemeral pleasures. They simply desire to serve Kṛiṣhṇa, his Bhaktas (devotees), or his Jîvas, wherever the Lord ordains. The devotees get a Siddha Deha, or, as it is called, Pârṣhada Deha, a body of service, which is so constituted that every part of it serves the purpose of the whole.

With respect to rebirths and the retaking of prakṛitic forms, those who seek Mukti are compelled to be reborn in this or some other universe. The Bhaktas depend on the will of the Lord in getting their particular place of service, but they are never again affected by Mâyâ, though they may be in it.

The Path of Bhakti. The chief characteristic of the system being the promulgation of love and devotion as the prime requisite of Sâdhanâ the school gives an exhaustive classification of the various stages of devotion along which the human soul ascends. Beginning with the lowest, the scale runs thus:

(*a*) By observing strictly one's own Dharma, devotion to the Over-soul is generated. "Vishṇu is worshipped by the Puruṣha following his proper caste and Âshrama rules. This is the good path, and there is no other way to contentment." (Vishṇupurâṇa, iii., 8, 9.) Thus doing one's duties—duties which appertain to a man by the fact of his being born in a particular *status*—is the first step in this path of sacrifice.

(*b*) By offering everything to Kṛishṇa. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou as an offering unto me." (*Bhagavad Gîtâ*, ix., 27. Mrs. Besant's translation.)

(*c*) By the renunciation of one's Dharma—not from ignorance or agnosticism, but from Bhakti, and from following in the path of Nivṛitti, or renunciation of desires. "He is the most perfect Sâdhu who after ascertaining the good and the evil of following and disregarding the particular Dharma prescribed by me in the Vedas worships me by renouncing these" (*Bhâgavata*, XI. ii., 32). "Renouncing all Dharmas come unto me for shelter; sorrow not, I will liberate thee from all sins" (*Bhagavad Gîtâ*, xviii. 66).

(*d*) By devotion mixed with Gñâna.

"Becoming Brahman serene in the Self he neither grieveth nor desireth; balanced among all beings he obtaineth supreme devotion unto me."—(*Bhagavad Gîtâ*, xviii. 54.)

(*e*) By devotion without striving for Gñâna. "Those who without exerting themselves after knowledge, stay in their own place, and by hearing about thee from the lips of the holy Sâdhus do proper honour to all which they have heard, in body, in speech and in mind, and thus manage to live (patiently), those can conquer thee who art the One Unconquerable in the three Lokas."—(*Bhâgavata*, x. 14, 3.)

(*f*) By devotion with love. By worshipping the divine not with external things but with the offerings of a loving heart.

(*g*) By the loving devotion of a servant. "Hearing whose very name every Jîva is at once freed from ignorance; what is there unattainable by his servants whose feet are like the holy places absolving from all sin?"—(*Bhâgavata*, ix. 5, 16.) In this love and devotion the many restrictions and obstacles to devotion fall away.

(*h*) By the loving devotion of a friend. Here there is more of freedom and less of respect.

(*i*) By the loving devotion of a parent. This is a decided advance; for a friend may feel wounded if there be no reciprocity of friendship, but the parents are more sacrificing and look less to their own self.

(*j*) By love and devotion of a lover. This is the height of sacrifice. The loving woman demands nothing in return, nor does she calculate like the parent, but exists entirely for the pleasure of her lord. Even the Ânanda which she feels at the sight of her lord is none of her own seeking, but is there to heighten his Ânanda all the more; and in that Ânanda the consciousness of individual existence is now entirely merged. In order to depict more graphically the sublimity of such love and sacrifice the Vaiṣhṇavas liken this divine union to the love of the immortal maiden Râdhâ for her illicit lover, for here the maiden sacrifices her Dharma, riches, and even the honour of her name for her divine lover, and is willing to brave every danger and to face every evil, not for her own happiness but for the happiness of her lord. In the midst of the world doing her duties therein, she is always on the alert to catch the faintest sound of his musical flute—he standing under the Kadamba tree of life beside the Yamunâ, and beckoning all his devotees to come to him. Few, indeed, there are who can realize the sublimity of a renunciation like this; fewer still, those who can love their lord with the love of immortal Râdhâ. To those who yet are on the kâmic plane this love may savour of the carnal, but the life of Chaitanya, who likened himself to Râdhâ, is an ample refutation of this. This love, if it can be called love, is entirely devoid of self, not to speak of Kâma or desire. Parodied by ignorant Vaiṣhṇavas, slandered by persons unable to comprehend it, and held in contempt by those who pass as wise but are unable to liberate themselves from the lusts of the flesh, this love will always have a pleasing and delicious fascination for the

soul which has outgrown the senses, and for the heart which feels the darkness around and seeks after the light beyond.

RÂJENDRA LÂLA MUKHOPÂDHÂYA.

[The school of Chaitanya is one of the latest of the Hindu sects, dating only from the latter end of the fifteenth century. The modern followers of the Chaitanya phase of Vaiṣhṇavism are for the most part exceedingly illiterate. As may be seen from the above sketch of our contributor, the Chaitanya school consists of the most exaggerated and unbalanced development of the Bhakti idea conceivable by blind devotion. It is, however, interesting as throwing light on one of the phases of religious enthusiasm in India.—

G. R. S. M.]

THE PROVIDENCE OF THE THEOSOPHICAL SOCIETY.—The Theosophical Society has so far presented the appearance of an unorganised chaos slowly evolving into an ordered cosmos; and a great puzzle its chaotic state has been to many a serious-minded man and woman inside and outside its ranks. Personally we know no one who has thrown any light on the method, or rather want of method, in its evolution. One thing, however, comes out triumphantly from this same chaos; as the mind gazes on the strange elemental spectacle that the past history of the movement presents to the view, the idea is overpoweringly borne into the mind that some providential force has watched over its cradle; for if any movement has done its best to drown itself and tie an infinite number of millstones round its neck, it has been this same Theosophical Society. It is the one great miracle of the century that this movement not only still exists, but that it is now healthy and vigorous. What then must be the power of that providential supervision!

G. R. S. M.

DEVACHAN.

The Disembodied.

(*Continued from p.* 68.)

The greater reality of the devachanic life as compared with that on earth is again evidenced when we consider what conditions are requisite for the attainment of this higher state of existence. For the very qualities which a man must develope during life, if he is to have any Devachan after death, are just those which all the best and noblest of our race have agreed in considering as really and permanently desirable. In order that an aspiration or a thought-force should result in existence on that plane, its dominant characteristic must be unselfishness. Affection for family or friends takes many a man into Devachan, and so also does religious devotion; yet it would be a mistake to suppose that *all* affection or all devotion must therefore necessarily find its *post-mortem* expression there, for of each of these qualities there are obviously two varieties, the selfish and the unselfish—though it might perhaps reasonably be argued that it is only the latter kind in each case which is really worthy of the name. There is the love which pours itself out upon its object, seeking for nothing in return—never even thinking of itself, but only of what it can do for the loved one; and such a feeling as this generates a spiritual force which cannot work itself out fully except upon the devachanic plane. But there is also another emotion which is sometimes called love—an exacting, selfish kind of passion which desires mainly to *be* loved—which is thinking all the time of what it receives rather than of what it gives, and is quite likely to degenerate into the horrible vice of jealousy upon (or even without) the smallest provocation. Such affection as this has in it no seed of devachanic development; the forces which it sets in motion will never rise above the astral plane. The same is true of the feeling of a certain very large class of religious devotees, whose one thought is, not the glory of their deity, but how they may

save their own miserable souls—a position which forcibly suggests that they have not yet developed anything that really deserves the name of a soul at all.

On the other hand there is the real religious devotion, which thinks never of self, but only of love and gratitude towards the deity or leader, and is filled with ardent desire to do something for him or in his name; and such a feeling often leads to prolonged Devachan of a comparatively exalted type. This would of course be the case whoever the deity or leader might be, and followers of Buddha Krishna, Ormuzd, Allah and Christ would all equally attain their meed of devachanic bliss—its length and quality depending upon the intensity and purity of the feeling, and not in the least upon its object, though this latter consideration would undoubtedly affect the possibility of receiving instruction during that higher life.

It will be seen, therefore, that many undeveloped and backward egos never consciously attain the devachanic state at all, whilst a still larger number obtain only a comparatively slight touch of some of its lower planes. Every ego must of course withdraw into its true self upon the arûpa levels before reincarnation; but it does not at all follow that in that condition it will experience anything that we should call consciousness. This subject will be dealt with more fully when we come to treat of the arûpa planes; it seems better to begin with the lowest of the rûpa levels, and work steadily upwards, so we may for the moment leave on one side the mass of humanity whose conscious existence after death is practically confined to the astral plane, and proceed to consider the case of an entity who has just risen out of that position—who for the first time has a slight and fleeting consciousness in the lowest subdivision of Devachan.

There are evidently various methods by which this important step in the early development of the ego may be brought about, but it will be sufficient for our present purpose if we take as an illustration of one of them a somewhat pathetic little story from real life which came under the observation of our students when they were investigating this question. In this case the agent of the great evolutionary forces was a poor seamstress, living in one of the dreariest and most squalid of our terrible London slums—a fetid court in the East End into which light and air could scarcely struggle. Naturally she was not highly educated, for her life had been one long round

of the hardest of work under the least favourable of conditions; but nevertheless she was a good-hearted, benevolent creature, overflowing with love and kindness towards all with whom she came into contact. Her rooms were as poor, perhaps, as any in the court, but at least they were cleaner and neater than the others. She had no money to give when sickness brought need even more dire than usual to some of her neighbours, yet on such an occasion she was always at hand as often as she could snatch a few moments from her work, offering with ready sympathy such service as was within her power. Indeed, she was quite a Providence to the rough, ignorant factory girls about her, and they gradually came to look upon her as a kind of angel of help and mercy, always at hand in time of trouble or illness. Often after toiling all day with scarcely a moment's intermission she sat up half the night, taking her turn at nursing some of the many sufferers who are always to be found in surroundings so fatal to health and happiness as those of a London slum; and in many cases the gratitude and affection which her unremitting kindness aroused in them were absolutely the only higher feelings they had during the whole of their rough and sordid lives.

The conditions of existence in that court being such as they were, there is little wonder that some of her patients died, and then it became clear that she had done for them much more than she knew; she had given them not only a little kindly assistance in their temporal trouble, but a very important impulse on the course of spiritual evolution. For these were undeveloped egos—pitṛis of a very backward class—who had never yet in any of their births set in motion the spiritual forces which alone could give them conscious existence on the devachanic plane; but now for the first time not only had an ideal towards which they could strive been put before them, but also really unselfish love had been evoked in them by her action, and the very fact of having so strong a feeling as this had raised them and given them more individuality, and so after their stay in Kâmaloka was ended they gained their first experience of the lowest subdivision of Devachan. A short experience, probably, and of by no means an advanced type, but still of far greater importance than appears at first sight; for when once the great spiritual energy of unselfishness

has been awakened the very working out of its results in Devachan gives it the tendency to repeat itself, and, small in amount though this first outpouring may be, it yet builds into the ego a faint tinge of a quality which will certainly express itself again in the next life. So the gentle benevolence of a poor seamstress has given to several less developed souls their introduction to a conscious spiritual life which incarnation after incarnation will grow steadily stronger, and react more and more upon the earth-lives of the future. This little incident perhaps suggests an explanation of the fact that in the various religions so much importance is attached to the personal element in charity—the direct association between donor and recipient.

Seventh Sub-plane.—This lowest subdivision of Devachan, to which the action of our poor seamstress raised the objects of her kindly care, has for its principal characteristic that of affection for family or friends—unselfish, of course, but usually somewhat narrow. Here, however, we must guard ourselves against the possibility of misconception. When it is said that family affection takes a man to the seventh devachanic sub-plane, and religious devotion to the sixth, people sometimes very naturally imagine that a person having both these characteristics strongly developed in him would divide his devachanic period between these two subdivisions, first spending a long period of happiness in the midst of his family, and then passing upward to the next level, there to exhaust the spiritual forces engendered by his devotional aspirations. This, however, is not what happens, for in such a case as we have supposed the man would awaken to consciousness in the sixth subdivision, where he would find himself engaged, together with those whom he had loved so much, in the highest form of devotion which he was able to realize. And when we think of it this is reasonable enough, for the man who is capable of religious devotion as well as mere family affection is naturally likely to be endowed with a higher and broader development of the latter virtue than one whose mind is susceptible to influence in one direction only. The same rule holds good all the way up; the higher plane may always include the qualities of the lower as well as those peculiar to itself, and when it does so its inhabitants almost invariably have these qualities in fuller measure than the souls on a lower plane.

When it is said that family affection is the characteristic of the seventh sub-plane, it must not therefore be supposed for a moment that love is confined to this plane, but rather that the man who will find himself here after death is one in whose character this affection was the highest and noblest quality—the only one, in fact, which entitled him to Devachan at all.

One of the first entities encountered by the investigators upon this sub-plane forms a very fair typical example of its inhabitants. The man during life had been a small grocer—not a person of intellectual development or of any particular religious feeling, but simply the ordinary honest and respectable small tradesman. No doubt he had gone to church regularly every Sunday, because it was the customary and proper thing to do; but religion had been to him a sort of dim cloud which he did not really understand, which had no connection with the business of everyday life, and was never taken into account in deciding its problems. He had therefore none of the depth of devotion which might have lifted him to the next sub-plane; but he had a warm affection for his wife and family in which there was a large element of unselfishness. They were constantly in his mind, and it was for them far more than for himself that he worked from morning to night in his tiny little shop; and so when, after a period of existence in Kâmaloka, he had at last shaken himself free from the decaying astral body, he found himself upon this lowest subdivision of Devachan with all his loved ones gathered round him. He was no more an intellectual or highly spiritual man than he had been on earth, for death brings with it no sudden development of that kind; the surroundings in which he found himself with his family were not of a very refined type, for they represented only his own highest ideals of non-physical enjoyment during life; but nevertheless he was as intensely happy as he was capable of being, and since he was all the time thinking of his family rather than of himself he was undoubtedly developing unselfish characteristics, which would be built into the ego and so would reappear in his next life on earth.

Another typical case was that of a man who had died while his only child was still young; here in Devachan he had her always with him and always at her best, and he was continually occupying himself in weaving all sorts of beautiful pictures of her future,

Yet another was that of a young girl who was always absorbed in contemplating the manifold perfections of her father, and planning little surprises and fresh pleasures for him. Another was a Greek woman who was spending a marvellously happy time with her three children—one of them a beautiful boy, whom she delighted in imagining as the victor in the Olympic games.

A striking characteristic of this sub-plane for the last few centuries has been the very large number of Romans, Carthaginians, and Englishmen to be found there—this being due to the fact that among men of these nations the principal unselfish activity found its outlet through family affection; while comparatively few Hindus and Buddhists are here, since in their case real religious feeling usually enters more immediately into their daily lives, and consequently takes them to a higher level.

There was of course an almost infinite variety among the cases observed, their different degrees of advancement being distinguishable by varying degrees of luminosity, while differences of colour indicate respectively the qualities which the persons in question have developed. Some, for example, were lovers who had died in the full strength of their affection, and so were always occupied with the one person they loved to the entire exclusion of all others. Others there were who had been almost savages, one example being a Malay, a low third-class pitṛi, who obtained just a touch of Devachan in connection with a daughter whom he had loved. In all these cases it was the touch of unselfish affection which gave them their Devachan; indeed, apart from that, no part of the activity of their personal lives could have expressed itself on that plane. In most instances observed on this level the images of the loved ones have in them but the faintest glimmer of real vitality, owing to the fact that in the vast majority of cases their individualities have not been developed into activity on this plane. Of course where such development has taken place the image would be vivified by a ray of the higher self of the person whom it represented, and much benefit might be derived by the devachanee from his intercourse with it.

Before passing on to consider the higher levels of Devachan it would be well perhaps to refer to the way in which consciousness is recovered upon entering the devachanic plane. On the

final separation of the mind-body from the astral a period of blank unconsciousness supervenes—varying in length between very wide limits—analogous to that which follows physical death. The awakening from this into active devachanic consciousness closely resembles what often occurs in waking from a night's sleep. Just as on first awakening in the morning one sometimes passes through a period of intensely delightful repose during which one is conscious of the sense of enjoyment, though the mind is as yet inactive and the body hardly under control, so the entity awakening to consciousness on the devachanic plane first passes through a more or less prolonged period of intense and gradually increasing bliss till his full activity of consciousness on that plane has been reached. When first this sense of wondrous joy dawns on him it fills the entire field of his consciousness, but gradually as he awakens he finds himself surrounded by a world of his own creation presenting the features appropriate to the sub-plane to which he has been drawn.

Sixth Sub-plane.—The dominant characteristic of this subdivision appears to be anthropomorphic religious devotion. The distinction between such devotion and the religious feeling which finds its expression on the second sub-plane of the astral lies in the fact that the former is purely unselfish, and the man who feels it is totally unconcerned as to what the result of his devotion may be as regards himself, while the latter is always aroused by the hope and desire of gaining some advantage through it; so that on the second astral sub-plane such religious feeling as is there active invariably contains an element of selfish bargaining, while the devotion which raises a man to this sixth devachanic sub-plane is entirely free from any such taint. On the other hand this phase of devotion, which consists essentially in the perpetual adoration of a personal deity, must be carefully distinguished from those still higher forms which find their expression in performing some definite work for the deity's sake. A few examples of the cases observed on this sub-plane will, however, show these distinctions more clearly than any mere description can do.

A fairly large number of entities whose devachanic activities work themselves out on this level are drawn from the oriental religions; but only those are included who have the characteristic

of pure but unreasoning and unintelligent devotion. Worshippers of Vishṇu, both in his avatâr of Kṛishṇa and otherwise, as well as a few worshippers of Shiva, are to be found here, each wrapped up in the self-woven cocoon of his own thoughts, alone with his own god, oblivious of the rest of mankind, except in so far as his affections may associate those whom he loved with him in his adoration. Thus a Vaishnavite was noticed wrapped in the ecstatic adoration of the image of Vishṇu to which he had made offerings during life. But some of the most characteristic examples of this plane are to be found among women, who indeed, it may be remarked, form a very large majority of its inhabitants. Among others a Hindu woman was observed, who had glorified her husband into a divine being, and also thought of the child Kṛishṇa as playing with her own children, but while these latter were thoroughly human the child Kṛishṇa was obviously the semblance of a blue wooden image galvanized into life. Kṛishṇa also, however, appeared in her Devachan under another form—that of an effeminate young man playing on a flute. Another woman, who was a worshipper of Shiva, had somehow confused the god with her husband, apparently looking upon the latter as a manifestation of the former, so that the one seemed to be constantly changing into the other. Some Buddhists also are found upon this subdivision, but apparently exclusively those who regard the Buddha rather as an object of adoration than as a great teacher.

The Christian religion also contributes many of the inhabitants of this plane. The unintellectual devotion which is exemplified on the one hand by the illiterate Roman Catholic peasant, and on the other by the earnest and sincere "soldier" of the Salvation Army, seems to produce a result very similar to those already described, for these people also are found wrapped up in contemplation of their ideas of Christ or the Virgin Mary respectively. For instance an Irish peasant was seen absorbed in adoration of the Virgin Mary, whom he imaged as standing on the moon after the fashion of Titian's "Assumption," and holding out her hands and speaking to him. A mediæval monk was found in ecstatic contemplation of Christ crucified, the intensity of his imagination being such as to reproduce the stigmata in his own body, and the blood dropping from the wounds of the figure of his Christ. Another man seemed to

have forgotten the crucifixion, and thought of his Christ only as glorified on his throne, with the crystal sea before him, and a vast multitude of worshippers among whom he stood with his wife and family. His affection for them was very deep, but his thoughts were more occupied in adoration of Christ, whom he imaged as constantly changing kaleidoscopically into and out of the form of the lamb bearing the flag which we often see represented in church windows. A rather more interesting case was that of a Spanish nun who died at about the age of nineteen or twenty. In her Devachan she carried herself back to the date of Christ's life on earth, and imagined herself as accompanying him through the chain of events recounted in the gospels, and after the crucifixion taking care of the Virgin Mary. It was observable, however, that her pictures of the scenery and costumes of Palestine were entirely inaccurate, for the Saviour and his disciples wore the dress of Spanish peasants, while the hills round Jerusalem were mighty mountains clothed with vineyards, and the olive trees were hung with grey Spanish moss. She thought of herself as eventually martyred for her faith, and ascending into heaven, but only to live over and over again this life in which she so delighted. A quaint and pretty little example of the Devachan of a child may conclude our list of instances from this sub-plane. He had died at the age of seven, and was occupied in enacting in the heaven-world the scenes which his Irish nurse had described to him; he thought of himself as playing with the child Jesus, and helping him to make those clay sparrows which the power of the Christ is fabled to have vivified and caused to fly.

It will be seen that the blind unreasoning devotion of which we have been speaking does not at any time raise its votaries to any great spiritual heights; but it must be remembered that in all cases they are entirely happy and most fully satisfied, for what they receive is always the highest which they are capable of appreciating. Nor is it entirely without a good effect on their future career, for although no amount of mere devotion will ever develope intellect, yet it does produce an increased capacity for devotion, and in most cases leads also to purity of life. A person therefore who leads such a life and enjoys such a Devachan as we have been describing, though he is not likely to make rapid progress on the path of spiritual development, is at least guarded from many dangers, for it is

improbable that in his next birth he should fall into any of the grosser sins, or be drawn away from his devotional aspirations into a mere worldly life of avarice, ambition or dissipation. Nevertheless, a survey of this sub-plane distinctly emphasizes the necessity of following St. Peter's advice, "Add to your faith virtue, and to virtue knowledge."

Fifth Sub-plane.—The chief characteristic of this sub-division may be defined as devotion expressing itself in active work. The Christian on this plane, for example, instead of merely adoring his Saviour, would think of himself as going out into the world to work for him. It is especially the plane for the working out of great schemes and designs unrealized on earth—of great organizations inspired by religious devotion, and usually having for their object some philanthropic purpose. It must be borne in mind, however, that ever as we rise higher greater complexity and variety is introduced, so that though we may still be able to give a definite characteristic as on the whole dominating the plane, we shall yet be more and more liable to find variations and exceptions that do not so readily range themselves under the general heading.

A typical case, although somewhat above the average, was that of a man who was found working out a grand scheme for the amelioration of the condition of the lower classes. While a deeply religious man himself he had felt that the first step necessary in dealing with the poor was to improve their physical condition; and the plan which he was now working out with triumphant success and loving attention to every detail was one which had often crossed his mind while on earth, though he had been quite unable there to take any steps towards its realization. His idea had been that, if possessed of enormous wealth, he would buy up and get into his own hands the whole of one of the smaller trades—one in which perhaps three or four large firms only were now engaged; and he thought that by so doing he could effect very large savings by doing away with competitive advertising and other wasteful forms of trade rivalry, and thus be able, while supplying goods to the public at the same price as now, to pay much better wages to his workmen. It was part of the scheme to buy a plot of land and erect upon it cottages for his workmen, each surrounded by its little garden; and after a certain number of years' service, each workman was to

acquire a share in the profits of the business which would be sufficient to provide for him in his old age. By working out this system the devachanee had hoped to show to the world that there was an eminently practical side to Christianity, and also to win the souls of his men to his own faith out of gratitude for the material benefits they had received.

Another not dissimilar case was that of an Indian prince whose ideal on earth had been Râma, on whose example he had tried to model his life and methods of government. Naturally down here all sorts of untoward accidents occurred, and many of his schemes failed, but in Devachan everything went well, and the greatest possible result followed every one of his well-meant efforts—Râma of course advising and directing his work, and receiving perpetual adoration from all his devoted subjects.

A curious and rather touching instance of personal religious work was that of a woman who had been a nun, belonging to one not of the contemplative but the working orders. She had evidently based her life upon the text "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and now in Devachan she was still carrying out to the fullest extent the injunctions of her lord, and was constantly occupied in healing the sick, in feeding the hungry, and clothing and helping the poor—the peculiarity of the case being that each of those to whom she had ministered at once changed into the appearance of the Christ, whom she then worshipped with fervent devotion.

An instructive case was that of two sisters, both of whom had been intensely religious; one of them had been a crippled invalid, and the other had spent a long life in tending her. On earth they had often discussed and planned what religious and philanthropic work they would carry out if they were able, and now each is the most prominent figure in the other's Devachan, the cripple being well and strong, while each thinks of the other as joining her in carrying out the unrealized wishes of her earth-life; and it was noticed that in this case the image of each sister in the other's Devachan was at least to some extent vivified and real.

On this plane also the higher type of sincere and devoted missionary activity finds expression. Of course the ordinary ignorant fanatic never reaches this level, but a few of the noblest

cases, such as Livingstone, might be found here engaged in the congenial occupation of converting multitudes of people to the particular religion they advocated. One such case which came under notice was that of a Mohammedan who imagined himself as working most zealously at the conversion of the world and its government according to the most approved principles of the faith of Islam.

It appears that under certain conditions artistic capacity may also bring its votaries to this sub-plane. But here a careful distinction must be drawn. The artist or musician whose only object is the selfish one of personal fame, or who allows himself to be influenced by feelings of professional jealousy, of course generates no forces which will bring him to the devachanic plane at all. On the other hand that grandest type of art whose disciples regard it as a mighty power entrusted to them for the spiritual elevation of their fellows will express itself in even higher regions than this. But between these two extremes those devotees of art who follow it for its own sake or regard it as an offering to their deity, never thinking of its effect on their fellows, may in some cases find their appropriate Devachan on this sub-plane. As an example of this may be mentioned a musician of a very religious temperament who regarded his compositions simply as offerings to Christ—compositions which themselves were very fine, and produced a magnificent arrangement of sound and colour in the matter of that subdivision. The result of this would certainly be to give him increased devotion and increased musical capacity in his next birth; but without the still wider aspiration to help humanity this kind of Devachan might repeat itself almost indefinitely. Indeed, glancing back at the three planes with which we have just been dealing it will be noticed that they are in all cases concerned with the working out of devotion to personalities—either to one's family and friends or to a personal deity—rather than the wider devotion to humanity for its own sake which finds its expression on the next sub-plane.

C. W. LEADBEATER.

(To be continued.)

THEOSOPHICAL ACTIVITIES.

European Section.

Mr. Mead's lectures on the later Platonists came to a most successful termination on March 20th. The series has been very well attended from beginning to end.

The afternoon meetings at private houses conducted by Mr. Mead, Mr. Leadbeater, and Mr. Keightley have proceeded in a very satisfactory manner. One set terminated at Easter, the other two still being carried on.

The tenth conference of the North of England Federation will be held at Harrogate on April 25th, and Mrs. Besant, who is expected to arrive in England a few days before, will be present at the meeting.

The Sunday evening meetings at the Blavatsky Lodge, conducted by Mr. Leadbeater and Mr. Keightley, will conclude at the end of April. These meetings have proved most successful in every respect, and it is hoped that they will be carried on again after the summer interval.

The smaller Queen's Hall has been engaged for Mrs. Besant during the months of May, June, and July, for Sunday evening lectures. The subjects will be announced in due course.

Indian Section.

The records, books and all property belonging to the Indian Section have been completely removed to the new headquarters at Benares, so that the business arrangements are now in proper order.

Mrs. Besant has delivered a number of lectures on Theosophical subjects, but has spent much of the later portion of her visit in quiet work at the headquarters Her four lectures delivered at Adyar during the recent Convention will shortly be published under the title of *The Path of Discipleship*.

Colonel Olcott visited Calcutta recently to assist in settling the Mahâ Bodhi case. The opportunity was taken to deliver a number of lectures and addresses to the pupils of some of the Indian Schools.

A new branch has been formed at Motihari, Bengal, with Babu Krishnadan Mukerji as President.

Australasian Section.

Miss Lilian Edger, M.A., the President of the Auckland Branch, has recently made arrangements by which she will be able to devote almost the whole of her time to work in connection with the Society. Miss Edger is already well known throughout the Section, having done extensive lecturing work in many parts of New Zealand. She has recently completed a tour through the southern districts of the colony.

The Annual Convention of the Section was held in Melbourne on April 3rd and 4th.

Death of Mr. Judge.

Mr. W. Q. Judge died at New York on Saturday, March 21st. The body was cremated on Monday, March 23rd, at the Fresh Pond crematorium.

REVIEWS.

The Upanishads.

Translated into English, with a Preamble and Arguments, by G. R. S. Mead, B.A., M.R.A.S., and Jagadîsha Chandra Chaṭṭopâdyâya. Volume I. [Theosophical Publishing Society. Price in paper covers 6*d*., in buckram 1*s*. 6*d*.]

It is not too much to say that no books have ever been written which contain doctrines of greater importance to mankind than the Upaniṣhads. No one knows their author, no one knows their date, and thus they well merit their title of Rahasya, the secret or the mystery. Less ancient certainly than the hymns of the Rig Veda, they may yet well take rank among the oldest books in the world, and the teaching which they contain has for thousands of years been the national philosophy of the peoples of India. With the help of their mystical doctrine the ancient Hindu was led to discover the infinite hidden in the finite, the true behind the semblance of the senses, the self behind the ego, and the indestructible identity of his own true self with the Supreme Self; and surely such knowledge is of no less importance to us to-day. Indeed, Professor Max Müller, one of our greatest living Sanskritists, has written of them: "I do not hesitate to say that there are rays of

light in the Upaniṣhads which will throw new light even to-day upon some of the problems nearest to our own hearts." And how closely the ideas of some of the latest modern philosophers approach those proclaimed in the Upaniṣhads may be seen by the following quotations from Dr. Caird, who writes in his *Philosophy of Religion*: "It is just in this renunciation of self that I truly gain myself; for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourselves is in reality our truer self." And again: "The knowledge and love of God is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thoughts and being with that which is above me, yet in me—the universal or absolute self, which is not mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature" (p. 257).

Members of the Theosophical Society at any rate should not need to be told of the advantage—nay, even the necessity—of studying these wonderful old oriental scriptures, and there must be many, both in the ranks of the Society and outside it, who will cordially welcome the publication of a translation at once so accurate and so characteristic as this at a price which is literally within the reach of all. Accurate—because the greatest care has been taken to secure the most scrupulous fidelity to the original, and wherever the English idiom has necessitated the use of even a single word which is not represented in the Sanskrit, that word is carefully enclosed in square brackets; characteristic—because a remarkably successful attempt has been made to reproduce as closely as is possible in a foreign language not only the spirit but the swing and style of the original Sanskrit. The very shape and manner of printing of the book follows the Oriental rather than the English tradition; for though the volume is of about the shape and size of the well known "Pseudonym Library," the lines run along the page instead of across it, precisely as they do in Indian manuscripts, and even the tiny side-headings are given on each page in exactly the Indian fashion. Considering the difficulty of so novel a task, and the extreme care required to secure accuracy in the transliteration of the Sanskrit words, the fact that scarcely an error is to be found throughout the book reflects the greatest credit on the printers.

The Translators have given us an explanatory "preamble" or preface which contains much valuable information—among other things a table of the states and powers of the universe and man as conceived in the Upaniṣhads, which will give the greatest assistance to the unaccustomed reader in the comprehension of this intricate system. Very useful also

is the concise "argument" or epitome of its contents which precedes each of the six Upaniṣhads which are contained in this volume. At the beginning of each of these is introduced the "Peace Chant" appropriate to the Veda to which it belongs—the mantra, that is, which is always sung in India before the reading of any portion of these sacred scriptures. So far as is known this is the first time that any of these quaint Peace Chants have been rendered into English.

The contents of this first volume are the Îsha, Kena, Kaṭha, Prashna, Muṇḍaka, and Mâṇḍûkya Upanishads, and assuredly all who read it will look forward eagerly to the issue of the remainder of the series. Where all is so good it would be invidious to particularize, yet one may perhaps venture to say that no more effective rendering of the beautiful story of Nachiketas has ever been put before the public. To give some idea of the vigour and lilt of the translation, this short review shall close with two quotations taken at random from different parts of the book.

"What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.

"What none thinks with the mind, [but] what thinks-out the mind, that know thou as Brahman indeed, not this which they worship below" (p. 27).

"Who then is the prey of unreason, unmindful [and] ever impure, to that goal such a man never reacheth; he goeth to births and to deaths.

"But the man who is subject to reason, [and] mindful [and] constantly pure, he unto that goal truly reacheth, from which he is born not again" (p. 61).

C. W. L.

The Story of Atlantis.

By W. Scott-Elliot. [Theosophical Publishing Society: 1896. Price 3*s.* 6*d.* net.]

The first appearance of the interesting information gathered together by Mr. Scott-Elliot on this important subject, comes to us in the shape of *Transactions of the London Lodge*, No. 29, with the title "Atlantis, a Geographical, Historical, and Ethnological Sketch." Appended to the Transaction are four large coloured maps indicative of the variations of the land-distribution on the earth's surface owing to the great cataclysms which overwhelmed the Atlantean root-race. These are respectively entitled: No. I., "Atlantis in its Prime," or the world about one million years ago, during many previous ages, and up to the catastrophe

of about 800,000 years ago; No. II. "Atlantis in its Decadence," or the world after the catastrophe of 800,000 years ago and up to the catastrophe of about 200,000 years ago; No. III., "Ruta and Daitya," or the world after the catastrophe of 200,000 years ago, and up to the catastrophe of about 80,000 years ago; No. IV., "Poseidonis," or the world after the catastrophe of 80,000 years ago and up to the final submergence of Poseidonis in 9,564 B.C.

We could have wished that the writer had devoted more space to the description and filling in of the maps, but we believe they are to form the basis of still further research. In briefly referring to the source of the information the recorder says: "Among the [occult] records . . . there are maps of the world at various periods of its history, and it has been the great privilege of the writer to be allowed to obtain copies—more or less complete—of four of these." We believe, however, that the originals are not in the form of maps, but rather in the nature of globes moulded in terra cotta.

Needless to say, like so many of the recent Transactions of the London Lodge, "Atlantis" adds considerably to our information on the subject, and should prove of immense interest to all students of *The Secret Doctrine*. In it they will find information drawn first of all from the ordinary archæological side of the subject, and secondly from the far more extended resources of the world-record. The work of the Manu is referred to, and the seven sub-races of the great Atlantean race are distinguished and traced; there are also sections on political institutions, emigrations, arts and sciences, manners and customs, and religion.

It is of course impossible for the ordinary reviewer to deal with a subject which is so entirely beyond the ordinary field of enquiry; the day is still distant when even such a method of research will be generally regarded as possible—much more then is the criticism of detail out of the question. Before that day will dawn, however, we must first of all deal with periods which are within the reach of ordinary historical and chronological study, and when we have established the reliability and superiority of the occult reading of the world-record, we shall then be in a position to persuade the public to credence in far more extended archæology. Meantime, only a very few will be really benefited by these painstaking and marvellous studies; those alone who are inclined to accept the main outline of human evolution as set forth in *The Secret Doctrine*, and the general history of mankind as sketched in those volumes, will be in a position to read further of Atlantis with any intelligence, and these we are sure

will be exceedingly grateful to Mr. Scott-Elliot for putting into shape the researches of his more gifted colleagues who have got at the records at first hand.

As, however, the Transaction is to be offered to a wider circle in book-form, we should have liked to see a fuller statement of the nature of the researches which were made, that is to say, a paragraph or two on trained clairvoyance and its possibilities, for we expect that the complete stranger to psychical research will fear for his senses when plunging, without any introduction, into so strange a subject.

For ourselves, we have read the treatise with the closest attention and interest, and only regret that it is not longer, for there is still, we are informed, a quantity of unused material already acquired by the investigators.

One small point, with which we are more competent to deal, may, in conclusion, be noted for alteration in a subsequent edition. Mr. Scott-Elliot will find, we believe, that Plato gave no name for the large island and archipelago beyond the Pillars of Hercules. The name "Poseidonis" is found first of all in one of the letters to the writer of *Esoteric Buddhism*, but not as given by Plato. Solon, we are told turned the Egyptian or original names into Greek according to a method of nomenclature known to the priests, and translated the name of the deity of the Atlantic island by the Greek equivalent Poseidon. Hence Poseidonis was a very happy selection by the writer of the letter as a designation, but it does not occur in either the text of the *Timæus* or *Critias* of Plato.

A hasty glance at a forward copy of the bound volume informs us that it is introduced to the reader by a Preface from the able pen of Mr. Sinnett, who, no doubt, disposes of the objection of our antepenultimate paragraph.

G. R. S. M.

TRANSACTIONS OF THE SCOTTISH LODGE, VOL. III., NOS. 4, 5, 6, 7.

THESE four numbers consist of three short papers by the President of the Lodge and one long one—on the "Mythology of the Ancient Egyptians"—which runs through them all, and, indeed, takes up the major part of the space in each. Of the three papers by the President, the first deals with "The Tatwas on Four Planes," the second with "Hermetic Philosophy as the Reconciler of Science and Religion," and the third with "The Interpretation of the Story of the Deluge on Four Planes." In reference to the first of these I must take serious exception to what seems to me the misuse of Sanskrit terms. There is

no plane which in any Hindu system is called "Ananda," nor any termed "Vigñâna" either. The writer seems to have had in mind the names of the five Koshas of the Vedântic system, *viz.*, Ânandamaya Kosha, Vigñânamaya Kosha, etc., and to have imagined that each of these was a vehicle of consciousness operating on planes called Ânanda, Vigñana, and so on. This of course is not the case, and one never finds any Hindu thinker speaking of an "Ânanda plane"; and so the fanciful interpretation of the communing of Gautama Buddha with Ânanda as meaning his communing with his higher self, is entirely out of court. As regards the philosophy of the Tattvas in general, on which this paper rests, it has so far proved impossible to affiliate it with the realities of nature on this and other planes without resorting to the most extreme reification of concepts, with which indeed this paper teems.

The second paper is a fairly neat restatement of familiar ideas, which neither adds to our knowledge nor throws any special light upon the numerous difficulties with which the subject bristles. The third is a clever example of that artificial method of interpreting mythology which finds so many followers at the present day. It would seem therefore that many people must find help, satisfaction or comfort in this kind of thought; but as it does not appeal to me, I can only say that this essay seems on the whole a tolerably intelligent example of its kind, and may be read with interest by those whose tastes run in that direction.

The long paper on Egyptian Mythology which fills up most of these numbers is an able and learned production. But the reviewer must protest against the absence of any indication of the authorities relied upon for many of the statements, and especially the absence of all information as to the meaning of the quotation marks so lavishly employed.

At the conclusion of No. 7 (which has only reached us in proof) stands yet another short paper dealing with Norse-Egyptian Mythology. From a remark in an earlier number this would seem to be from the pen of the President. It is more interesting than those already mentioned, and in several ways suggestive; but far more preparatory work needs to be done before the comparative study of mythology can yield really reliable and useful results.

B. K.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 6:—Colonel Olcott in this chapter of "Old Diary Leaves" continues the accounts of lectures and of incidents connected with the propaganda, some of which are amusing. In one case two orthodox Hindus, father and son, wished to join the society secretly, and were surprised to meet each other in the room of the branch. Miss Arundale's article on "Psychism and Spirituality" is concluded, containing a short account of Yoga philosophy. The paper on Zoroastrianism is continued and is followed by an extract from the *Madras Mail*, and an introduction to an account of the Sib Nârâyanî sect. Dr. Hübbe Schleiden contributes a brief description of the "new photography." "Ânanda Laharî" contains an elaborate account of some yoga practices which do not appear very intelligible to western readers.

A.

THE VÂHAN (*London*).

Vol. V, No. 9:—In a second answer to the question respecting passages bearing on reincarnation to be found in the writings of Synesius and Origen, some passages of interest are quoted from Origen's works. C. W. L. in reply to a question on Kâmaloka gives much valuable information as to the sub-planes or divisions, and the condition of the "dead." The other questions relate to dreams, the sacredness of numbers, heredity and spiritual progress.

A.

LE LOTUS BLEU (*Paris*).

Vol. VII, No. 1:—The new volume opens with an editorial address to the readers. The first portion of a translation of *The Secret Doctrine* appears—a work which will probably occupy a considerable time in completing. Dr. Pascal contributes some reflections on the strange experiments an account of which has appeared recently in *Le Lotus Bleu*. The translation of *The Astral Plane* is continued, as are the letters on Materialism and Theosophy.

A.

THE PATH (*New York*).

Vol. X, No. 12:—"The Screen of Time" announces a change in the name of the magazine, which will appear next month as "Theosophy." The letters to Dr. Hartmann conclude this month, the last letters being of interest mainly owing to the vivid picture given of the disturbances of that time. "The Art of being Brotherly" is a short article by Mr. Hargrove and is followed by one on Devachan, by Bandusia Wakefield, which expounds the general ideas on the subject in a readable manner.

A.

MERCURY (*San Francisco*).

Vol. II, No. 7:—"The Rationale of Hypnotism and Mesmerism" is concluded, the last section containing a summary of the paper. Following this is an article on "Will" by M. A. W. "Behind the Veil" contains no psychic

experiences this month, but only a short discourse on general lines. The description of the surface of the earth is a wild speculation of the imaginative faculty. "In reality, it is a thin porous film floating here and there upon the sphere of force which forms our planet."

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 47:—The opening paper is based on a verse from the Gospel of Matthew, and is followed by translations of *The Key to Theosophy*, *Through Storm to Peace*, *The Bhagavad Gîtâ*, *Light on the Path*, *The Golden Stairs*, and *Letters that have Helped Me*. The article on "India and her Sacred Language" is continued.

A.

SOPHIA (*Madrid*).

Vol. IV, No. 3:—A translation of Mr. Leadbeater's *Astral Plane* is begun in this issue, the portion describing the scenery being given. *Karma* is continued and is followed by the translation of "Dreams" from LUCIFER. The article on "Astrology" deals with the influence of the planets on the sun, the philosophy of the Tattvas, the evolution of the earth, and the prânic currents.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 27:—"The Elixir of Life" is continued and is followed by the translation of the *Bhagavad Gîtâ*, which has now reached the twelfth chapter; *Karma and Reincarnation*, by H. Snowden Ward, is also continued, the number concluding as usual with maxims from Epictetus.

A.

THEOSOPHY IN AUSTRALIA (*Sydney*).

Vol. I, No. 11:—The chief article in this number is on "Thought Forms," and is based on Mrs. Besant's *Karma*, a long quotation from which forms the text. The questions and answers deal with the Mânasaputras, Theosophy and Freemasonry, and the Masters.

A.

THE BUDDHIST (*Colombo*).

Vol. VIII, Nos. 1, 2 and 3:—Contain a report of the general manager of Buddhist schools, showing a satisfactory advance in the work. The article on music is one that must seem somewhat peculiar to English readers, who are not accustomed to base their life on ancient and artificial rules of doubtful value. "Music delights the senses, as do intoxicants. . . . Music and wine are close allies of sensuality," we are told, as also that the object of the wise Buddhist "is to produce non-action of mind in regard to the plane of matter, whereby peace and joy of mind find him in the realm of eternal light." An ideal which means inaction on any plane will not have much effect in the next.

A.

THE ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. II, No. 2:—The first article is on "The Brahmin, his Life and Duties," and in the opening chapter, after speaking of his present degradation, a sketch of the ceremony of investing with the thread is given. "Our Religion" contains a chapter on "Idol Worship," followed by "A Hindu University" and "A Visit to Adyar."

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 7:—Opens with a criticism of Mr. Maitland's life of Mrs. Kingsford, under the title "Abuse of Will-Power." "Mithra" writes on the "Position of a Student of the Avesta Literature." A paper on "Karma and Astrology" is reprinted from an old number of LUCIFER, and also "The Heart Doctrine," by Mrs. Besant.

A.

RAYS OF LIGHT (*Colombo*).

Vol. I, No. 1:—This is a very small magazine started in connection with the Musæus School. The first number contains short papers on "Hygiene," "The Case against Compulsory Vaccination," "Sudden Death and Premature Burial," "Entering the Path" and "Theosophy."

A.

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

Vol. IV, No. 11:—The articles in this number are on "Buddhism in India," and "The Founder of Buddhism," consisting mainly of a report of a lecture by Professor Rhys Davids. Brief notes and extracts on various subjects connected with Buddhism, correspondence and the Buddha-Gayâ temple case, fill up the issue.

A.

ISIS (*London*).

Vol. I, No. 3:—Much the most interesting paper in this number is "In Deeper Dreamland," by Dr. Anderson, which contains several stories of typical dreams. The "Letters on Occultism" are eccentric in style and in matter, and leave much opportunity for exercise of the "intuition." The article on "Cagliostro, One of the Three" is accompanied by a portrait which is not calculated to increase general respect for the subject of the paper. The verses at the end of the magazine are above the average.

A.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. IV, No. 6:—"The Enchantment of Cuchullain" is concluded, and the last chapter is accompanied by the usual poetry. A short paper on "Cycles and The Secret Doctrine," follows, and attempts to find analogies in man and in nature. The number concludes with an eccentric dialogue on propaganda.

A.

PACIFIC THEOSOPHIST (*San Francisco*).

Vol. VI, No. 8:—The first article is on the sixth sense, and the value of the speculations may be judged from the statement that intuition is the sixth sense. Following this is a paper on "The Pairs of Opposites," which is said to be a study from the *Bhagavad Gîtâ*, and a short article on heredity.

A.

LOTUS BLÜTHEN (*Leipzig*).

No. 42:—Opens with a translation of a portion of "The Virgin of the World," followed by the first part of a thoughtful essay on "Karma." "Jehovah," and "Nazareth" are treated of in "Fragments from the Mysteries," which are certainly not from the "Mysteries" technically so called.

A. J. W.

OTHER PUBLICATIONS.

Ludzkosc Posmiertna, a Polish translation of D'Assier's *Posthumous Humanity*; *The Metaphysical Magazine*, with articles on "Psychology as a Science," "Sympathetic Vibration in Nervous Attraction" and other subjects; *Modern Astrology*, with some forcible editorial remarks on the mass of believers in astrology *Man, the Master of his Destiny*, an Indian pamphlet containing a lecture by Mrs. Besant; *The Theosophical Forum*, *The Seen and the Unseen*, with an article on "Theosophy and Geology"; *The Astrological Magazine*, the Indian journal dealing with astrology; *Notes and Queries*; *La Revelación*, with letters and articles on spiritualistic subjects; *The Moslem World*, full of protests against the action of the Christians in connection with Armenia; *The Hansei Zasshi*, a Japanese Buddhist magazine, printed in the vernacular; *The Prasnottara*; *Book Notes*; *The Sanmârga Bodhini*; *The Lamp*; *The Theosophical Forum*.

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