

LUCIFER.

ON THE WATCH-TOWER.

THE massacre of some Christian missionaries in China has again opened up one of the constantly recurring difficulties caused by the antagonisms between the religions of the world. Instead of regarding all religions as differently coloured rays from one Sun, as the result of the refraction of the one white Light in the prism of human intelligence, narrow-minded people belonging by birth to some special cult desire to induce all others to translate the universal symbols in one and the same way. They cannot understand that different translations may express the same idea, and that they might as well urge a German to leave off loving his Mutter and love his Mother, as insist that the Chinese or the Hindu shall resign his conceptions of DEITY for those of the European. Their intentions are good, but their actions are deplorable, and the zeal not according to knowledge of the Christian missionary has done more to discredit the CHRIST among Eastern peoples than even the low morality of the traders and marauders. The latter are obviously irreligious, but the missionary who denounces beliefs and practices he does not understand, and who pours foolish contempt on conceptions which are repellent to him because they are alien, stirs up bitterness and ill-will wherever he goes. Sometimes he is thoroughly devoted and self-sacrificing, and when he goes to savages he may be doing really useful work; but he is out of place and distinctly mischievous when he tries to teach people whose ancestors were familiar with lofty spiritual philosophies for millenniums before the Christian form of religion was dreamed of, people of whose literature he is for the most part profoundly ignorant, and whose dignity and religious feelings he unconsciously outrages at every turn. A

beef-eating, wine-drinking Englishman preaches religion to a Hindu, to whom the cow is a sacred symbol and who regards wine as a filthy and polluting decoction, and then wonders that his religious teaching is rejected with scarcely veiled contempt. In India the missionary is protected from the anger of the lower classes of the people by the ægis of the Government, and, troublesome as he often is, he is safe. But in China, where the people are fiercer and are also the rulers of their own land, he becomes occasionally the victim of an outburst of popular fury, most regrettable in truth, but easily to be understood. The tone of the English press towards missionary efforts, with the international complications they cause, has become distinctly hostile, and it may be hoped that the growth of public opinion will gradually affect those whose contributions make these efforts possible. It is worth noting that at a meeting of the Balloon Society lately held, at which Mr. Lewis Appleton lectured on "Missionary Enterprise in China," a resolution was moved as follows:

That this meeting desires to express its profound sympathy with the relations of the victims in the recent massacre in China, and also of horror and indignation at the perpetrators of the outrages, and trusts that the official inquiry now proceeding will be fair and impartial; and that the Government of China will take strong steps in the future to prevent a repetition of such barbarous proceedings.

Probably all would feel sympathy with the victims of the massacre, yet there was a strong conviction that the expression of an opinion was needed other than that of sympathy with the victims, sympathy that might be held to extend to the missionary efforts themselves. An amendment was consequently moved:

That this meeting regrets exceedingly that English and American missionaries will persist in going to China and attacking the ancient and highly developed and orthodox religion of the Chinese.

The voting resulted in a tie, and the chairman gave his casting vote in favour of the amendment. Certainly no such vote would have been possible ten years ago, but the conviction is slowly spreading that the hoary religions of the East are to be treated with respect, and that each man's duty is rather to live his own religion than to attack the religion of another.

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The Bishop of Ripon was preaching not long ago on the degeneracy of society, and he struck a note which is sadly needed, that of a higher conception of social duty; he would have each man regard his place in society as a social office to be faithfully filled for the common good, as an office held for the common service. Thus :

To the merchant he said, "Look upon yourself as a contributor to the well-being of humanity"; to the lawyer, "Do not regard your office as a stepping stone to other things, but as that of a minister of justice;" to the lady of fashion, "Abandon that pitiful art of making people miserable with a frown or happy with a smile, in favour of kindlier actions and nobler hearts;" to the teacher, "Not to regard his work as drudgery, but as a task which involves the future of the nation."

Omitting the "lady of fashion," and hoping that women with hearts and brains may soon become ashamed of such a title, we may see in these words the re-emergence of the old Âryan ideal of a State, in which definite functions in the national household were assigned to various classes. The merchant who regards his commercial enterprises as initiated and carried on for the public welfare is the typical Vaishya of old, whose glory is wealth, and who supports with his wealth—regarded as national treasure in his hands for administration—all the necessary social activities. So the lawyer who sees in himself a minister of justice is the typical Kshattrya, one of the ruling and administrative class, charged with the maintenance of internal order, the protection of the weak, and the curbing of the aggressive.



How great a gain it would be if we had a public opinion that regarded the faithful discharge of all duties as the common and obvious behaviour to be expected from every honourable man, so that any man who failed herein, who used his place in the social order for his own advantage regardless of others, or who being wealthy and highly placed did not freely labour for the general good, should be looked on as *déclassé*, as outside the pale of honourable people. There was a time in the world's history when this was so, and when in consequence contentment and prosperity reigned, but in modern civilisation the assertion of rights has taken the place of the discharge of duties, to the detriment of all classes alike.

The following appeared in the September number of the *Váhan*, and as the question raised is of interest outside the limits of the European Section, I give it the wider publicity of LUCIFER. The matter would seem to be obvious enough, as the Theosophical Society can hardly be supposed to lay down rules as to the Societies to which its individual members may belong :

MEMBERSHIP IN OTHER SOCIETIES OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY.

Different members of the Theosophical Society have asked me whether it is competent for members to take up membership in Mr. Judge's Society, and one of these suggests that an answer should be made in the *Váhan*. The President of the Theosophical Society and the General Secretary of the European Section are both out of England, and I have no right to give any official answer. I can only state my own opinion. The Theosophical Society, by its General Council, can regulate the relationship of its members to each other, but it has no authority to regulate the relationship of any of its members to the outside world. A member can belong to any Society he pleases, to the Psychical Research Society, the Balloon Society, the Royal Asiatic Society, etc., etc. Any interference with his liberty of action by the General Council would be an impertinence. If he secedes from the Theosophical Society, he naturally ceases to be a member of it, but if he holds its diploma, acknowledges its jurisdiction, and obeys its rules, he remains a member of it, though he should join every other Society under the sun. But obviously membership in any other Society, be its name what it may, does not make him a member of the Theosophical Society founded by H. P. B., and of which her colleague, Colonel Olcott, is the President-Founder. On questions of good sense, consistency and loyalty, each man must judge for himself, and his membership in the Theosophical Society does not place this responsibility in the hands of anyone else, nor has anyone the right to lay down conditions of membership in the Theosophical Society outside the Rules as made by the Society for itself, and as issued by its General Council.

ANNIE BESANT.

I mean no discourtesy in the phrase "Mr. Judge's Society," but am at a loss how to designate it distinctively in any other way, as the name "Theosophical Society in Europe" has always been used by the Theosophical Society as signifying its European Branches and members, is its designation in a legal deed of trust which enables property to be bequeathed to it, and stands as its recognised title in its Sectional Constitution and Rules. No member of the Theosophical Society can therefore fitly give its long-used name to a new body.

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It is painful to find from the pens of men who "ought to be teachers," travesties of Eastern faiths that should be perpetrated only by the ignorant. Dr. Marcus Dods, the Professor of New

Testament Exegesis at New College, Edinburgh, has been delivering four lectures which have been subsequently published, and have already reached their sixth thousand. Early students of Eastern religions blundered sorely as to the meaning of Nirvâna and identified it with annihilation : they failed to grasp the distinction, ever present in the Eastern mind, between the permanent and the impermanent, and extinguished the whole man and not only his lower nature. But careful students have long corrected this error, and at the most ascribe only to some schools of Buddhism belief in final annihilation. Professor Max Müller, for instance, writes (*Nineteenth Century*, May, 1893, p. 779) :

It is generally imagined, for instance, that Nirvâna, about which so much has been written, was a term coined by Buddha. But Nirvâna occurs in the *Bhagavad Gîtâ*, and in some of the *Upanishads*. It meant originally no more than the blowing out or the expiring of all passion, the calm after the storm, the final emancipation and eternal bliss, reunion with the Supreme Spirit (Brahma-Nirvâna), till in some of the Buddhist schools, though by no means in all, it was made to signify complete extinction or annihilation. Whatever Nirvâna may have come to mean in the end, there can be no doubt as to what it meant in the beginning—the extinction of the fire of the passions. But that beginning lies outside the limits of Buddhism; it is still within the old domain of Brâhmanism.

Writing on the Vedântic Philosophy and on the question whether the Soul retains personality, he remarks that :

Such a question is impossible for the true Vedântist. For terrestrial personality is to him a fetter and a hindrance, and freedom from that fetter is the highest object of his philosophy, is the highest bliss to which the Vedântist aspires. That freedom and that highest bliss are simply the result of true knowledge, of a kind of divine self-recollection. Everything else remains as it is.

Surely since Buddhism sprang from Brâhmanism, and the BUDDHA was preaching to Hindus, it is reasonable to suppose that, in using a well-known word, He used it with the well-known meaning. Yet Dr. Marcus Dods says:

Nirvâna, then, is the moral condition which accompanies the eradication of self-will, self-assertion, self-seeking, self-pleasing. And had this been the ultimate aim of Buddhism, nothing could have been worthier of human effort. But this moral self-renunciation is only a means to the great end of annihilation, extinction of self in every sense. Self is to be renounced, not that man may come into a loving concord with the will of God and with every living creature, but that he may himself escape the misery which inevitably accompanies all existence.

The moral condition of Nirvāna is attained in order that at death there may be no re-birth. The oil is withdrawn and the flame dies out, so that no other wick can be lit from it. Unconsciously it would, no doubt, be the moral attainment which satisfied high-minded Buddhists; but theoretically the moral attainment is not the ultimate end in view, but only the means by which the man attains to non-existence. He reaches the highest development, not to become serviceable to the world at large, but to pass away into nothingness. "He that hateth his life in this world, shall keep it unto life eternal"—that is the well-balanced, far-seeing, quiet enunciation of the real law of existence; but the Buddhist Nirvāna is a travesty of this, and magnificent as is the conception of man's highest moral state, it is stultified by the end for which it is to be attained.

And thus, though the framework of the Buddhist ethic is beautiful and all but perfect, the moving spirit of it is radically selfish. It not only professedly excludes all consideration of a higher will than a man's own, but it also excludes all idea of duty. It takes its departure from man's sense of misery, not from his sense of sin; it builds its well-proportioned and exquisitely-chiselled temple not on conscience, but on man's craving for happiness; and its ultimate aim is not to free men from inward evil, but to emancipate them from misery, that is, from existence.

It is difficult to conceive how such misconception as this can be possible. For apart from all questions as to the meaning of terms, there is the BUDDHA Himself, and how can anyone who remembers His life speak of the teaching He gave as leading a man to seek the highest attainment "not to become serviceable to the world at large, but to pass away into nothingness." Surely no man of the present Humanity has rendered such service to the world as He did, who was born to rule over men's bodies with imperial sway, and cast all aside that He might liberate their souls from bondage by the teaching of the Good Law. If the moving spirit of Buddhism be "radically selfish," words have no longer any meaning, and the Great Renunciation becomes a fantastic dream. Yet, alas! while we may blame Western scholars for their thoughtless misinterpretations of Eastern teachings, we know but too well that both Brâhmanism and its child Buddhism are but ill recommended by their modern representatives. The selfish seeking for mere liberation in the one, and the careless letting slip of the teaching of the permanence of the deeper "individuality" in the other, sharpen the weapons that else would fall but to be blunted on the silver armour of the great Religions.



Our Ceylon news came too late for insertion among "Activities," but I may mention here that, on August 14th, the foundation-stone of the rooms that are to serve as dormitories for the girls and as a library was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. These rooms are to be solidly built and roofed with tiles, and will form part of the main building. Accommodation has also been provided for friends visiting Colombo. Mrs. Higgins is showing rare tenacity and courage, and all will at least send her, I am sure, the assistance of kindly thoughts.

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A few of our readers will be very much interested in reading the following words, to be found in *The Larger Sukhâvatî-Vyûha*, xlv, 2:

Those by whom the LORD OF THE WORLD, the Enlightened and the Light-Giver, has been seen, and the Law been heard reverentially, will obtain the highest joy.

* * *

Light gives some statistics on cremation that show a considerable growth in common sense among the New England Americans. In 1885 only thirty-six bodies were burned instead of being buried, but during eleven months of 1894 no less than eight hundred and seventy-six were thus restored to their elements. The fouling of the earth by decaying matter and the poisoning of the atmosphere by the slow generation of unsavoury gases are a constantly growing danger to the well-being of the community, to say nothing of the psychical disadvantages resulting from this disposal of dead bodies. Ere very long, we may hope, all bodies no longer needed by their owners will be swiftly and innocuously dispersed by the purifying action of fire.

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It is pleasant to notice that in India the spread of Theosophical study among Hindus seems to keep pace with the growing revival of Hinduism, now admitted and commented upon on all sides. Especially among the younger generation may this be seen, and young men's Associations are becoming centres of Theosophical activity. A Union at Saidapet, near Madras, for instance, has for

President Professor G. Krishna Prabhu, a pious and learned Hindu, who is also a member of the Theosophical Society, and it has been studying not only the Upanishads and the *Bhagavad Gitá*, but also *The Secret Doctrine*, *The Key to Theosophy*, the *Theosophical Manuals*, *The Voice of the Silence*, and other works. In this way true Hinduism is being vitalised in all directions, and more and more we may hope to see the ancient Religion manifesting its inherent beauties and shining forth with renewed lustre, undimmed by the modern accretions that have obscured its light. As this process continues, Indian spirituality shall again arise for the helping of the world, and the land dear to the hearts of all lovers of Religion shall again be a centre of spiritual life. No nobler service to the Motherland can be done by her younger sons than this re-establishment of the ancient faith, in the purity which was its glory when it was born as the eldest child of the Wisdom Religion.

ORPHEUS.

(Continued from p. 460.)

CHART OF THE ORPHIC THEOGONY.



Unaging Time.

The Primordial Triad

The One-Many-All



Universal Good
Universal Soul
Universal Mind

Super-sensible World.	Noëtic Triad	Being [Vestibule of the Good]	Bound (Hyparxis—Father) [One]	Infinity (Power—Mother) [Many]	Mixed (Mind—Son) [All]	[Beauty] [Truth] [Symmetry]	Æther	Phanes [Gt. Grandfather —Manifestor— Animal Itself]
							Chaos	
							Egg	
Noëtic-noëric Triad	Life	Essence "The Abiding" Life Intellect	Infinite Power Intelligible Life "The Proceeding"	Intelligible Intellect "The Returning"	Supercelestial Place [Plain of Truth; King- dom of Adrastia]	Celestial Arch [Heaven]	Uranus	
							[Grandfather]	
							Subcelestial Arch	
Noëric Triad [Hebdomadic]	Intellect	Cronus—Saturn [Father] [and a septenary hierarchy]	Rhea [and a septenary hierarchy]	Zeus—Jupiter (Demiurgus) [and a septenary hierarchy]	The Seventh Monad [The Separative Deity]	Oceanus	Curetic or Unpol- luted Triad	
							[each a septenary hierarchy]	

Sensible World.	Super-cosmic Order	{ Demiurgic Triad Zoogonic Triad Apollinical Triad	{ Jupiter—Celestial Jupiter (Ruler of Inerratic Sphere) Neptune—Marine Jupiter (Ruler of Planetary Spheres) Pluto—Subterranean Jupiter (Ruler of Sublunary Region)	{ Coric Diana Coric Proserpine Coric Minerva	{ The Corybantic Triad	{ Apollo, the Triple Sun	{ Superessential Light Intellectual Light Sensible Light				
								Liberated Order [Dodecad]	{ Jovian Monad Vestan Monad	} The Decad [completed by]	{ Apollo or the Prophetic Life Mars or the Divisive Life Venus or the Amatory Life

V. GENERAL OUTLINE OF ORPHIC THEOGONY.

THE ORDERS OF THE DIVINE POWERS.

IN order to understand the Ladder of the Powers and the emanation of the hierarchies of Hellenic theology, it is necessary to study the matter by the light of the perfected intellect and mystic insight of the great Neoplatonic revival, and by the help of the karmic links which united it to its Orphic source.

Thus Maximus Tyrius writes: "You will see one according law and assertion in all the earth, that there is one God, the king and father of all things, and many gods, sons of God, ruling together with him." (*The Dissertations of Maximus Tyrius*, trans. by Thomas Taylor, i. 5.)

And Aristotle remarks (*Metaph.* XII. viii.): "Our ancestors and men of great antiquity have left us a tradition, involved in fable, that the first essences are gods, and that the Divinity comprehends the whole of nature. The rest indeed is fabulously introduced, for the purpose of persuading the multitude, enforcing the laws and benefiting human life. For they ascribe to the first essences a human form, and speak of them as resembling other animals [living beings], and assert other things similar and consequent to these.

But if among these assertions, any one separating the rest, retains only the first, *viz.*, that they considered the first essences to be gods, he will think it to be divinely said; and it may be probably inferred that as every art and philosophy has been invented as often as possible, and has again perished, these opinions also of the ancients have been preserved as relics to the present time. Of the opinions of our fathers, therefore, and men of the highest antiquity, thus much only is manifest to us."

The above passage shows clearly that Aristotle believed in the growth and decay of many civilizations before his own time and also in the persistent tradition of religion through them all.

Taylor sums up the emanation of primal principles or monads, setting forth the septenary order of primal essences as follows (*Proclus on the Theol. of Plato*, pp. x. xi.): "According to this theology, therefore, from the immense principle of principles, in which all things causally subsist, absorbed in super-essential light, and involved in unfathomable depths, a beauteous progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of Deity, all possessing an overflowing fulness of good. From these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body depend: monads suspended from unities, deified natures proceeding from deities."

These are the roots and summits of the manifested Universe; each a monad from which all of its kind proceeds; all beings proceeding from the one Being, etc., and all bodies from the "vital and luminous" Body of the Universe. Thus we have a septenary scale.

1. The Ineffable.
- { 2. Being.
- { 3. Life.
- { 4. Intellect.
- { 5. Soul.
- { 6. Nature.
- { 7. Body.

Here we have a monad and two triads, which may very well be symbolized by the two interlaced triangles with the point in the centre.

The order is further subdivided into Triads. Thus we get (in *The Select Works of Plotinus*, Taylor, Introd., p. lxxi; Bohn's ed.):

THE TRIADS.

1. Primordial.
2. Noëtic (*θεοὶ νοητοὶ*).
3. Noëtic and also Noëric (*νοητοὶ καὶ νοεροὶ*).
4. Noëric (*νοεροὶ*).
5. Supercosmic (*ὑπερκόσμοι*).
6. Liberated or Supercelestial (*ἀπόλυτοι ἢ ὑπερουράνιοι*).
7. Cosmic (*ἐγκόσμοι*).

The numbers are only put for convenience and have no virtue or dignity in themselves; 2, 3, and 4, constitute the Supersensible World (Sansk. Arûpa Loka), while 5, 6, and 7, constitute the Sensible World (Sansk. Rûpa Loka). Each Triad is constituted according to three hypostases: (*a*) Hyparxis (or Father), (*b*) Power (or Mother), and (*c*) Mind (or Son). Zeus, the Demiurgic or Manifested Logos (the Brahmâ or Ishvara of the system) is the "Mind" of the Noëric Triad, and thus the Monad or Arche (Source) of all below. Therefore, to put it mathematically and neoplatonically:

The Demiurge: Sensible World :: The One: Supersensible World.

The hypostases underlying each Triad subsist as (*a*) Being, (*b*) Life, and (*c*) Intelligence; and so also with regard to the first triad of orders (2, 3 and 4). Being "abides," Life "proceeds," and Intelligence "returns" or "converts." These are the preservative, creative, and regenerative (or destructive) powers of the Hindu Trimûrti, or Vishnu, Brahmâ and Shiva. The Noëtic Order, therefore, must principally subsist as to Being; the Noëtic and Noëric, as to Life; and the Noëric as to Intelligence—the keynotes of the three supersensible orders being respectively permanent Being, permanent Life, and permanent Intelligence. But each order in its turn is likewise triple, and thus the Noëric is termed "triply convertible." But to proceed more to detail.

THE PRIMORDIAL TRIAD.

This Triad is beyond our present human conception, and is the reflection of that "thrice-unknown darkness" which is the veil of the Ineffable. As Taylor says (*Myst. Hymns of Orph.*, p. xxiv.): "According to the theology of Orpheus, all things originate from an immense principle, to which through the imbecility and poverty of

human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians is a *thrice-unknown darkness*, in the contemplation of which all knowledge is refunded into ignorance."

For as Damascius writes (*On First Principles*): "Of the first principle the Egyptians said nothing, but celebrated it as a darkness beyond all intellectual conception, a thrice-unknown darkness (*σκότος άγνωστον τρίς τοϋτο έπιφημίζοντες*)."

For indeed "clouds and darkness are about Him", the brilliancy of the primal veil being too strong even for spiritual sight. Thus it is "darkness," but darkness transcending the strongest light of intellect. The first Triad, which is manifestable to intellect, is but a reflection of, or substitute for, the Unmanifestable, and its hypostases are: (a) The Good, which is superessential; (b) Soul (the World-Soul), which is a self-motive essence; and (c) Intellect (or the Mind), which is an impartible, immovable essence. But we are still in the region of transcendent ideality, or rather of that which transcends all ideals. The matter is one of great difficulty, and will be dealt with at length only when the present writer attempts an essay on the Theosophy of Proclus. Let us now pass on to

THE NOËTIC TRIAD.

The type underlying the triadic hypostases is what Plato calls (a) Bound, (b) Infinity, (c) Mixed; these being posterior to The One or The Good. Now this Mixed is also called Being (Proclus' *Theol. of Plato*, Taylor, p. lix.), or rather the Triad Bound, Infinity, and Mixed subsist in Being or Life (*ibid.*, i. 179). Now the Mixture requires three things, Beauty, Truth, and Symmetry (*ibid.*, 176), and all these are found in the Vestibule of The Good (*ibid.*, 177), but subsist primarily as to Symmetry (*ibid.*, 180). This mixture, then, is the ideal Kosmos or Order (Symmetry) of the Universe.

Each Triad of the Noëtic order is in its turn triadic, and Bound, Infinity and Mixed are the first Triad; (a) Bound is the same with Hyparxis, Father and Essence; (b) Infinity with Power; and (c) Mixed with Noëtic (or Intelligible) Life, the first and highest order of Gods; or, in other words, the essential characteristics of the

trinity are (*a*) to be or to abide, (*b*) to live, and (*c*) to energize intellectually.

But, says Proclus in his Scholia (*On the Cratylus of Plato, op. cit.*, add. notes, p. iii.): "Of the intelligible [noëtic] Gods the first genera, which are conjoined with *the one itself*, and are called occult, have much of the unknown and ineffable. For that which is perfectly apparent and effable cannot be conjoined with the perfectly ineffable, but it is requisite that the progression if intelligible [the Noëtic Order], should be terminated in this order, in which there is the first effable [the prototype of the Third or Manifested Logos], and that which is called by proper names. For the first forms are there, and the intellectual nature of intelligibles there shines forth to the view."

This is the third triad of the Noëtic Order; the "intellectual nature of intelligibles" meaning that the third Triad has in it the nature of the Mind or Intelligence, the root of the Noëtic Order, whereas the first and second triad are emanated severally according to Hyparxis and Power—the three severally corresponding to Father, Mother and Son.

Proclus then continues: "But all the natures prior to this being silent and occult, are only known by intelligence. Hence the whole of the teletic art energizing theurgically ascends as far as to this order." That is to say, that these orders belong to the contemplation of the higher Mind ("intelligence") alone. Man must be at one with the Mind if he would know these ineffable orders. And even to ascend to the last of the Noëtic Order requires the practice of theurgy, the equivalent of the Yoga-art of Indian mystics. *Īshvara*, the Logos, is only to be known in Ecstasis or Samādhi.

And so of this Third Order or Logos, Proclus writes (*ibid.*): "Orpheus also says that this is first called by a name by the other Gods: for the light proceeding from it [Fohat in Northern Buddhism, *Daivi-prakriti* with the Vedāntins] is known to and denominated by the intellectual [noëtic] orders. But he [Orpheus] thus speaks, 'Metis bearing the seed of the Gods, whom the Gods above lofty Olympus call the illustrious Phanes Protogonus.'"

With regard to this Light, or Life (the active power of Deity), Proclus quotes the Oracle in which the Powers exhort us "To understand the fore-running form of light," and thus explains it:

“For subsisting on high without form, it becomes invested with form through its progression; and there being established occultly and uniformly, it becomes apparent to us through motion, from the Gods themselves; possessing indeed an efficacious energy, through a divine cause, but becoming figured through the essence by which it is received.”

It would be difficult to find a clearer statement with regard to this sublime cosmogony. But as Taylor admirably remarks in his Introduction to the *Parmenides* of Plato (*Plato's Works*, vol. iii.): “He then who is able, by opening the greatest eye of the soul, to see that perfectly which subsists without distinction, will behold the simplicity of the intelligible [noëtic] triad, subsisting in a manner so transcendent as to be apprehended only by a super-intellectual energy, and a deific union of the perceiver with this most arcane object of perception. But since in our present state it is impossible to behold an object so astonishingly lucid with a perfect and steady vision, we must be content, as Damascius well observes [see *Excerpta a Damascio*, a Wolfio, p. 232], with a far-distant, scarcely attainable, and most obscure glimpse; or with difficulty apprehending a trace of this light, like a sudden coruscation bursting on our sight.”

Those are the “flashes” of illumination spoken of by Plotinus, the lightning glances of “Shiva’s Eye.” This illumination is sometimes referred to as the opening of the “third eye,” which is said to have its “physical basis” in the pineal gland, now atrophied in the vast majority of mankind.

If then we would obtain such a sight we must “open the greatest eye of the soul,” says Taylor (*ibid.*), “and entreat this all-comprehending deity to approach: for then, preceded by an adorned Beauty, silently walking on the extremities of her shining feet, he will suddenly from his awful sanctuary rise to our view.”

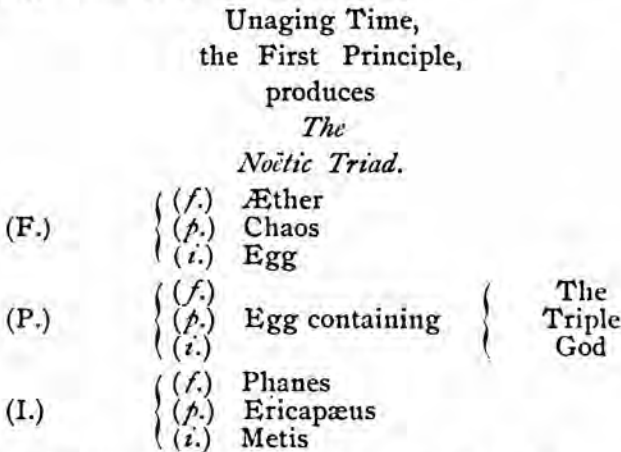
But even then what human words can reveal the vision; what phrases can tell how the One becomes Many, how the Unity becomes Multiplicity? For to use a Pythagorean phrase, this transcendent object is “void of number.” As Damascius says (*ibid.*, p. 228): “And since this is the case, we should consider whether it is proper to call *this* [the Noëtic Triad] which belongs to it [the Ineffable] [a] *simplicity* (ἀπλότης), [b] *something else, multiplicity*

(πολλότης), and [ε] *something besides this*, universality (πανιότης). For that which is intelligible [noëtic] is *one, many, all*, that we may triply explain a nature which is one. But how can one nature be *one* and *many*? Because *many* is the infinite power of *the one*. But how can it be *one* and *all*? Because *all* is the every way extended energy of *the one*. Nor yet is it to be called an energy, as if it was an extension of power to that which is external; nor power, as an extension of hyparxis abiding within; but again, it is necessary to call them three instead of one: for one appellation, as we have often testified, is by no means sufficient for an explanation of this order. And are all things here [in the Noëtic Triad] indistinct? But how can this be easy to understand? For we have said that there are three principles consequent to each other: *vis.*, *father*, *power*, and *paternal intellect*. *But these in reality are neither one, nor three, nor one and at the same time three.* But it is necessary that we should explain these by names and conceptions of this kind, through our penury in what is adapted to their nature, or rather through our desire of expressing something proper on the occasion. For as we denominate this triad *one*, and *many*, and *all*, and *father*, *power*, and *paternal intellect*, and again *bound*, *infinite* and *mixed*—so likewise we call it a *monad*, and the *indefinite duad*, and a *triad*, and a paternal nature composed from both these. And as in consequence of purifying our conceptions we reject the former appellations, as incapable of harmonizing with the things themselves, we should likewise reject the latter on the same account."

In brief, all words fall miserably short of the reality; the understanding of these highest realms is reserved for seers and prophets; philologers and sophists are without these precincts. Nor was the Noëtic Triad a fiction of the later Platonists, for the same Damascius (*On First Principles*, see Wolfii *Anecd. Græc.*, iii. 252) traces it back to Orpheus as follows: "The theology contained in the Orphic rhapsodies concerning the intelligible [noëtic] Gods is as follows: Time is symbolically placed for the one principle of the universe; but Æther and Chaos for the two posterior to this one; and Being, simply considered, is represented under the symbol of an Egg. And this is the first Triad of the intelligible [noëtic] Gods. But for the perfection of the second Triad, they establish either a conceiving or a conceived Egg as a God, or a white garment, or a

cloud ; because from these Phanes leaps forth into light. For indeed they philosophise variously concerning the middle Triad. But Phanes here represents intellect. But conceiving him over and above this, as father and power, contributes nothing to Orpheus. But they call the third Triad Metis as *intellect*, Ericapæus as *power*, and Phanes as *father*. But sometimes the middle Triad is considered according to the three-shaped God, while conceived in the Egg ; for the middle always represents each of the extremes, as in this instance, where the Egg and the three-shaped God subsist together. And here you may perceive that the Egg is that which is united ; but that the three-shaped and really multiform God is the separating and discriminating cause of that which is intelligible. Likewise the middle Triad subsists according to the Egg, as yet united ; but the third according to the God who separated and distributes the whole intelligible order."

Damascius tells us that this was the "common and familiar Orphic theology." We therefore get the following diagram of the Noëtic Triad, according to the Orphics, classified according to Father (F.), Power (P.), and Intellect (I.).



Damascius further tells us in the same place that, according to Hieronymus and Hellanicus, the Orphic theogony described the third principle symbolically as being "a Dragon, naturally endowed with the heads of a Bull and a Lion, but in the middle having the countenance of the God himself." This Power was portrayed with golden wings and denominated Time and Hercules. It was the

Karmic Ruler of the Universe, for "Necessity resides with him, which is the same as Nature, and incorporeal Adrastia, which is extended throughout the universe, whose limits she binds in amicable conjunction." This fourfold Power corresponds to the Lipika of the Stanzas of Dzyan. It is sufficient here to point to the vision of Ezekiel and the "four living creatures." "They four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upwards; two wings of every one were joined one to another, and two covered their bodies" (i. 10, 11). Later on we shall return to this interesting symbolism.

Thus Phanes (the "Manifestor") is called the "Animal Itself" (Proclus, *Theology of Plato*, VI. xvi.), and also the Forefather of the Demiurge, for, as we shall see later on, Zeus (the Demiurge) is the last Power of the Noëric Triad, and as such the last Power of the Supersensible World; whereas Saturn (his Father) is the first Power of the Noëric Triad, the paternal monad, who is the son of Phanes (the third Power of the Noëtic Triad)—Phanes evolving Saturn by means of the intermediate Triad, that acts as Power or Mother to the Paternal or Noëric Triad. We now come to the middle Triad of the Supersensible World, the Noëtic and at the same time Noëric Triad, which depends from Phanes as its Monad or Arche.

THE NOËTIC-NOËRIC TRIAD.

This is by far the most difficult Triad to deal with, for it partakes both of the Noëtic and Noëric Triad, and yet is neither. As Damascius remarks of the Orphic theologians, "indeed they philosophise variously concerning the middle Triad." Its dominant characteristic is that it subsists according to Life or Power.

As Proclus tells us (*Theol. Plat.*, IV. iii.; Taylor, i. 231): "In the intelligible and at the same time intellectual [*i.e.*, the noëtic-noëric] order, each triad has essence, life and intellect; one indeed intelligibly and at the same time intellectually, but more intelligibly, so far as it is in continuity with the first intelligibles; the other intellectually and intelligibly, but more intellectually, because it is proximately carried in intellectuals; and another according to an equal part, as it comprehends in itself both the peculiarities. Hence the first

triad, that we may speak of each, was in intelligibles [the noëtic order] bound, infinity, and essence; for essence was that which was primarily mixed. But here [in the noëtic-noëric order] the first triad is essence, life and intellect, with appropriate unities."

It would be too long to follow out this interesting subject in the present place, and so we must reserve it for another occasion.

Each member of the Triad is, in its turn, triadic. The first subsists according to essence, life and intellect. The second subsists according to infinity, or infinite power, for the power of the cause which is generative of being, is infinity (*loc. cit.*, p. 167). Thus its characteristic is intelligible life, "the proceeding" (*loc. cit.*, p. 182). It is further said to be "parturient with multitude and the origin of separation" (*loc. cit.*, p. 181). The third subsists according to intelligible intellect. It is said to be "all perfect" and "folds into light in itself, intelligible multitude and form" (*ibid.*). It "converts the intelligible end to the beginning and converts the order in itself," therefore it is called "the returning" (*loc. cit.*, p. 182).

The Orphic Uranus, or Heaven, is placed in this Order, for Proclus tells us that: "Plato himself in the *Cratylus*, following the Orphic theologies, calls the father indeed of Jupiter [the Demiurge], Saturn, but of Saturn, Heaven" (*op. cit.*, IV. v.). Uranus is the Mind or Intellect of this order. Thus Phanes is the Forefather, or Great-Grandfather; Uranus the Grandfather; and Saturn, the Father of the Demiurge, who is, in his turn, the "Father of all"; the two latter belonging to the Noëric Order.

Now there are certain spheres or firmaments pertaining to this Triad. Thus the "Arch" which separates the Noëtic Order from the Noëtic-Noëric Order is called the "Supercelestial Place," the "Plain of Truth," or the "Kingdom of Adrastia" (*op. cit.*, IV. iv.). Whereas the "Celestial Arch," or "Heaven," is in the midst of the Triad; and the basis or firmament which separates this Order from the Noëric Order is called the "Subcelestial Arch." (See Taylor's "Concise Exposition of Chaldaic Dogmas according to Psellus," in his *Collectanea* of articles in the *European and Monthly Magazine*, p. 39, note).

This Plain of Truth is referred to by Maximus of Tyre in the following beautiful passage (*Dissertation I.*, "What God is according to Plato"):

"This is indeed the enigma of the Syracusan poet (Epicharmus),
 "'Tis mind alone that sees and hears.'

"How, therefore, does intellect see, and how does it hear? If with an erect and robust soul it surveys that incorruptible light, and is not involved in darkness, nor depressed to earth, but closing the ears, and turning from the sight, and the other senses, converts itself to itself. If forgetting terrene lamentations and sighs, pleasure and glory, honour and dishonour, it commits the guidance of itself to true reason and robust love, reason pointing out the road, and presiding love, by persuasion and bland allurements, alleviating the labours of the journey. But to intellect approaching thither and departing from things below, whatever presents itself is clear, and perfectly splendid, and is a prelude to the nature of divinity, and in its progression, indeed, it hears the nature of God, but having arrived thither, it sees him. The end, however, of this journey is not Heaven, nor the bodies it contains (though these indeed are beautiful and divine, as being the accurate and genuine progeny of divinity, and harmonizing with that which is most beautiful), but it is requisite to pass even beyond these, till we arrive at the Super-celestial Place, the Plain of Truth, and the serenity which is there;

"Nor clouds, nor rain, nor winter there are found,
 'But a white splendour spreads its radiance round.'

(*Odys.*, iv. 566; vi. 43, *seq.*)

"Where no corporeal passion disturbs the miserable soul, and hurls her from contemplation by its uproar and tumult."

Plutarch in his *Morals* ("On the Cessation of Oracles," xxii.) recounts a conversation which one of his friends had with a certain mysterious stranger (see my article "Plutarch's Yogî," LUCIFER, ix. 296), who spoke of a certain symbolical triangle as follows: "The area of the triangle is the common hearth of all, and is called the Plain of Truth, in which the logoi and ideas and paradigms of all things which have been and which shall be, lie immovable; and the Eternity [lit., æon] being round them [sci., the ideas], Time flows down upon the world like a stream. And the sight and contemplation of these things is possible for the souls of [ordinary] men only once in ten thousand years [*i.e.*, at the end of a certain cycle], should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and

initiation ; and the discourses [sci., delivered in the mysteries] had been carefully devised to awaken the memory of the sublime things there above, or else were to no purpose."

But we must leave this deeply interesting theme and turn our attention to

THE NOËRIC TRIAD.

The peculiarity of the Triad is that each member is subdivided into a hebdomad or septenary. The Triad consists primarily of Father (F.), Mother or Power (P.), and Son or Intellect (I.), *vis.* :

(F.) Cronus.

(P.) Rhea.

(I.) Zeus.

—that is to say, of (a) a noëtic paternal monad, constituting seven such monads ; (b) a monad of life, constituting seven vivific monads ; and (c) of a monad of intellect, constituting seven demiurgic monads.

But conjoined with Rhea there is another triad called the Curetic or Unpolluted Triad, for their Powers are pure and virgin according to their name (from *κόρος* = virgin), each of the triad being also hebdomadic. These may be compared to the Kumâras of Hindu mythology (the word *kumâra* also signifying virgin), who were also seven in number. The permutations and combinations are worked out by Proclus (*Theol. of Plato*, V. ii.) and the final result comes to seven septenaries or forty-nine—the forty-nine "Fires" of *The Secret Doctrine*.

As Proclus says (*Theol. of Plato*, V. iii.): "Plato, following Orpheus, calls the inflexible and undefiled triad of the intellectual [noëric] Gods Curetic, as is evident from what the Athenian guest says in the *Laws*, celebrating the armed sports of the Curetes, and their rhythmical dance. For Orpheus represents the Curetes, who are three, as the guards of Jupiter [Zeus]. And the sacred laws of the Cretans, and all the Grecian theology, refer a pure and undefiled life and energy to this order. For τὸ κόρον, *to koron*, indicates nothing else than the pure and incorruptible. Hence we have before said that the mighty Saturn [Cronus], as being essentially united to the cause of undefiled purity, is a pure intellect. The paternal Gods [Cronus, Rhea, Zeus] therefore are three, and the

undefiled Gods [the Curetes] also are three. Hence it remains that we should survey the seventh monad."

This "seventh monad" is, however, not named, for it has to do with the mystery of the "fabulous exections" (*i.e.*, exsections or "cuttings off," dismemberment), for Plato thought "that such like narrations should always be concealed in silence, that the arcane truth of them should be surveyed, and that they are indicative of mystic conceptions, because these things are not fit for young men to hear." This seventh monad is called the "separative deity" and has to do with what has been called the "Secret of Satan." But Plato "assents to such opinions being narrated to those who are able to penetrate into the mystic truth, and investigate the concealed meaning of fables, and admits the separation of wholes, whether (mythologists) are willing to denominate them exections for the purpose of concealment, or in whatever other way they may think fit to call them."

And there we must leave the subject for the present. The Goddess Rhea stands between her father and husband Saturn, and her son and husband, Jupiter.. She is "the stable and united cause of all intellectuals, and the principle and original monad, abiding in herself, unfolding into light all intellectual multitude, and again convolving it into herself and embosoming her progeny" (*loc. cit.*, xi.). She is therefore said to stand in the midst between the two fathers (Saturn and Jupiter) "one of which collects, but the other divides intellectual multitude" (*ibid.*). This symbolized the polarizing force of the Third Logos, the fohatic action of the creative energy.

The noëric Curetic triad depends on the Mother Rhea, who is then called Core (the Virgin Mother). And her reflection in the next order is Minerva clad in the breastplate of righteousness, just as are the Curetes.

Of Jupiter the Demiurge it would be too long to speak in this place, for it would be necessary to analyse the *Timæus* of Plato, and, more important still, Proclus' Scholia on the *Timæus*, a task which must be postponed until we treat of the Theosophy of the Greeks according to Proclus. Jupiter is the Demiurge or last monad of the Noëric Order and so of the Supersensible World; he is the "father of Gods and men."

G. R. S. MEAD.

(*To be continued.*)

THE DOCTRINE OF THE HEART.

(Continued from p. 488.)

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

IN this mundane sphere of ours, as on all planes of existence, night alternates with day—there is shadow beneath the lamp itself. And yet how strange that men of culture and erudition should fancy that with the advancement of Science, of gross materialistic Science, all misery, individual, racial, and national, will cease for ever and ever; diseases, droughts, plagues, wars, inundations, nay, cataclysms themselves, will all be things of the remote past!

The interest that we have in all the affairs of this elusive sphere belongs only to the emotions and the intellect, and cannot touch the Soul. So long as we identify ourselves with the body and the mind, the vicissitudes which overcome the Theosophical Society, the dangers which threaten its life or solidarity, must have a depressing, nay, sometimes almost a frenzied influence upon our spirits. But as soon as we come to live in the Spirit, to *realise* the illusory nature of all external existence, the changeful character of every human organization, and the immutability of the Life within, we must, whether the brain-consciousness reflect the knowledge or not, feel

an inward calm, an unconcernedness, as it were, with this world of shadows, and remain unaffected by the revolutions and irruptions of that world. Once the Higher Ego is reached, the knowledge that the Laws and Powers which govern the universe are infinitely wise becomes instinctive, and peace in the midst of outward throes is inevitable.

Roughly and broadly speaking, on the plane we live upon there are three standpoints of looking at human misery in general. We may regard it, for instance: (1) As a test of character, (2) as a retributive agency, and (3) as a means of education, in the largest signification of that word. From all these points of view, I fancy the "deadness" [experienced by all aspirants at times] stands to acute pain in very much the same relation as solitary confinement to imprisonment with hard labour. The illustration is, no doubt, a very crude one, but it seems to me very suggestive, and I have invariably found analogy to be of great help in the comprehension of abstract and subtle propositions; hence this plan of explaining things. Again, all the forces here are working towards the evolution of perfected humanity, and it is only by the harmonious development of all our higher faculties and nobler virtues that we can attain perfection. And this harmonious development is possible only by the proper exercise of those faculties and virtues, while this exercise in its turn requires *particular conditions* for each distinct attribute. *Positive* intense suffering does not either test or repay or bring into play the same capacities and merits of mankind as a dull dreary void within. Patience, passive endurance, faith, devotion, are far better developed under a mental gloom than during an active, hard struggle. The law of action and reaction holds good on the moral plane, and the virtues evoked by this mental "numbness" are those best fitted to combat and overcome it; and these are certainly not the same with which you confront actual pain, however excruciating. One word more on this point, and I shall pass on. This state of mind indicates that the pilgrim is on the borderland between the known and the unknown, with a distinct tendency towards the latter. It marks a definite degree of spiritual growth, and points to that stage where the Soul in its onward march has vaguely, yet unmistakably, realised the

illusory character of the material world, is dissatisfied and disgusted with the gross things it sees, and knows and hankers after things more real, knowledge more substantial.

The above explanation, though very succinct and desultory, will I hope satisfy you as to the utility of *vairāgya*—of the feeling of the absence of all life and reality in both yourself and the world around you—in the economy of Nature, and show how it serves as a touchstone for firmness of mind and singleness of heart, how as a punitive measure it antidotes intellectual egoism—the philosophical blunder of identifying the Self with the personality—the folly of seeking to nourish the Soul with gross material food, and how, moreover, it develops, or rather tends to develop, true faith and devotion, and awakens the higher Reason and Love of the Divine.

From the highest to the lowest, life is an alternation between rest and motion, between light and darkness, between pleasure and pain. So never allow your heart to sink into despair or to be carried away by any adverse current of thought. You have proved to yourself intellectually, and are now actually experiencing, the shadowy, unreal character of things perceptible by the organs of sense or even by the mind, and the ephemeral nature of all physical and emotional enjoyments. Hold fast, therefore, to the path which will bring you to a view of the real life, however rugged the regions through which it leads, however destitute the deserts across which it now and then winds. Above all, have faith in the Merciful Ones, our Wise Masters, and devote yourself heart and soul to Their service, and all will come out well.

All that is needed for the weeding out of any vice is:

- (1) An accurate knowledge of the vice itself;
- (2) A recognition—a keen feeling, that it is a *vice*, that it is foolish to entertain it, and that it is worthless; and, lastly,
- (3) The will to “kill it out.”

This *will* will penetrate into the sub-conscious sphere where the vice dwells, and slowly but surely erase it.

Real tranquillity of mind is never the product of indifference

and nonchalance, but can only proceed from an insight into higher and deeper wisdom.

A disciple, however humble, of Their High Lodge, has to live in the *Eternal*, and his life *must* be a life of *Universal Love*, or else he must abandon his higher aspirations. The active service which every disciple has to do to the world is different for different classes of students, and is determined by the peculiar nature, disposition, and capacity of the individual. You of course know that, so long as perfection is not achieved, variety has to be maintained even in the mode of service a chelâ must render.

It is simply impossible to overestimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love Truth, seek Truth, and live Truth; and thus alone can the Divine Light, which is Truth Sublime, be seen by the student of Occultism. Where there is the slightest leaning towards falsehood in any shape there is shadow and ignorance, and their child, pain. And this leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here that the struggle for existence is in full sway, and it is therefore here that cowardice and dishonesty and fraud find any scope.

The "signs and symptoms" of the operation of this lower self can never remain concealed from one who sincerely loves Truth and seeks Truth and has devotion to the Great Ones at the foundation of his conduct. Unless the heart is perverse, doubts as to the righteousness of any particular act will never fail to find articulation, and then the true disciple will ask himself: "Will my Master be pleased if I do such and such a thing?" or "Was it at His bidding that I have moved in this way?" And the true answer will soon come up, and then he will learn to mend his ways and harmonise his wishes with the Divine Will and thereafter attain to Wisdom and Peace.

Theosophy is not a thing which can be thrust and hammered *volens volens* into anybody's head or heart. It must be assimilated

with ease in the natural course of evolution, and inhaled like the air around us. Otherwise it will cause indigestion, to use a vulgar expression.

Beginning to feel the growth of one's soul, one realises the calm that no outward events seem to touch. This, again, is the best proof of spiritual development, and one who feels this, however slightly and vaguely, need not care for any Occult phenomena. From the very beginning of my novitiate I have been taught to rely more upon the calm within than upon any phenomena on the physical, astral, or spiritual planes. And, given favourable conditions and strength in oneself, the less one sees of phenomena, the easier it is to make real and substantial spiritual progress. So my humble advice to you is to devote your attention ever to the growing calm within, and not to wish to know in detail the process by which the growth is effected. If you are patient, pure and devoted, you will know all in time, but remember always that perfect and resigned contentment is the soul of spiritual life.

Spiritual progress is not always the same as goodness and self-sacrifice, although these must in due season bring about the former.

It is true that there is in the desire to win the affection of people around one, a tinge of personality which, if eliminated, would make one an angel; but one has to remember that for a long, long time to come our actions will continue to be tinged slightly with a feeling of "Self." It must be our constant endeavour to kill this feeling as far as possible, but so long as self must show itself in some way, it is much better that it should exist as an inappreciable factor in conduct which is gentle, affectionate and conducive to general welfare, than that the heart should be hardened, the general character rendered angular, the "self" manifesting itself in far less attractive and lovely colours. By this I do not for a moment suggest that efforts should not be made in washing out this faint stain, but what I mean to convey is that the soft and lovely drapery in which the mind clothes itself should not be cast into the fire, simply because it is not one of immaculate whiteness. We have to bear in mind that all our actions are more or less the result of two

factors, a desire for self-gratification, and a wish to benefit the world—and our constant effort should be to attenuate as far as is possible the former element, since it may not, till the germ of personality ceases to exist, be completely eliminated. That germ can be killed by processes which the disciple learns as he progresses, by devotion and good actions.

The Masters are always near those of Their servants who by complete self-abnegation have devoted themselves body, mind, and soul to Their service. And even a kind word to these does not go unrequited. In times of severe trials They, in accordance with a beneficent law, let the disciple fight his or her own battle without help from Them; but anyone who encourages Their servant to stand firm, has his reward without a doubt.

Keeping serene and passionless, there is no doubt that, as the days pass by, one is coming more and more within that influence which is the essence of life, and some day the disciple will be surprised to find he has grown wonderfully without knowing and perceiving the process of growth. For truly the Soul, in its true blooming, "grows like the flower, unconsciously," but gaining in sweetness and beauty by imbibing the sunshine of Spirit.

A *combative* loyalty to any person or cause is hardly commendable in a disciple, and is certainly no indication of spiritual progress.

The first step, in almost every case, has the effect of disturbing a nest of hornets. All the odd items of your evil Karma crowd around you thick and fast, and would make one with less steady feet feel giddy and shaky. But one, whose sole object is to lay down, if it need be, his life for the sake of others without caring for self, has nothing to fear. The very jolting in the ups and downs of this vortex of miseries and trials gives one strength and confidence, and forces the growth of the Soul.

Remember that the suffering a disciple has to undergo is an integral portion of his training, and flows out of his desire to crush the personality in him. And, at the end, he will find the flower of

his Soul blooming the more charmingly for the storm it has braved, and the love and mercy of the Master more than compensating for all he has suffered and sacrificed. It is only a trial for the moment, because at the end he will find he has sacrificed nothing and gained all.

Love, on the highest plane, reposes on the serene heights of joy alone, and nothing can cast a shadow on its snowy eminence.

It is stated somewhere that you cannot see the Gods, you can only recognise a colour; therefore the colours are only symbols to our present state of consciousness. The rainbow, what is it? The sunlight (emblem of the Logos) passing through myriads of raindrops, a division of water into units, breaks up the ray of pure white light into seven aspects of colour and consciousness—the seven Hierarchies. As the colours are the seven aspects of the one pure light, so are the states of consciousness seven aspects of the One, constituting the perfect “bow.” As soon as the rain ceases there is no longer division in the shape of drops or units, the colours are gone. There remains the pure white light, Purusha, the Spirit, and the water, chaos, or Mūlaprakriti.

We are the drops, and each drop shows the colours in miniature as well as the myriads of drops. If there were no division of water into drops there would be no rainbow. The sun might pour its rays of light for ever into the sea without the bow manifesting, but when that water is drawn up towards the light in the shape of vapour which has left its grosser saline particles behind, it condenses into the condition of individual units. Then the rays of light (or Spirit) permeating it, you see the colours of the Hierarchies manifested through it. And vivified by Jīva, the life principle from the sun, it falls to earth in life-giving showers.

The bow appeared, when? It is stated in Genesis that it appeared after the flood, and *The Secret Doctrine* teaches that the flood is a symbol of the creation of the present earth and the Fourth Race. You see the allegory perfectly fits in its place. Again, how true is it that the “bow” is the bridge leading to the Logos. We can only reach the perfect Light through the colours, the Hierarchies, and, being one with the Seven, we are that Light. C. W. S.

TWO HOUSES.

(Continued from p. 469.)

CHAPTER VI.

DURING the days that ensued Vanoni made no allusion to their quarrel. He was very attentive to Jessamy; he told her she looked white and ill and took her down the river to Maidenhead and Bray. He hired a carriage and made her drive. He feared that the girl, resenting his anger, might refuse to submit to his authority, and keep her earnings for herself; and if she did, he had no remedy, and he knew it. He knew that he had played upon the fears of an over-wrought and sensitive nervous system; he knew that Jessamy might realise this, and throw off the yoke; therefore he soothed her, and strove to calm her distress at the disappearance of her powers of astral vision. They did not return; she kept her promise, and sick at heart wove a tissue of falsehoods at the house of Lady Thurston; described a fancy picture which was instantly recognised by a lady present as a scene of her own life, and went home to cry herself to sleep. After that she grew reckless; careless of how much she degraded herself by untruth. She began to take a desperate pleasure in her own readiness of invention—a miserable pride—and if she ever wavered, Vanoni's threat to return her to the authority of Mrs. Arden sufficed to bring her trembling and pleading to his feet.

It was towards the conclusion of the London season that she sat listlessly in her rooms looking at the paper. There were some book reviews on the inner sheet, and she began to read them. It was a paper that had the character of being merciless in its criticism; she was therefore surprised to read half a column of unqualified laudation of an anonymous author. The book reviewed was a collection of poems, some of which were quoted, and Jessamy's eyes

fell on one of the quotations. She read, and let the paper skim to her feet.

"He has made them listen at last," she said aloud—"Oh! Carol, I am glad."

She had thought seldom of Carol Rowe, but now she fell to musing upon the friend of her Red Cross Court days. Carol had forgotten her, and she in a measure had forgotten him. She read all the extracts, and the enthusiastic hailing of the new poet; then she sent out for the book, and sat reading it till late in the afternoon.

There were the poems that he had read to her in the bare garret; he, a thin, hungry-looking, eager-eyed boy, in shabby clothes and patched boots; she, a little ragged girl, crouched at his feet. She knew the lovely lilt, the spontaneity of nearly all the verses; but there were two poems she did not know, and she thought they spoke with a stronger voice; the calm of an ineffable and unyouthful peace spake in them and they sounded like the voice of some prophet on a spiritual Patmos, viewing things unspeakable. They stirred her with vague reminiscence, a sense of a lost power, a lost vision, towards which she groped.

Why had Carol published anonymously? Now, surely, his name would be known.

She rose, put the book away, and went to dress; she was going to the house of Lady Thurston, who had "taken her up" with vigour.

She had known Lady Thurston in her old life; and to see her under her present circumstances filled her with a species of reckless, incredulous and half-hysterical mirth.

Vanoni called for her, and the *soi-disant* brother and sister set forth together. There were few people at Lady Thurston's, and as she entered, Jessamy was conscious of an extraordinary thrill, a sensation as though she had received a slight electric shock, a feeling that she had never experienced save on the occasion when Vasarhély laid his hand on her arm. Was Vasarhély here? She looked round and could not see him, but she heard his name spoken by Lady Thurston.

"A most extraordinary and deeply interesting person," she was saying, rather gushingly. "He is abroad, and has a most exquisite place on the shores of the Mediterranean. He invites only the

chosen few there. When he wrote to me and asked me to be kind and hospitable to Mr. Rowe, of course I was delighted."

"Is he his secretary?"

"I suppose so; or helps him in some way. I understand that it is Mr. Vasarhély's business that has brought him to London. Ah! Miss Vanoni, I am delighted to see you. You know everyone here, I think, save Mr. Rowe."

"If it is Mr. Carol Rowe," said Jessamy tremulously, "he is an old friend of mine."

"Really! Oh! that is delightful, to be the means of re-introducing old friends! We are eagerly anticipating your seeing the most wonderful things for us, Miss Vanoni. Ah! here is Mr. Rowe."

Carol had issued from a conservatory at the end of the room. He was clad in ordinary evening dress, but in that conventional attire there was something strangely striking about him. His once brilliant, eager eyes were brighter than ever, but neither eager nor restless. They had a marvellous similarity to those of Vasarhély, and Jessamy felt an awestruck sense of aloofness from her old friend; but, as he saw her he smiled, and with the smile the aloofness vanished. The light that lit that smile seemed to flow forth to meet the light that gleamed from her own eyes.

"Carol," said Jessamy.

Carol made a slight pause, and then said quietly—

"Teresa."

Jessamy's pale face flamed—her eyes drooped. The voice of Carol Rowe, calling her by that name, hurt more than red-hot irons searing her white skin would have done. She extended her hand, he took the cold trembling fingers, and again she felt the slight thrill and shock. For one moment it appeared to her as though the meeting hands struck forth flame—roseate, yellow, white—it was only for a moment, and no one else appeared to note it; but this had never been so in the old days, and she was conscious of a change in Carol—though she could gather that he did not produce any impression of being specially remarkable upon the others; Vanoni's was a far more striking personality. She lifted her eyes to the face of Carol.

"I have read—" she began, and stopped; for Carol, smiling, slightly shook his head. Jessamy raised her eyebrows—

"A secret?" she whispered. "But I must congratulate you, Carol. Come and see me. You will come?"

Her voice pleaded.

"I have come to London to see you, dear," said Carol gently. "Shall you be alone to-morrow?"

"I will be. Oh! Carol, I need—"

"Did you need me?"

"Perhaps—I need some one, God knows! To-morrow, then."

He turned away, and Lady Thurston produced the crystal.

"I do not know whether I can see anything," said Jessamy nervously.

Her heart said that she could not bear to lie before Carol Rowe. She took the crystal—looked into it—and laid it aside.

"No," she said, "I cannot see."

There was a chorus of disappointment. Vanoni approached.

"Let us alter the conditions," he said—"Turn the lights lower; let me sit behind my sister, and lay my hand on her head."

His suggestions were complied with. He sat down behind her,

"Have you forgotten your promise?"

"No—but—not to-night—not just to-night."

"Just to-night," whispered Vanoni.

"No, please—spare me this one night."

"Not to-night of all nights."

"Why?"

"Because I do not choose that you should break your promise."

"I will not lie to-night."

Vanoni brought his lips close to her ear.

"I am going to count three," he said. "If you have not obeyed me before I utter the last word, I will take you away at once, and you can guess to what destination. One—two—"

"I—I—can see," faltered Jessamy.

There was a rustling murmur from the audience, and during the space of half-an-hour the unhappy girl sat, weaving pictures from her imagination, Vanoni's hand resting lightly upon her black hair. She was bathed in cold perspiration—her hands were trembling—her cheeks burned. At length she stopped and groaned.

"I can see no more," she said faintly. Vanoni removed his hand, and the lights were turned up. Jessamy rose, with a sensa-

tion of being swung out—far out into space—while beneath her raged a sea of scarlet flame, whence peered malignant faces.

Carol Rowe crossed the room.

“I am sure that you are tired,” he said.

“Yes,” said Lady Thurston, “pray take Miss Vanoni to have some wine, or something to restore her.”

She led the way to the room where refreshments were waiting. Carol drew Jessamy’s little cold hand through his arm, his manner was quiet, grave, almost tender; he put her into a comfortable chair, and waited on her assiduously and silently—he made no comment upon her gifts of vision. He was very sympathetic, but his silence thrilled through her, and jarred upon her strained nerves. If he thought her a liar, surely he would not be so tenderly considerate; for she knew Carol’s intolerance of hypocrisy; she had heard his fiery denunciations of deception in the old days. Yet why did he not speak?

“You will come and see me to-morrow?” she said feebly.

“Yes—I want to come, if I may.”

They said no more; Carol led her to the carriage and wrapped her cloak round her. He looked down at her.

“It is damp,” he said, “it has been raining. Our English summers are chilly. Take care of the cough, dear. Good-night.”

Vanoni entered the carriage, and they drove away.

“Why did you hesitate to-night?” asked Vanoni sharply. Jessamy sat up and clenched her hands.

“Do not speak to me,” she said. “If you speak—if you say another word, I will tell everyone whom I fooled to-night that I have been deceiving them for weeks, and that you knew it.”

“And go back to your grandmother?”

“No—I shall kill myself. Don’t speak to me; don’t worry me to-night—or I shall go mad.”

Vanoni was startled. He remained silent. He entered her rooms with her, and held out his hand.

“Come, Jess, let bygones be bygones. Shake hands; good-night.”

Jessamy threw herself into a chair, lay back, gathered her cloak round her, and shut her eyes.

“Leave me alone,” she said bitterly, “I am sick of the sight of

you—sick of the thought of you—sick of myself—sick of life—go!”

“But—”

“Go, I say—I am not the child I look; I am a woman, a wretched, sinful, half-mad woman—go!”

Luigi Vanoni stared at her, at the slender figure, in its straight black velvet dress, the pale pearly-green silky cloak gathered and held by one of the long thin hands, the little white face, the lips tightly set, the closed eyes, the thick curly hair worn loose and rather short, framing the pallor of the face. He walked downstairs.

“There *is* something queer about that child,” he muttered, “I wonder whether her mad tale—pshaw! the girl *must* be lying, unless she's insane.”

Jessamy lay still, the cloak wrapped round her. The lamp waxed dim—flickered—went out, and she still sat there in the darkness. As the morning dawned she sat up, opened her eyes, then rose and entered her bedroom. It looked East, and she opened the shutters and watched the dawn. At length she sank down slowly on her knees, and raised her clasped hands to the Eastern sky.

“If there be any God in all the world,” she said aloud, “if there be any force to aid a weak, foolish sinner—help me, or show me how to help myself.”

She was startled by a sharp rattling sound. A book had fallen from the little table beside her bed. She stooped and picked it up.

“Carol!” she whispered, “Carol!” She laid the book down, threw herself upon the bed and slept. She rose late and sat languidly waiting for Carol. She felt very tired, very ill, and for the first time the thought of a severance of the knot of her difficulties by a natural death occurred to her. It seemed to be a long time before she heard a knock and ring, and the servant announced “Mr. Rowe.”

Carol entered. He took her hands and held them, and neither spoke. Carol broke the silence first.

“Jess,” he said, “your eyes are tired, you did not sleep last night.”

“No—I didn't. Please do not talk about me.”

“Why not?”

“Because I am not an edifying subject. Sit down, Carol. Tell me why you are keeping the authorship of that book a secret.”

Carol sat down.

"Because my duty is to help my brethren, not to take the credit for it."

"Carol!"

"Oh! I know! I used to thirst for fame, didn't I, Jess? Soon after that I found out that if I was to be of any use at all, I must deny myself that until I have more knowledge than I have now."

"Knowledge?"

"Yes—there is not one man in a thousand who can stand flattery—not one in a million who can stand power. I write—I work—and I will try to give the glory, if there is any, where it righteously belongs."

"Where does it belong?"

"To you."

"To me? What do you mean?"

"To you, quite as much as to me."

Jessamy knitted her brow.

"You do not understand that speech? It's not my wisdom—it is a quotation, and it holds a truth if you will dig down for it."

"I have no muscles to dig, Carol. From whom do you quote?"

"From Vasarhély."

"Vasarhély! Do you know that man? Ah! I heard—"

"You heard I was here on his business, and so, in a way, I am."

"You said you came to see me, Carol."

"And so I did, Jess."

Their eyes met; then Jessamy spoke bitterly:

"Is *he* your prophet—your friend—your master?"

"Yes."

Jess frowned.

"I am very bitter against your friend," she said, "he has dealt bitterly with me. My heart is full of bitterness. Have nothing to do with him, Carol."

"I am pledged to his leadership, Jess."

"I am very sorry to hear it."

Carol leaned forward and took her hand.

"Dear," he said, "I am pledged to the service of one whom I respect as a teacher—love as a friend—revere as a saint. You do not know Vasarhély; of no nation, no age, no clime—stronger than

the strongest, tenderer than the most tender—selfless, wise, just, pure—a man to love, a leader to die for. That is Vasarhély.”

“Ah! you are a poet—a poet—” said Jessamy, laughing bitterly.

“Therefore God has given me one clear ray of light by which to know the face of my teacher. But you are a seeress.”

She drew her hands away.

“I read by no light from God,” she answered.

“Did you ever think of me when I had gone?”

“Yes—where did you go, Carol?”

“Shall I weary you if I tell you?”

She made a little gesture with her hand, in answer. Carol Rowe leaned forward, his fingers clasping the arm of her chair.

“I was summoned to the office of a lawyer who told me that a client of his thought very highly of my gifts. He would not give the name of his client, nor state where or how he had seen any of my work; he bade me take rooms in a better quarter of the town than Red Cross Court, and there work quietly, and cease to look for work such as would earn me money for my daily wants. Money was forthcoming, he said; I had but to write and await my unknown friend who was coming to London. I obeyed. I don't think I ever wrote so well in my life; I threw my very soul into my work, and at last I finished it—my poem—the first in that book. I had finished it two days when I had a letter bidding me bring my manuscript to such and such an address. My unknown benefactor had returned. I could not sleep that night for joy: I walked about the streets, and the world seemed to be fairy-land. But when the day came, Jess, I had nothing—not a scrap of all I had written with my heart's blood—nothing to take.”

“How was that?” said Jessamy breathlessly. Carol's voice shook with the memory of past pain and despair as he answered.

“It was burnt—every line—every syllable I had written, and I had not even a note. I thought I should have gone mad. I don't know how I reached the hotel at the time appointed. Vasarhély met me. He gave one look at me, then he took me by the arm, led me in and said, ‘Don't despair—I know what has happened.’ I don't know what I said or did, I think I cried like a child in my misery. I remember nothing distinctly, till I found myself sitting in a chair by the fire, and Vasarhély sitting beside me, with his hand

resting on my shoulder. He was talking, I think he was reproaching me! He asked me whether all my work was lost; and I answered 'Irrevocably lost.' He said with a smile, 'There is nothing lost—believe me. Many a man lives to wish with his whole remorseful soul that his deeds and thoughts were lost indeed. What is your motive for wishing to make the world listen to what you think you have to tell?' I said, I wanted to make men recognise the power I knew, I felt, I had. He sighed, and said; 'Personal glory; I thought so. Poor boy! poor slave!' I was nettled by the word, and asked, why slave? He answered, 'There is no free man on earth save he who has ceased to covet, ceased to crave, ceased to work for results—for himself. When you work for work's sake, and for your brethren; when praise or blame, success or non-success are alike to you, when all you wish for is to know truth, do justly and help others, then you are a free man—not before.' It was a saying I did not care for; I resented it. I rose to go, saying that he had been very good to me; and I was sorry I had no work to show him. Then he laughed a little and said, 'Wait a minute; though you have none to show me, I will crave your indulgence for some I have to show you.' He rose and unlocked a drawer from which he took a pile of papers and threw them before me. My poems! my burnt poems—of which I had never taken a copy; which I knew to be destroyed. They were written in what was apparently my own writing, and upon a curious, thick, smooth, parchment-like paper different from any I had ever seen before."

"He is a sorcerer," said Jessamy. "It sounds like raving—like superstitious folly in this age to speak so, but—Vasarhély is a sorcerer."

Carol smiled.

"Vasarhély is a truly scientific man," he answered. "He loves our Mother Nature, and she, loving him, tells him her secrets. He knows of the forces hidden in their essence from our poor feeble five senses, and uses them. He is a man of science, such as those who lived in the golden age. He saw my amazement, and said quietly, 'Why are you surprised? Which is the most important, the pen that executes, the hand that guides, or the thought that creates? You will grant the indestructibility of matter. Your thoughts create as in the beginning the Thought Divine created the Heavens

and the Earth. When you have learnt to read the Book of Life you will see the model of your expressed thought, eternal in the heavens. There is no petty thought but creates; the replica of every thought that takes form here below, indeed, is there in the eternal record.' ”

Jessamy mused silently. At length she said :

“ This man could tell me all I crave to know. He draws me, he repels me—the repulsion is the stronger : but—he could tell me.”

“ He could tell you. He could guide you as he has guided me. From the hour he placed in my hands my burnt poems, I surrendered. I pledged myself in my inmost heart to follow him as his disciple. I owned him as my teacher, my friend, and my master, and I bless the hour I did so.”

“ Have you been with him ever since ? ”

“ Ever since—till he sent me here—to you.”

“ To me ? ”

“ To you—Jessamy.”

He made a little pause before the last word. She sprang up, and gazed at him keenly.

“ You forget,” said Carol, “ I come from Vasarhély.”

“ Did he do this thing ? This cruel wicked thing ! ”

“ No ; he did not. It was the Law. If there was not a long, long past behind you, a past of conscious effort, this would never have befallen. The bitterest lessons are for the strong, who can profit by them. We are here to learn and to teach ; if we teach the lessons of hell, Gods and devils may pity us, but they cannot save us—that is the Law.”

“ When you say that I have a long past behind me, what do you mean ? ”

“ I mean that you are not Jessamy Mainwaring, any more than you are Jess Arden, or I, Carol Rowe. We dwell within the Shrine, nailed to the cross of flesh, and mourn and agonise over the sins and errors of these outer soul-sheaths. Here is our Garden of Gethsemane ; here our Golgotha. In long past ages, friend, sister, beloved, you lived in other bodies, fought other sins than those you fight to-day, and I fought beside you—beneath the banner of him whom we call to-day Vasarhély.”

Jessamy ran her hand nervously to and fro upon the arm of the chair.

"What do you ask of me?" she said, "What path do you point to me, Carol? You have come for some purpose."

"I point the way for you to Vasarhély."

Jessamy rose impatiently.

"No," she said angrily, "I revolt against him. Show me the way, Carol. You are my friend—I love you. But Vasarhély? No!"

"You have not slain the old time sin," said Carol sadly. "Pride!"

He suddenly rose and clasped her hands.

"Jessamy," he cried, "my comrade of old time, come! Peace is there—Life is there—Light is there; they lie in love and service, in loyalty and truth, in humility and patience, in slain vanity, in strangled desire. Come!"

"My pride lies deeper than to wear it as my ring," said Jessamy. "Mine is a just pride; I have a right to guide my path, I will not bow to Vasarhély."

"Not to Vasarhély—I do not ask it. I ask you to come to him."

"I cannot come. I am not happy. I am wretched. I am an infinitely worse woman now, than I was as Jessamy Mainwaring."

"I do not think that. You know your own potentialities better now. Circumstances cannot produce what is not there to grow. You always had your present faults—but they slept."

Jessamy was silent.

"Will you come?"

"Definitely, Carol—no! I cannot."

Carol Rowe sighed.

"You are comfortable here," he said, changing the subject and glancing round the luxurious rooms. "This is better, so far as comfort is concerned, than Red Cross Court."

Jessamy shuddered.

"It was a hideous experience. It taught me evil—not good."

"It taught you to understand evil; but it must have taught you, too, that very ugly fiends are not so black as they are painted. Still, you must be thankful to be out of it; and it is a good thing for Liz that you have been able to save her from what is more dangerous for her than for you. Poor Liz! she's very fond of you."

Jessamy started and crimsoned; she played nervously with the lace on her dress.

"You found out Liz's good qualities when you became Jess Arden. Was she glad to leave Red Cross Court?"

Jessamy gulped down a lump in her throat.

"I—don't know—that—she has left it," she said. Carol's eyes met her's; he only answered by a monosyllable.

"Oh!"

"She is used to Red Cross Court," said Jessamy falteringly. For the first time Carol displayed something like his old fire and impetuosity.

"Used to Red Cross Court!" he cried, starting up and pacing to and fro. "Is a fiery hell for sinners a more or less horrible conception, because of its eternity? Is the fact that there are hundreds, aye! thousands of children in this city, who are *used* to hearing foul oaths and curses from the mother-lips that should teach them all holiness, a light and tolerable thing? Is it a valid excuse for us to plead at the Judgment Bar whereat we always stand, that those who starve in order that we may grow rich are used to their penury? Is it nothing to you, all ye who pass by, that the harlot is used to her shame; the drunkard to his bestiality, the thief to his degradation; that pain and cold, injustice and hunger, make up the lot of myriads who are used to them? Will not the fact of that very use shape itself into a curse, to write across the heavens a fiery message to this age of ours—" *Mene, Mene, Tekel, Upharsin!*"

"Oh! stop, Carol, stop!" cried Jessamy, springing up, and catching his hand between hers. "You are right. I am a wretch! a selfish, careless woman. I, who used to profess an amateur philanthropy! I, who knew what her life was; the more terrible that she did not know its terror. Well and just, that the *Mene, Mene*, was said to me! Liz was good to me, she bade me 'not bother about her and the old woman,' and I, brute that I am, obeyed her gladly. But I will go there to-morrow, Carol. Leave me now; you have pained me, you have shamed me. Come here to-morrow and see me—and Liz."

Carol held her hand a minute in his; then he stooped, kissed her forehead, and went out silently.

IVY HOOPER.

(To be continued.)

THE RATIONALE OF LIFE.

A paper read before the Bristol Lodge of the Theosophical Society.

I AM painfully aware that I can add nothing new to the subject I have chosen for my paper to-night; nothing that has not been said many times before, in a far more able manner; nothing that will enlighten you further concerning that riddle of riddles, the unsolved mystery of Life. Yet for all that, I am constrained to offer once more, in a different setting, a few of those precious gems of Truth, which are the more valuable in that they are not of my own origination or discovery; and which, in that they are *Truth*, will grow rather than diminish by oft repetition. At your last meeting, you chose, I believe, as a subject, the "Rationale of Death." I want, now, to look, for a short time, at its counterpart, Life, or, more correctly, at that aspect of Life which is manifested in the Selves of human beings in this prosaic work-a-day world, which is sometimes dignified by philosophers by calling it the "physical plane of the Universe."

Now, although this physical plane is rightly, no doubt, termed an illusion, yet, to the great commonplace majority, it is a grim enough reality; and we Theosophists who have not got beyond it want to face it intelligently. We feel that here, in the existence of a great state of illusion which we *must* pass through, whether we like it or not, we are facing an enormous problem, an inexplicable paradox. The Real, the Immortal, the True, must become, for a time, the transitory, the mortal, the illusory, in order to learn, by illusion, the Reality that lies above illusion. Desperately sometimes, though not irreverently, we are forced to ask ourselves: "Why must such things be?" and from our wise Mother comes the only answer her babes can ever receive, as she holds back the puny hands that threaten the privacy of her holy places: "No mortal has lifted my veil."

Though life in illusion, then, be inexplicable so long as it is viewed from the illusory standpoint, and through the operation of a mortal brain, it need not, for all that, be irrational. If life has not a solution, yet, thanks to the fuller light of Theosophy, it has a rationale, and that of a philosophical and ethical beauty completely unsuspected by the majority of those who come and go in the world.

In my paper, the "Rationale of Death," I referred to the basic principle of Life as Motion, the cause of Motion being the ceaseless reproduction of Spirit from itself and through itself. The same principle that is true for that aspect of Universal Life that men call Death, is true also for that complementary side of it which manifests in physical matter. To what end then, and through what means is this ceaseless reproduction, which we can also term development? Why does Nature pass up in different stages to man, and thence to the Beyond which is above all speaking?

If we go for answer to the Theosophical metaphysic, we may reply: in order that a Consciousness of infinite content may express and realise Itself through the successive development of each and all of Its Moments. The outflowing of the Kosmos, the fuller expression of God to Himself which is synonymous with a Manvantara, is so deeply and mysteriously purposive that, unless we try to catch something of its meaning, we shall lose the rationale of Life itself. And by Life I mean the history of Consciousness; the vast series of experiences and developments through which the Divine Spirit moves from Divinity to Humanity, and onwards to the perfect realisation of Itself in states that transcend all thought. Human life as we know it—the experiences of the Soul on the plane of earthly existence—must necessarily occupy most of our thoughts in this paper; but unless we see in those experiences the reflection of a larger and wider movement, the influence of a firm and abiding principle, satisfying alike to heart and intellect, our thinking will be incomplete.

So we will look, first, at the manvantaric life—the whole history of the Monad through one of its "days" of being. We want to find the principle that underlies each mighty stage and change of divine Consciousness.

Is there no aim nor order in the divine march through Matter?

Must the idea of development, as some thinkers assert, contain that of a Kosmos perfected in all its parts only that it may suffer a gradual and dreary retrogression into nothingness? If this be so, we may as well cease at once our thinkings and our efforts, for of what use is Force that is evolved only to be ultimately wasted? Not so, cries the voice of our highest intuitions. If Science proclaim a development that is limited at a point by inevitable retrogression, then Science is false, because our hearts are true. Not to her will we go in search of our principle of Life.

But Theosophy and the best of our modern thought—the thinkings of our Drummonds, Cairds and Romanes—best, because nearest the occult, lead us to a happier issue.

Follow, then, briefly, the wonderful history of a Manvantara, as sketched for us in *The Secret Doctrine*. From it we shall, I think, find the Rationale of Life to be based on one broad, universal principle, which requires for its proper development a series of subtle and infinitely varied methods and processes, each ruled and brought into being by one broad, universal law.

Let us call this series of processes whereby the general scheme is developed, the personal life. Having thus a principle and a process, we will look at the subject from a double point of view, which shall involve first the abstract, and secondly the concrete idea of Life; we shall then see how each is indispensable and complementary to the other, the consideration of the abstract being the metaphysical aspect of Life, and that of the concrete its ethical aspect.

Ages ago—ages in themselves separated by ages—the One Divine Principle, the universal Monad, began to reproduce Itself. Lying, like untold thoughts within Its mighty Heart, were innumerable germs and potencies of lives, forms, and divine hierarchies of Being, awaiting the omnipotent awakening motion which should bring to birth the conception of previous Eternities. As a poet awakes from contemplation to objectivise his thoughts by the inherent force of his imagination, so God awakes and creates: only His Thoughts are universes, and His Will the Forces of Kosmos. Creation, in the form of reproduction from a parent and an unfolding germ, is the keynote of Nature. Had we time enough to trace in detail the wondrous process of this great principle, we should watch

the Monad first differentiating Itself into great, spiritual Hierarchies, Powers, and Cosmic Forces, all bent on furthering some part of the scheme of a new Creation ; Powers, that from the Secret Heart of the Parent are outbreathed to become the Secret Heart of the divine Child that is to be ; wide, wonderful ranges of Spiritual Being, tier below tier in perfection and advancement, until in the lowest we have the germs and prototypes of physical matter—the matter that is to form the nursery of the new-born sons of God.

Throughout the whole kosmic scheme we are watching a grand, slow course of development, but it is a development by limitation. To define matter as the negation or limitation of Spirit is our only means of escape from an obstinate duality. Matter is Spirit concealed. Divine manifestation is a process of limitations, a series of stages, at each of which Consciousness is freshly and partially veiled, in order that that which is shown may be specialised the more.

So the one Life, in Its highest and earliest manifestations, is Primordial Substance, and the loftiest of Spiritual Hierarchies, and It becomes a gradually increasing minus, until, in physical matter, we have Its lowest and most thickly veiled expression.

Having focussed Itself in Hierarchies, It next becomes, through them, specialised kosmic centres—the nuclei of worlds ; and thence the process widens, until, from laya-centres we have world-chains—each on its appropriate plane—and on chains the commencement of monadic life in the lowest of the seven kingdoms.

Here we must pause to notice a peculiar feature in the developmental scheme. Nature does not keep always to the uphill path ; the Divine Child has to become, first, his own nursery. Then, when the dwelling is complete enough for learning purposes, he reveals his true Self and dwells within it. Here is the invariable scheme of life, as presented to us in *The Secret Doctrine*. Its two factors, the principle and the process, consist : the principle, in development ; the process, in development through a vehicle ; the principle, in an unlimited sequence of progressions towards a higher and higher state of being ; the process, in the fashioning of a vehicle that is first evolved, then used, and lastly transcended. But throughout, the difference between the vehicle and its maker and user is one of degree only. The union between the principle and the process has to be so complete that nothing short of absolute

identity of essence will serve the divine purpose. Hence Life in all its parts and stages is the expression of a vast Soul-Consciousness whose thoughts are many, whose nature is one.

We have all, in our quiet moods and when under Nature's happiest influences, realised this union of the principle and process of life. To teach it to us is Beauty's chiefest mission. Hence she writes it on the shimmering and shadows of young leaves in June; on the tinted snows of May-tide blossom; on distance glimpsed through haze of summer air. Who has not been with Nature during such divine teachings, and realised thereby a sense of kinship and identity with all those outer things through which she speaks her message? Who has not loved tree and hill, by virtue of a common life—by virtue of a sense that, through the stages where they are, we, too, have come in some far past; that were they other, or not at all, we could not be the selves we are to-day. I know not how to account, if this be false, for the quiet companionship of Nature: for that pressure upon our Souls of a weight of kindred life—our own, yet other than that in which we habitually move—which is ours sometimes when Nature's sway is strong.

The Divine Child, then, having to become, first, his own nursery, moves slowly up the arc of matter, by a series of gradually lessening limitations, until, his school-house ready, he throws off the last veil and becomes, himself, the scholar. Passing through the six pre-human kingdoms, limiting itself in, and so becoming, each, in the fourth Round of the Earth-chain that new development of the Life-wave takes place for which all the previous stages were a preparation. And what is this new development? It is the commencement of a more perfect union than had yet been accomplished of that great principle and process to which we have just referred—the union of the spiritual impulse which can only be conceived of as an impulse towards development, with an adequate vehicle in which to express the highest potentialities of the World-Soul. For, throughout the whole kosmic scheme, though scarcely perceptible till now, runs a triple development: a development, not only of vehicle and principle, Spirit and Matter, but of a third and intermediate condition whereby means are provided for a closer and more perfect communication of the impulse with the vehicle and instrument.

This condition is Mind, and when Mind is born the Divine Life has fully established Itself. Its highest point has been specialised—highest, that is, in the sense of importance, since in Mind has been forged the link through which the Highest can act. Hence, on the development of the third line of evolution, Nature ceases painfully fashioning her nursery. The advent of Mind is a signal that the dwelling is ready; henceforth the Life-wave, which had slowly individualised Itself during the first three-and-a-half Rounds of the earth-chain, commences an ascent of infinitely widening spirituality.

At the mid-way point of the Fourth Round, on this globe, through which It had previously passed in all the lower forms of Nature, the Divine Life commences Its more openly manifested Divinity. And to do this the more fully, to work out the higher tendencies which were but dimly hinted at in the lower phases of Nature, the one Principle passed into the One in Many, in order to specialise and develop by individualisation all that the previous stages had but generalised and suggested. So the human stage was reached, and Man appeared. But he had, first of all, to make his own conditions. It was not enough that he had built himself a nursery; he had next to evolve a cradle in the form of a human personality.

The history of the first three Races on our globe is the story of how that personality was built. Its importance to the life-scheme may be inferred by its long, slow, and difficult accomplishment. The principle—evolution—and the process—evolution through a lower vehicle—had to be made to harmonise proportionately with the immensity of the design, with the grandeur of the possibilities that lay behind the monadic impulse. The Monad, which we have defined as the impulse towards development, has to express Itself through a fitting instrument, and that on several planes. Therefore, before It can evolve Its highest and most important instrument, Mind, it must produce something lower through which Mind can act, and something yet lower again, in order to make possible the instrument of Mind. Therefore the impulse works from below upwards, and builds, first, a human body; fails—and builds again, until with a successful physical vehicle there becomes linked a bodily consciousness, capable of reflecting at least a glimmering

from higher planes. Then, the necessary links established, and the process fairly started, the evolutionary principle can begin its real work in Matter—the manifestation of the Divine.

The difficulties in the evolution of a basis for the Divine Principle were many and great, and the history of the early Races exemplifies them. The story is, in fact, nothing but an account of the efforts of evolution to produce an adequate vehicle. For, as soon as a personality was produced which might become of use for the development of the spiritual impulse, it turned at once, as it were, upon itself, in utter disregard of the purposes for which it was evolved, and forgetting its functions as a vehicle, lived the life of a separate and isolated entity. A vehicle is such only to the extent that it subserves a higher purpose. The moment the relation is broken, it ceases to exist as a vehicle. And the instant it sets up for itself an isolated and independent existence its doom is sealed, for as an isolated and independent entity it was not wanted, and cannot, by the very nature of things, exist—isolation in Nature being but another name for Death. In the First, Second, and early Third pre-human Races, we have the primitive attempts of Nature to fashion a bodily vehicle. In the Lemurians of the later Third, and the Atlanteans of the Fourth, Nature succeeds with the lower vehicle, but fails with the higher. The separation into sexes we may roughly term the birthday of the Personality. The animal then passed under a distant overshadowing of the Higher Nature, the blend, however unequal, of the two producing the conditions through which the highest evolutionary impulse could be communicated to Matter. But the first awakening of a new condition, the first dim unfoldings of higher vistas of consciousness, were bewildering to animal man. He gradually found himself the possessor of psychic powers, innate and congenital; of great, uncertain impulses towards a higher condition of being, that were dim, strange, and dangerous from their very strangeness. Slowly feeling out through the darkness of his gross animalism towards a Light which, at first, he could intuit rather than perceive, he groped his way into the human condition, bewildered by the wonderful revelation in which, for the first time, he, the animal, was revealed to his new self—the man.

Was it a wonder, then, that Lemuria, the nursery of the great

transition from Matter to Mind, was weighed in the balance, and found wanting? Transitions are always painful, because they are at once a death and a birth, and Nature has decreed that both a beginning and an ending shall be fraught with suffering. So the third transitional Race, with the exception of that mysterious Remnant, the Sons of Will and Yoga, passed into the Silence, with the record upon it of—shall we say—failure? No; rather let us regard it with the importance due to a first attempt—the first serious effort of Nature towards the greatest work she ever accomplished, the building of a fit instrument for the Divine.

Lemuria had her Elect; those, who, following their Divine Instructors, had conquered in the “struggle between mortal life and life immortal;” but the majority sank in the mire of material iniquity. From them proceeded the great Fourth Race, whose dark course of sorcery and sin, combined with the highest material development, is but a further exemplification of that which we have already noticed—of the tendency of the vehicle to establish an independent existence, apart from all relation with the informing Principle for whose sake only it has been brought into being.

And yet we doubt if, without this isolating trend of the personality, the vehicle can be properly evolved. Had the Third and Fourth Races followed out their pristine spirituality, the spirituality that was theirs when the Light first dawned upon them, the personal vehicle, the lower mind—so indispensable to the spiritual Monad that the whole long past of Nature has had to labour for its evolution—the personal vehicle, I say, could not have been consolidated.

I have laid some stress on this, for it is interesting from our own standpoint. Indeed, the early history of the Races, both before and after the advent of Mind, is teeming with instruction; since it is, in many ways, the reflection of the various stages of our own inner growth. The first two Shadow Races remind us of the infancy of the inner life, its stages of immaturity, of force as yet nascent and unfelt, the halcyon days of an innocence which is simply the absence of knowledge. Then, with the strengthening and development of the lower mind comes a stage resembling that of the first human Races, when the nature begins to recognise, from afar, its higher possibilities, and falls back, dazzled, to worship the first dim revelation of itself. The awakening movements of the

inner life seem to bring about, for the time, an inevitable isolation of the personality. The moment it recognises that it is a greater thing than its mere accompaniment of an animal body, it realises, for the first time, its selfhood, and becomes independent, living only for the use and familiarisation of its unfamiliar powers, for the sheer delight of exploring what, to it, is an utterly new realm of experience. Learning that it is a "half God," closely linked with forces whose nature it cannot explain, the knowledge serves at first to mystify rather than to enlighten the personality, and obscures the true relation of the vehicle to the informing Principle. By-and-by comes the intuition that it is only when "half Gods go" that "the Gods arrive;" but this is the final stage of the inner life—the total abandonment of the personality to its Maker and User—and is one for which the Fifth Race, as a whole, is far, as yet, from offering an analogy.

CHARLOTTE E. WOODS.

(To be concluded.)

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 475.)

IV. THE INTERPRETATION OF SCRIPTURE.

EVERY Christian has repeated, from the days of his childhood, till it has become a part of the automatic action of his brain, the saying of Paul, "The letter killeth, but the spirit giveth life." But what is the letter, and what the spirit?

The convert, revelling in the delights of a passionate faith, sees in the "spirit" the newly-born enthusiasm, the feeling of devotion, the recognition of the "truth of the Gospel," which he thinks have come to him by the working of Christ within. But the "conversion," the exaltation, temporary or permanent, real enough as it is, does not prevent the convert from accepting the most rigid shell of a creed; a dogmatic theology that to the person not under the sway of religious feeling would arouse thrills of horror rather than of delight. Along with the enthusiasm, the perception of the real inner life, there is commonly a literalism in the understanding of the Scriptures of the most pronounced description. With the desire for the salvation of all other beings, by the one and only means, of course, understood to the convert, one finds often an uncompromising giving over to perdition of those who refuse the "light."

This can hardly be the "spirit which giveth life" in the sense meant by the Apostle. While the reality of religious life is in the effect produced upon the believer, the devotion to the ideal, personal or other, set before him, there is also another side to be considered; that of the actual meaning of the Scriptures on which the faith is founded. Along with the crudest information as to the foundations of the faith, there may sometimes be seen a love and devotion for it that far transcend the dogmas making up the verbal

expression of the devotee's belief. For truly it is not in the creed that the true inspiration is to be found, but in the ideal of life, considered as a realised fact. Thus the Christian is devoted to Christ as the personal type of an ideal man, and this is the force that makes the skeleton of theology into a living body. But while this is true for the man who cannot go in thought beyond that stage, who does not see the deeper meanings underlying his creed, he who not only seeks for the emotional life, but endeavours to comprehend the teachings left by those he regards as divinely-inspired, is on a much higher plane of thought. Thus in the early days, before the Church had become an established power, and people were born into it as they were born into their family inheritances, much stress was laid upon examining the scriptures and seeking out their meaning. They displayed not merely a "simple gospel" suitable for every child and necessary for salvation, but mysteries to be unfolded by the man who sought to understand the heritage left him by his master.

The method of interpreting the Bible is thus of the greatest importance. If we are to understand what was the belief of the people in the early and purer days of Christianity, we must use the same means of study as they did. So far as we have gone, there has been clearly proven the existence of a secret teaching or doctrine transmitted from very early times and preserved by a body of members of the Church. What relation did that teaching bear to the open writings? Both were accepted, and hence could not be contradictory in reality, although they might be so on the surface.

The allegorical or symbolical interpretation of the Bible played a very important part in the early life of the church. It has been almost forgotten since, except by stray bands of mystics springing up at odd times within the fold, whose actions frequently tended rather to bring ridicule on their ideas than to earn respect for their methods. Every good thing can be abused, and often we find the best the easiest to illtreat. So it was with allegory and symbol. Any interpretation could be placed upon the portion of scripture considered, if only sufficient ingenuity were possessed, and therefore, once the inner doctrines decayed, as they appear to have done, only individual idiosyncracies were left to carry on the work, and a hopeless chaos naturally resulted.

It is easy to understand how this mode of interpretation, once so important, fell into disuse under the paternal government of an orthodox Church. But though repressed it was not slain. When further light is thrown upon the real origin of the creeds, then we may turn to the ancient methods and discover much that would be otherwise hidden. But we must apply to such study not mere mystical "intuition" but a balanced mind, seeking for truth and not for confirmation of a prejudice.

The use of written works was well illustrated by Clement, in a passage already quoted from the *Stromata*. They are "an image to recall the archetype," to recall secret things "to memory, whether we have forgot aught, or whether for the purpose of not forgetting." The written books did not contain the true teachings on the surface, but concealed, so that those instructed could discover them. They but were an aid to memory, a means of preservation for future use.

Dr. Farrar, in his *Early Days of Christianity*, speaks of the importance of the allegorical method and its effect upon doctrine. He says :

"But though the day has come when the allegorical method must be limited to rigid conditions—though it is now regarded as useless for purposes of proof, and only valuable by way for illustration—we must not forget that it once played an important part in the development of doctrine, and that even the sacred writers have furnished splendid instances of the method in which it may be applied."

In the New Testament, we may discover many illustrations of symbolical interpretation, and, I think, it is safe to take them as fair samples of the modes of thought and study of early Christianity. It would be absurd to suppose because some of the incidents are expounded allegorically, that we are to limit our methods to these incidents alone. They are instances of a general method of study, which, judging only from those cases, must have been a very important one in the opinion of the writers.

In the 14th, 15th, and 16th chapters of the *Gospel according to John*, Jesus expounds his nature and purpose in a most mystical manner and in language of great beauty. In no other passages do we gain so clear an insight into the true work of the Christ in its most spiritual aspect, and yet Jesus in concluding says :—

"These things have I spoken unto you in proverbs (parables) :

the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father."

How much farther removed from plain speaking must be the crude creeds and dogmas accepted in later times as the scheme of salvation, if such teaching as is given here is the mere outward form, the parable concealing the true doctrine.

The third chapter of the same Gospel provides us with a symbol of much importance, that of the serpent as typifying the Christ. There is the serpent of temptation, and also the serpent of regeneration, the Saviour who by wisdom awakens spiritual life.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him have eternal life."

These instances are both from the words reported as spoken by Jesus himself. From the apostolic writers we have some more precise illustrations, interpretations of definite incidents in the Old Testament. In I *Corinthians*, chap. x., Paul says:

"For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them, and the rock was Christ."

"The rock that followed them" is a strange expression, and can scarcely refer to a historical fact. In any case the closeness with which the supposed historical event followed along symbolical lines, can be seen in the reference to baptism. That the symbolism of the wanderings of the Jews was worked out to the smallest detail we can prove by Origen and other early writers. Whether Paul himself followed the allegory in its complex form cannot be gathered from this passage, but it is obvious that he regarded it as a symbol to be interpreted according to the doctrines of the Church.

A still more precise illustration is to be found in *Galatians*, chap. iv., where another story of the Old Testament is taken up.

"It is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are

two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother."

If this is to be taken as an example of orthodox interpretation of Scripture it will be difficult to limit allegorical method. Sufficient scope is given in this illustration for the most fantastic symbolical exposition. It throws doubt at once on the historical aspect of the story. Its main purpose is obviously allegorical, according to the reading of Paul, and the historical side plays a very small part and is clearly of lesser importance. It leaves it quite open to question whether the incident actually occurred, or was merely an invented or traditional symbol, or, as is most probable, an allegory built upon some real history. That this was a matter for question in the early Church is clearly proven from orthodox sources. The more enlightened believers did not generally consider the Old Testament as literally true, but as typical of spiritual things. Many did not limit this view to the Old Testament, but included the New Testament also.

The author of the *Epistle to the Hebrews* gives us more than one typical example of this mode of exposition. Perhaps the most noted instance is that of Melchizedek, the most mysterious figure in the Old or New Testaments. It would seem clear from the passages relating to him that some of the secret Christian teachings had reference to his nature and purpose. Christ was a high priest, after the order of Melchizedek:

"Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food."

Melchizedek is evidently the great type of all saviours, the supreme Master. Readers of *The Secret Doctrine* will remember, in connection with this, the remarkable passage relating to the "Great Sacrifice," the Being who stands at the head of the hierarchy of teachers and guides.

"For this Melchizedek, king of Salem, priest of God Most

High, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also Abraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Salem, which is, king of peace ; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually."

In I *Peter* iii., we find also an admirable illustration of symbolism, in which Noah and the flood are the types. The chapter speaks of the preaching of Christ "unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism."

The examples quoted all relate to apparently historical incidents and not to the obviously symbolical stories given as parables. Of the latter we could discover many instances, as the Eastern mind is especially prolific in illustrations of story form. The borderland between such stories and the seemingly historical accounts is a very shadowy one. History is often used as symbol, and symbol as often mistaken for history. The point to be noted is that the literal view of Scripture is not necessarily the orthodox. It is not required that one should accept in its surface crudeness the story of creation and the fall, to be orthodox according to the earliest forms of Christian doctrine. Once admit this, and the rigid limits that have cramped the thought of ages will melt away, and a newer creed, more elastic and adaptable to growing intellect will take the place of the dogmas of the past. This is rapidly becoming an accomplished fact in modern Christianity, but with the limits are fading out the religious teachings themselves, for the latter have ever been on the surface and have not sunk with sufficient depth into the thought of the race. To find the real doctrines we have not merely to neglect the false or the superficial, as is done now in the more advanced religious circles, but to go beneath them and apply some key to the interpretation of the sacred writings. This was done in the early Church, and it may be done again, and much that is of true value will be found, for the great teachers of the past did not leave behind them little fairy tales to amuse children.

However, we find many illustrations of symbolical method in the more or less spurious writings attributed to apostolical times. In a letter of Seneca to Paul (of very early date, although there is no reason to suppose it an actual production of the famous Roman) the following statement occurs :

“You have written many volumes in an allegorical and mystical style.”

This indicates at least the belief that Paul had written much, and in symbols. It is certain that Paul must have written far more than the few epistles preserved, and there may have been many books lost in the turbulent times immediately following his life. It is quite probable that such books as those mentioned were once in existence.

In the second *Epistle of Clement of Rome* (the co-worker with St. Paul), also a doubtful production, but belonging to the first centuries of the Christian era, we read one peculiar expression, attributed to Jesus himself, which points to some of the mystical traditions prevalent in the Church, and the symbolical form in which they were embodied.

“Let us expect, therefore, hour by hour, the Kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied : ‘When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female.’”

In the *Epistle of Barnabas*, which was ranked by many authorities of the first few centuries as a portion of the sacred scriptures, there are several instances of symbolical interpretation. One, of considerable interest, is the exposition of the meaning of the Israelites’ journey to the Promised Land.

“And Moses also says to them, ‘Behold these things, saith the Lord God : Enter into the good land which the Lord sware [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey.’ What, then, says Knowledge (Gnosis) ? Learn : ‘Trust,’ she says, ‘in Him who is to be manifested to you in the flesh—that is, Jesus.’ For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this : ‘Into the good land, a land

flowing with milk and honey?' Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, 'Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?' Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, [it is His purpose] that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, 'Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.' . . . Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, 'Behold, I will make the last like the first.' In reference to this, then, the prophet proclaimed, 'Enter ye into the land flowing with milk and honey, and have dominion over it.' Behold, therefore, we have been re-fashioned. . . . We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. . . . When we ourselves also have been made perfect [so as] to become heirs of the covenant of the Lord." (*Barnabas*, vii.)

This Epistle consists mainly of an exposition of Jewish rites and sacrifices, displaying them as types of Christ and his work. As these are clearly intended as types of some kind or another, this explanation, the familiar Christian one, is not of interest, but there are some passages dealing with the historical portion that are much more significant. One of the most peculiar examples relates to an interpretation on the lines of number and name, the kabalistic method being employed. The passage quoted is from chap. ix., on Circumcision.

"Learn, then, my children, concerning all things rightly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries (doctrines) of the three letters. For [the Scripture] saith, 'And Abraham circumcised ten, and eight, and three hundred men of his

household.' (See *Gen.* xvi. 14, xvii. 26, 27. There is no verse as quoted.) What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I and Eight by H. You have [the initials of the name of] Jesus. And because the cross was to express the grace [of our redemption] by the letter T, he says also, "Three Hundred.' He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted (the more profound) gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

Barnabas evidently has a great appreciation of the value of his mysteries, an appreciation that will certainly not be shared by all readers. This very artificial method of exposition, has, however, played a great part among the mystics, and may, when some better key is furnished, enlighten us as to the meaning of many obscure writings.

In chap. xi. the writer endeavours to point out some of the symbols used in the Old Testament to signify the waters of baptism and the cross. Some of these attempts are very tame and uninteresting, but others are more striking.

"And again, He saith in another prophet, 'The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season. . . .' Mark how he has described at once both the water and the cross. For these words imply, Blessed are they, who, placing their trust in the cross, have gone down into the water. . . . Again, another prophet saith, 'And the land of Jacob shall be extolled above every land' (*Zeph.* iii. 19). This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? 'And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever.' (*Ezek.* xlvii., 12). This meaneth that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear [of God] and trust in Jesus in our spirit."

In the next chapter he adduces many examples of the appearance of the cross in the Old Testament. Where trees are mentioned, they are taken as types. Moses stretching forth his hands in battle

assumed the shape of a cross and thus caused the Israelites to obtain the victory. This was a familiar symbol of the cross among the early writers. The brazen serpent is, of course, mentioned, and Joshua (Jesus), who led the people of Israel into the promised land. A peculiar interpretation of the six days of creation is given a little later on.

“This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. . . . Therefore, my children, in six days, that is, in six thousand years, all will be finished.”

The seventh day's rest will come at the consummation of things, when the Son judges at the resurrection, the Lord resting during that time, having finished the work.

Such methods of interpretation are often more eccentric than valuable, but we can discover many fine ideas wrapped up in symbols, and if we seek the original conceptions of Christianity, we must apply the means originally used to obtain them.

A. M. GLASS.

(To be continued.)

KARMA.

(Continued from page 502, vol. xvi.)

THE WORKING OUT OF KARMA.

WHEN the Soul has lived out its devachanic life, and has assimilated all that it can of the material gathered during its last period on earth, it begins to be drawn again towards earth by the links of Desire that bind it to material existence. The last stage of its life-period now lies before it, the stage during which it re-clothes itself for another experience of earthly life, the stage that is closed by the Gateway of Birth.

The Soul steps over the threshold of Devachan into what has been called the plane of Re-incarnation, bringing with it the results, small or great, of its devachanic work. If it be but a young Soul, it will have gained but little ; progress in the early stages of Soul-Evolution is slow to an extent scarcely realised by most students, and during the babyhood of the Soul life-day succeeds life-day in wearying succession, each earth-life sowing but little seed, each Devachan ripening but little fruit. As faculties develop, growth quickens at an ever-increasing rate, and the Soul that enters Devachan with a large store of material comes out of it with a large increase of faculty, worked out under the general laws before stated. It issues from Devachan, clothed only in that body of the Soul that endures and grows throughout the Manvantara, surrounded by the aura that belongs to it as an individual, more or less glorious, many-hued, luminous, definite, and extensive, according to the stage of evolution reached by the Soul. It has been wrought in the heavenly fire, and comes forth as King Soma.*

Passing into the Astral Plane on its earthward journey, it

* A mystic name, full of meaning to the student, who understands the part played by Soma in some ancient mysteries.

clothes itself anew in a Body of Desire, the first result of the workings out of its past Karma. The Mental Images formed during the past "from materials supplied by the desire-nature, that had become latent in consciousness, or what H. P. Blavatsky used to call 'privations of matter,' capable of existing, but out of material manifestation," are now thrown outwards by the Soul, and immediately attract to themselves from the matter of the Astral Plane the kâmic elements congenial to their natures, and "become the appetites, passions, and lower emotions of his [the Ego's] desire-body for his new incarnation." * When this work is accomplished—a work sometimes very brief, sometimes one that causes long delay—the Ego stands in the karmic vesture he has prepared for himself, ready to be "clothed upon", to receive from the hands of the Great Lords of Karma the Linga Sharîra built for him according to the elements he has himself provided, the astral mould by which shall be shaped his physical body, the house which he must inhabit during his coming physical life. The individual and the personal Ego are thus immediately self-built, as it were—what he thought on, that he has become; his qualities, his "natural gifts," all these appertain to him as the direct results of his thinkings; the Man is in very truth self-created, responsible, in the fullest sense of the word, for all that he is.

But this Man is to have a physical and an astral body that will largely condition the exercise of his faculties; he is to live in some environment, and according to this will be his outward circumstances; he is to tread a path marked out by the causes he has set going, other than those which appear as effects in his faculties; he has to meet events joyful and sorrowful, resulting from the forces he has generated. Something more than his individual and personal nature seems here to be needed; how is the field to be provided for its energies? How are the conditioning instruments and the re-acting circumstances to be found and adapted?

We approach a region whereof little may be fitly said, in that it is the region of mighty Spiritual Intelligences Whose nature is far beyond the scope of our very limited faculties, Whose existence may indeed be known and Whose workings may be traced, but towards

* See August *Lucifer*, p. 497.

Whom we stand much in the position occupied by one of the least intelligent lower animals towards ourselves, in that it may know that we exist but can have no conception of the scope and workings of our consciousness. These Great Ones are spoken of as the Lipika and the Four Mahârâjahs. How little we can know of the Lipika may be seen from the following :

The Lipika, a description of whom is given in Commentary 6 of Stanza IV, are the Spirits of the Universe. . . . [They] belong to the most Occult portion of cosmogenesis, which cannot be given here. Whether the Adepts—even the highest—know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would rather incline to the latter supposition. Of its highest grade one thing only is taught, the Lipika are connected with Karma—being its direct Recorders.*

They are the "Second Seven," and They keep the Astral Records, filled with the Âkâshic Images before spoken of.† They are connected

With the destiny of every man, and the birth of every child.‡

They give "the mould of the Linga Sharîra," § which will serve as the type of the physical body suited for the expression of the mental and passional faculties evolved by the Ego that is to dwell therein, and They give it to "The Four"—to the Mahârâjahs, Who

Are the protectors of mankind and also the agents of Karma on Earth.||

Of These H. P. Blavatsky writes further, quoting the Fifth Stanza of the *Book of Dzyan* :

Four "Winged Wheels at each corner . . . for the Four Holy Ones and Their Armies (Hosts)." These are the "Four Mahârâjahs," or Great Kings of the Dhyân Chohans, the Devas, Who preside over each of the four cardinal points . . . These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees.¶

Receiving the mould—once more the "privation of matter"—from the Lipikas, the Mahârâjahs choose for the composition of the Linga Sharîra the elements suited to the qualities that are to be expressed through it, and the Linga Sharîra thus becomes a fitting karmic instrument for the Ego, giving it alike the basis for expression of the faculties it has evolved, and the limitations imposed

* *Secret Doctrine*, i, 153.

† *Ante*, p. 492.

‡ *Secret Doctrine*, i, 131.

§ See *Ante*, p. 498.

|| *Secret Doctrine*, i, 151.

¶ *Secret Doctrine*, i, 147.

upon it by its own past failures and wasted opportunities. This Linga Sharîra is guided by the Mahârâjahs to the country, the race, the family, the social surroundings, which afford the most suitable field for the working out of the Karma allotted to the particular life-span in question, that which the Hindu calls the Prârabdha, or beginning, Karma; *i.e.*, that which is to be worked out in the opening life-period. In no one life can the accumulated Karma of the past be worked out—no one instrument could be formed, no surroundings could be found, suitable for the expression of all the slowly evolved faculties of the Ego, nor affording all the circumstances necessary for reaping all the harvests sown in the past, for discharging all the obligations contracted towards other Egos with whom the incarnating Soul has come into contact in the course of its long evolution. So much then of the total Karma as can be arranged for in one life-period, has a suitable Linga Sharîra provided for it, and that Linga Sharîra is guided to a suitable field. It is placed where the Ego may come into relations with some of such Egos, with whom it has been related in its past, as are present in, or are coming into, incarnation during its own life-period. A country is chosen where the religious, political and social conditions can be found which are suitable to some of its capacities, and afford the field for the occurrence of some of the effects it has generated. A race is selected—subject of course to the wider laws affecting incarnation in races, into which we cannot here enter—of which the characteristics resemble some of the faculties which are ripe for exercise, of which the type befits the incoming Soul. A family is found in which physical heredity has evolved the kind of physical materials which, built into the Linga Sharîra, will adapt themselves to its constitution; a family of which the general or special physical organisation will afford play to the mental and passional natures of the Ego. Out of the manifold qualities existing in the Soul, and out of the manifold physical types existing in the world, such can be selected as are adapted to each other, a suitable casing can be built for the waiting Ego, an instrument and a field in which some of his Karma can be out-worked. Fathomless to our short plummet lines as may be the knowledge and the power required for such adaptations, we can yet dimly see that the adaptations can be made, and that perfect Justice can be done;

the web of a man's destiny may indeed be composed of threads that to us are innumerable, and that may need to be woven into a pattern of to us inconceivable complexity; a thread may disappear—it has only passed to the under side to come to the surface again presently; a thread may suddenly appear—it has only re-emerged on the upper side after a long transit underneath; seeing but a fragment of the web, the pattern may to our short sight be indistinguishable. But as was written by the Sage Iamblichus :

What appears to us to be an accurate definition of justice does not also appear to be so to the Gods. For we, looking to that which is most brief, direct our attention to things present, and to this momentary life, and the manner in which it subsists. But the Powers that are superior to us know the whole life of the soul, and all its former lives.*

This assurance that "perfect Justice rules the world" finds support from the increasing knowledge of the evolving Soul; for as it advances and begins to see on higher planes and to transmit its knowledge to the waking consciousness, we learn with ever-growing certainty and therefore with ever-increasing joy, that the Good Law is working with undeviating accuracy, that its Agents apply it everywhere with unerring insight, with unfailing strength, and that all is therefore very well with the world and with its struggling Souls. Through the darkness rings out the cry "All is well," from the watchmen Souls, who carry the lamp of Divine Wisdom through the murky ways of our human city.

Some of the principles of the working out of the Law we can see, and a knowledge of these will help us in the tracing out of causes, the understanding of effects.

We have already seen that *Thoughts build Character*; let us next realise that *Actions make Environment*.

Here we have to do with a general principle of far-reaching effect, and it will be well to work it out a little into detail. By his actions man affects his neighbours on the physical plane; he spreads happiness around him, or he causes distress, increasing or diminishing the sum of human welfare. This increase or diminution of happiness may be due to very different motives—good, bad or mixed. A man may do an act that gives wide-spread enjoyment from sheer

* *On the Mysteries*, iv., 4. See new edition of Thomas Taylor's translation published by the T. P. S., pp. 209, 210.

benevolence, from a longing to give happiness to his fellow-creatures; let us say that from such a motive he presents a park to a town, for the free use of its inhabitants; another may do a similar act from mere ostentation, from desire to attract attention from those who can bestow social honours (say, he might give it as purchase-money for a title); a third may give a park from mixed motives, partly unselfish partly selfish. The motives will severally affect these three men's characters in their future incarnations, for improvement, for degradation, for small results. But the effect of the action in causing happiness to large numbers of people does not depend on the motive of the giver; the people enjoy the park equally, no matter what may have prompted its gift, and this enjoyment, due to the action of the giver, establishes for him a karmic claim on Nature, a debt due to him that will be scrupulously paid. He will receive a physically comfortable or luxurious environment, as he has given wide-spread physical enjoyment, and his sacrifice of physical wealth will bring him his due reward, the karmic fruit of his action. This is his right; but the use he makes of his position, the happiness he derives from his wealth and his surroundings, will depend chiefly on his character, and here again the just reward accrues to him, *each* seed bearing its appropriate harvest.

Service rendered to the full measure of opportunity in one life will produce, as effect, enlarged opportunities of service in another; thus one who in a very limited sphere helped each who came in the way, would in a future life be born into a position where openings for giving effective help were many and far-reaching.

Again, wasted opportunities re-appear transmuted as limitations of the instrument, and as misfortunes in the environment. For instance, the Linga Sharira brain will be built defectively, thus bringing about a defective physical brain; the Ego will plan, but will find itself lacking in executive ability, or will grasp an idea, but be unable to impress it distinctly on the brain. The wasted opportunities are transformed into frustrated longings, into desires which fail to find expression, into yearnings to help blocked by the absence of power to render it, whether from defective capacity or from lack of occasion.

This same principle is often at work in the cutting away from tender care of some well-loved child or idolised youth. If an Ego

treats unkindly or neglects one to whom he owes affectionate duty and protection, or service of any kind, he will but too likely again find himself born in close relationship with the neglected one, and perhaps tenderly attached to him, only for early death to snatch him away from the encircling arms; the despised poor relation may re-appear as the much-honoured heir, the only son, and when the parents find their house left unto them desolate, they marvel at the "unequal ways of Providence" that deprive them of their only one, on whom all their hopes have been set, and leave untouched the many children of their neighbour. Yet are the ways of Karma equal, though past finding out save for those whose eyes have been opened.

Congenital defects result from a defective Linga Sharîra, and are life-long penalties for serious rebellions against law, or for injuries inflicted upon others. All such arise from the working of the Lords of Karma, and are the physical manifestation of the deformities necessitated by the errors of the Ego, by his excesses and defects, in the Linga Sharîra made by Them. So again from Their just administration of the Law come the inwrought tendency to reproduce a family disease, the suitable configuration of the Linga Sharîra, and the direction of it to a family in which a given disease is hereditary, and which affords the "continuous plasm" suitable to the development of the appropriate germs.

The development of artistic faculties—to take another type of qualities—will be answered by the Lords of Karma by the provision of a Linga Sharîra into which a delicate nervous system can be physically built, and often by the guiding of it to a family in whose members the special faculty developed by the Ego has found expression, sometimes for many generations. For the expression of such a faculty as that of music, for instance, a peculiar physical body is needed, a delicacy of physical ear and of physical touch, and to such delicacy an appropriate physical heredity would be most conducive.

The rendering of service to man collectively, as by some noble book or speech, the spreading of elevating ideas by pen or tongue, is again a claim upon the Law, scrupulously discharged by its mighty Agents. Such help given comes back as help bestowed on the giver, as mental and spiritual assistance which is his by right.

We thus may grasp the broad principles of Karmic working, the respective parts played by the Lords of Karma and by the Ego itself in the destiny of the individual. The Ego supplies all the materials, but the materials are used by the Lords or by the Ego respectively according to their nature: the latter builds up the character, gradually evolves itself; the former build the body that limits, choose the environment, and generally adapt and adjust, in order that the Good Law may find its unerring expression despite the clashing wills of men.

FACING KARMIC RESULTS.

Sometimes people feel, on first recognising the existence of Karma, that if all be the working out of Law they are but helpless slaves of Destiny. Ere considering how the Law may be utilised for the control of Destiny, let us study for a few moments a typical case, and see how Necessity and Freewill—to use the accepted terms—are both at work and at work in harmony.

A man comes into the world with certain inborn mental faculties, let us say of an average type, with a passional nature that shows definite characteristics, some good, some bad; with a Linga Sharîra and physical body fairly well-formed and healthy, but of no specially splendid character. These are his limitations, clearly marked out for him, and he finds himself when he reaches manhood with this mental, passional, astral, physical “stock-in-hand,” and he has to do the best he can with it. There are many mental heights that he is definitely unable to climb, mental conceptions which his powers do not permit him to grasp; there are temptations to which his passional nature yields, though he strives against them; there are triumphs of physical strength and skill that he cannot achieve; in fact, he finds that he can no more think as a genius thinks than he can be beautiful as an Apollo. He is within a limiting ring and cannot pass out of it, long as he may for liberty. Moreover, he cannot avoid troubles of many kinds; they strike him, and he can only bear his pain, he cannot escape from it. Now these things are so. The man is limited by his past thoughts, by his wasted opportunities, by his mistaken choices, by his foolish yieldings; he is bound by his forgotten desires, enchained by his errors of an earlier day. And yet *he* is not bound, the Real Man. He who made the past that imprisons his present can work within the prison house and create a

future of liberty. Nay, let him *know* that he himself is free, and the fetters will crumble away from his limbs, and according to the measure of his knowledge will be the illusoriness of his bonds. But for the ordinary man to whom the knowledge will come as a spark, not as a flame, the first step towards freedom will be to accept his limitations as self-made and proceed to enlarge them. True, he cannot think as a genius thinks just yet, but he can think to the very best of his ability, and by-and-bye he will become a genius; he can make power for the future, and he will. True, he cannot get rid of his passionall follies in a moment, but he can fight against them, and when he has failed he can fight on, certain that presently he will conquer. True, he has astral and physical weaknesses and uglinesses, but as his thought grows strong and pure and beautiful, and his work beneficent, he is ensuring for himself more perfect forms in days to come. He is always himself in the midst of his prison-house, the free Soul, and he can hew down the walls he himself builded. He has no gaoler save himself; he can will his freedom, and in willing it he will achieve.

A trouble meets him; he is bereaved of a friend, he commits a serious fault. Be it so; he sinned as thinker in the past, he suffers as actor in the present. But his friend is not lost; he will hold him fast by love and in the future he will find him again; meanwhile there are others round him to whom he can give the services he would have showered on his beloved, and he will not again neglect the duties that are his and so sow seed for similar loss in future lives. He has committed an open wrong and suffers its penalty, but he thought it in the past else could he not have wrought it now; he will patiently endure the penalty he purchased by his thought, and will so think to-day that his morrows shall be free from shame. Into what was darkness has come a ray of light, and the light is singing to him:

Ho! ye who suffer! know

Ye suffer from yourselves. None else compels.

The Law that seemed to be fetters has become wings, and by it he can rise to regions of which without it he could only dream.

BUILDING THE FUTURE.

The crowds of Souls drift onwards along the sluggish current

of Time. As the earth rolls, it carries them with it; as globe succeeds globe, they too pass on. But the Wisdom Religion is anew proclaimed to the world that all who choose may cease to drift, and may learn to outstrip the slow evolution of the worlds.

The student, when he grasps something of the meaning of the Law, of its absolute certainty, of its unerring exactitude, begins to take himself in hand and actively to superintend his own evolution. He scrutinises his own character, and then proceeds to manipulate it, deliberately practising mental and moral qualities, enlarging capacities, strengthening weaknesses, supplying deficiencies, removing excrescences. Knowing that he becomes that on which he meditates, he deliberately and regularly meditates on a noble ideal, for he understands why the great Christian Initiate Paul bade his disciples "think on" the things that are true, honest, just, pure, lovely, and of good report. Daily he will meditate on his ideal; daily he will strive to live it; and he will do this persistently and calmly, "without haste, without rest," for he knows that he is building on a sure foundation, on the rock of the Eternal Law. He appeals to the Law; he takes refuge in the Law; for such a man failure exists not; there is no power in heaven or in earth that can bar his way. During earth-life he gathers his experiences, utilising all that comes in his way; during Devachan he assimilates them and plans out his future buildings.

Herein lies the value of a true theory of life, even while the theory rests on the testimony of others and not on individual knowledge. When a man accepts and partially understands the working of Karma, he can at once begin this building of character, setting each stone with deliberate care, knowing that he is building for Eternity. There is no longer hasty running up and pulling down, working on one plan to-day, on another to-morrow, on none at all the day after; but there is a drafting of a well thought-out scheme of character, as it were, and then the building according to the scheme, for the Soul becomes an architect as well as a builder, and wastes no more time in abortive beginnings. Hence the speed with which the later stages of evolution are accomplished, the striking, almost incredible advances, made by the strong Soul in its manhood.

ANNIE BESANT.

(To be continued.)

EASTERN PSYCHOLOGY.

THERE are many earnest teachers who are beginning to ask themselves why it is that the study of psychology is not more practically helpful in teaching. Common-sense suggests that some knowledge of the laws of mental development is necessary to the training of a teacher, yet the science of psychology as taught in the West is not generally found to be practically useful to teachers. The Western writings on the laws of mental growth have a certain value as lessons in logic, but they are usually found to be unsatisfactory to students, because they make no attempt to awaken the deeper region of our nature which lies beneath the reasoning mind. The writings of Fröbel, particularly some parts of the *Education of Man*, form an exception to this statement, for he perceives the mysterious inward spiritual growth, which is the source of all human evolution, both in the race and in the individual, though it is generally ignored in Western writings on psychology. Hence these writings do not quicken the intuition or supply that kind of knowledge which a teacher most requires—the knowledge of how to place his mind *en rapport* with the minds of others, to get into touch with them, to perceive by sympathy their mental needs. A knowledge of the laws of logic avails little to a teacher who is without knowledge of the human heart and the spiritual nature of man. For this knowledge of the laws of logic will be of no avail to influence the child's inner development, to mould and form character, to repress all morbid tendencies before they have had time to gather strength. This spiritual element, which is not generally found in Western psychology, is supplied by the psychology of the East, for it treats of the mind as dual, consisting of a lower or logical, and a higher or spiritual, aspect, and it asserts that the higher mind, as well as the lower, acts like everything else in nature, according to law. We may thus learn much from it of the unseen and mysterious influence of mind upon mind, of the means by which character may be influenced or

changed, of the best methods of acting on the springs of human tendency at their very source. Some knowledge of the nature of the higher mind is also helpful in training the lower, for the two are only different aspects of the same faculty, and react constantly upon each other.

Many useful practical hints may be gathered, which cannot be given in detail in this paper. It will be found, for example, that the amount of healthy effort expended by a child is a more important question than the apparent result achieved. For training which is wholesome begins with the inner nature, and occupies itself more with the development of the will and the growth of character than with producing an outward appearance of knowledge. The power of will-force and nerve-force is much better understood in the East than in the West, but great care is required in the use of these forces by the teacher. It is not meant that children, released from the tyranny of physical force, should be enslaved by the far more injurious tyranny of the will, or hypnotised into following any special line of conduct approved by the teacher. The object should be to leave the will of the child free as far as possible, surround him with wholesome influences, and give him every opportunity for healthy and natural growth.

A study of Eastern psychology in connection with educational methods would lead to the gradual extinction of the competitive system, as this is directly opposed to all the needs of the higher mind. It would also tend to the abolition or total reform of the examination system; examinations being, as they are conducted at present, an unhealthy stimulus to the lower mind, and a hindrance to the development of the higher.

SARAH CORBETT.

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Continued from p. 508.)

CLIII.

NOËL! *natalis dies!* To-day is the anniversary of the birth of humanity. Emmanuel! God with us! God living in humanity; humanity divine, divinity human! This is what to-day reveals to us. And men have so far been able to derive from it only an inhuman religion and a damned humanity. The ox, the ass and the shepherds of the manger have alone divined by instinct the redeemer of nature. The magi who came to adore him, guided by the divine pentagram which is the great arcanum of the man-God, were obliged to return home by another road to avoid the rage of Herod and the ambushes of the priests. Thus the antique science, which came of its own accord to the cradle of Christianity, has been banished and as it were lost by persecution. The star, says a legend, fell into a well near Bethlehem; "one should search in the well," adds Voltaire, "for assuredly the truth is there." Never has the great mocker said a truer thing without knowing it. Yes, the well of the star is the well of truth; but when will the wise men of the world seek for it? The magi are also kings, for they are real initiates. They are three. It is the sacred number, and moreover they represent the three worlds: Balthazar, the disinterested, who seeks the true treasure, the man of profound peace (for his name signifies all these), is the ambassador of the supreme hierarchy, the representative of the great elect, and he offers incense to the newly-born child of the new humanity; Melchior, the King of the city, the Prince of light, comes in the name of the children of knowledge, and he will offer gold; finally Caspar or better Kathzar, the chief of men, will offer the myrrh which embalms the dead and represents the hope of immortality.

[Letter CLIV is purely personal.]

CLV.

GOD has spread a veil over his glory, and upon this veil he has

embroidered the typical forms of things. On these life looks and copies them according to exact laws, as the workman of the Gobelins copy pictures with numbered bits of wool. This veil is the universal plastic mediator; it is Light: ethereal in space, astral in the stars, vital and magnetic in living beings. The images correspond among themselves, and produce themselves according to the precise impulses of the forces. It is thus that an idiot thrown into ecstasy can read sublime things in this light. It is thus that mediums often stir the chords of that great instrument whose music they know not. But the presence of a better equilibrated being, tending necessarily to equilibrium around, renders their intuition more difficult, and throws their lucidity into the pains of a kind of miscarriage. That is why the mediums instinctively abuse such while yet involuntarily paying homage to them. . . .

Happy are the poor in spirit! That is, happy are the poor who have brains. There are so many people who are rich in stupidity!

January, 1863.

[Letter CLVI is missing.]

CLVII.

THE sacred science has just suffered a great loss in the person of M. Louis Lucas, my neighbour and friend, one of the most distinguished of chemists, an initiate into the Hermetic secrets, and the inventor of an apparatus which he called the *Biometer*, and which physically proves the truth of our theories upon magnetism, or the special magnetisation of living beings. This apparatus consists of a *neutralised* compass needle—*i.e.*, a needle rendered non-sensitive to electricity by electricity itself—which is put into connection with the experimenter by means of a chain also neutralised and non-sensitive to the ordinary electric fluid. People who touch this chain at once reveal their power as a magnet and their more or less of vital equilibrium. Some impart to the needle a slow and measured movement; others communicate to it uneven oscillations; others a disordered movement which sometimes goes so far as to make the needle swing and dance round and round. And this is especially remarkable, that by the interior act of the will alone, one can stop the needle or make it turn in the opposite direction. I have been present at some very curious and completely convincing experiments. But doubtless the time has not yet come for modern science to be initiated into the great mysteries of life. M. Lucas is dead, and I took part in his funeral. He was barely forty-seven years old, and leaves two young children. I wept on seeing the tears of these

poor little ones, from whom inexorable nature had just taken away their father, whose life remains incomplete both for them and for us.

May he sleep in profound peace!

[Letter CLVIII is uninformative.]

CLIX.

THE number nine represents, as I have already told you, the theological dogma of the *circumcession* of the divine persons.

This dogma explains the Trinity in a completely Kabalistic manner. For if the three persons are in each person, the hypostases are indivisible one from another, and the persons, though distinct, are inseparable. Thus the one only God remains one alone in three personal conceptions. If one affirmed in him but one person only, the word person would be idolatrous, for it would necessarily represent an individual and "numberable" idea, if I may thus express myself. But the one God cannot be impersonal in our conception without becoming an abstraction, a thing, a dream, an idea without form. He is tri-personal, *i.e.*, omni-personal, because the concept of the ternary contains every idea of life and of personality. He is one, he is three, and three times three, because each unity of the ternary is inseparable from the others. There are, however, not three Fathers, three Sons, and three Holy Spirits, but there is the Father in the Son, and the Son in the Father, and the Holy Spirit in both; and it is always the same Father, the same Son, and the same Holy Spirit, but under three diverse and distinct notions of personalities. Thus there is Father, Son, and Holy Spirit, or Kether, Chokmah and Binah in Aziluth; Father, Son and Holy Spirit in Jetzirah or Gedulah, Geburah and Tiphereth; Father, Son and Holy Spirit in Briah or Netzah, Hod and Jesod. For Tiphereth is the Shekinah of Kether, and Jesod is the visible light of Shekinah, one in three, three in nine, and nine in one.

January 23rd, 1863.

CLX.

THE number nine represents the three great mysteries of Christianity, which all three explain themselves by the ternary.

1.

THE TRINITY.

1. *Father.*
2. *Son.*
3. *Holy Spirit.*

2.

THE INCARNATION.

1. *God.*
2. *The Man.*
3. *The Man—God.*

3.

THE REDEMPTION.

1. *The Offended.*
2. *The Offender.*
3. *The Victim.*

Now in the victim are found the offender and the offended—in the Man-God are found God and Man—in the Spirit are found the Father and the Son. And the same thing can be affirmed equally and *vice-versâ* of the other members of the three ternaries. Thus the Trinity is the mystery of the Father; the Incarnation is the mystery of the Son; and the Redemption is the mystery of the Holy Spirit. Thus the nine are in three, and the three times three give three times nine or twenty-seven, the digits of which when added give nine again. Such are the ineffable depths of the number nine.

Thus indeed this number sums up and symbolises all the wisdom represented in the Tarot by an aged man having on his forehead the sacred sign of Yod in a double circle, in his hand a lantern, that is, a guarded light, an occult light, and in the other hand a staff upon which he leans, and with which he sounds the depths of the ternary in front of him. He is wrapped from head to foot in a mantle, the symbol of discretion and prudence. Compare this picture with that of the Fool, and note all the contrasts. The fool has garments and lets his nakedness be seen; he has two staves, one of which weighs him down, while the other hampers him (etc.).

January 25th, 1863.

(Letter CLXI is uninformative.)

(*To be continued.*)

RECURRENT QUESTIONS.

5. *Can you give me an idea of Prayer? I mean Prayer as communion with the Source of all things.*

In reply to your question as to my idea of Prayer, I think it will be well to go somewhat generally into the whole subject and not confine my answer to the precise aspect raised by your question, *viz.*, "Prayer as communion with the Source of all things."

First, then, let us clear the ground by disposing of that aspect of Prayer most commonly practised and thought of—Prayer for some definite and specific object, *e.g.*, rain, fine weather, good health, long life, worldly prosperity, and so forth, as well as the higher objects of desire, such as power for ambition's sake, or any object however lofty for the sake of self. All these seem to me to fall under the same category. They may be obtained by Prayer, for Prayer in this sense is nothing more than a powerful desire, a strong going forth of the *will* towards the obtaining of the desired result. And such desire, such forth-rushing of the will, whether definitely formulated in set words addressed to some higher being or not, does always more or less set in action the subtle forces of Nature around us, and so works towards bringing to pass that which is thus prayed for. And if the Prayer is sufficiently fervent and full of that faith which gives confidence in action, the force thus given to the will and desire sooner or later will accomplish that which is desired; the amount of time and the intensity of the effort needed being dependent upon the nature of the object prayed for, and even more upon the nature of the Karma which the person has generated in his past.

But whether the thing thus prayed for will, when obtained, prove a blessing or a curse is altogether another matter. By praying in this way, man takes unto himself his divine birthright—as he is fully entitled to do—and becomes the arbiter of his own destiny, choosing for himself what he will have; but in thus choosing he

must also accept the consequent responsibility of the results of his choosing, and being therefore dependent on his own unaided wisdom his mistakes and misjudgments will be many.

Hence the wiser, as the more spiritual—because less self-seeking—course is never to pray for any special thing for one's own having or enjoyment, but to leave the guidance of one's personal fortunes wholly to that ineffable Law which, through its conscious and wise Agents, guides and adjusts our lives with a wisdom far out-soaring our highest conceptions.

Leaving then this, the meaner and less worthy side of Prayer, let us come to its higher, more spiritual aspect, about which you ask.

Prayer, in this sense, is better called contemplation, meditation, ecstasy, according to the degree and kind of communion with the Divine attained by the devotee. This kind of Prayer pertains to the very essence of all real spiritual life, and without it the Soul remains starved and weak and stunted in its growth. But do not imagine that we men, as we are now, can reach to communion with **THAT** which alone can truly be called "the Source of all things." Above us are endless series of hierarchies of spiritual Intelligences, infinitely beyond the supremest stretch of our minds to grasp, through Whom are transmitted to us the light and life of the **ONE**. Very Gods are They indeed, for They transcend our loftiest, our most sublimely holy conceptions, and it is with These that for ages of growth yet to come we shall commune in our highest moments, reaching ever higher, ever widening out into the fulness of the glory of that Divine Life whereof all the worlds are but momentary shadows, and from which both mind and speech turn back, unable to express It.

6. *What is the meaning of the word ENS?*

Ens is from the Latin verb *esse*, be, and is a mediæval word much used by the schoolmen. It is defined in the *Century Dictionary* as "That which in any sense is; an object; something that can be named and spoken of." Among various quotations shewing its use in Philosophy, one is given from Boyle, who employs *ens primum* in the sense in which the term was used by Paracelsus, as that "which contains the virtue of the substance from which it is extracted."

CORRESPONDENCE.

SEX SYMBOLY.

ALLOW me to say a few words with regard to the very interesting and intuitional series of papers on "Christianity and its Teachings," contributed by A. M. Glass. On p. 473 the writer quotes the passage in *Ephesians* with regard to the union of "Christ" and the "Church," and the relation of husband and wife. I have criticised that passage, among other passages, in *Womanhood and the Bible*, and believe it to have been subjected to interpolations. The declaration that "the husband is the head of the wife," naturally results in the subordination of the wife to the husband, as is indeed advocated in the context, and although A. M. Glass has omitted the most objectionable portion of the passage, he has retained the leading proposition, which is the very *crux* of the matter. In our desire to employ and explain symbols, we Theosophists should guard against their abuse, and in no instance can symboly be more abused than in relation to the physical aspects of sex. It is of course unnecessary for me to point out that on the Soul-plane the suggested inferiority of woman becomes an absurdity, since all Souls are alike equal and divine. And the sad experience of human life has taught many of us the fact that the accentuation of sex by dwelling on merely physical functions has only resulted in countless evils. On the physical side man and woman are the complements of each other, but it is alien to the spirit of true religion or the purpose of sacred writings to teach that an individual of one sex is the head of another of the other sex, or that woman is an inferior because of her womanhood and her maternal capacities. For the same reasons, although the results might be less mischievous, I have always objected to the symboly which points to "woman" as the Soul, and "man" as the outer Reason, which should be governed by the feminine Intuition, and to the exaltation of the feminine at the expense of the masculine, which is characteristic of a certain school of thinkers. The "kingdom of heaven" is not to be found within the opposite sex either individually or collectively, but within each one of us, wherein is "the way, the truth and the life"—the pathway to that divine relation which makes all united in equal sonship. Symboly which degrades one sex and represents it as inferior to the other is a thing to be avoided by all genuine Theosophists.

S. E. G.

THEOSOPHICAL ACTIVITIES.

THE President-Founder has spent August on the Continent, and has visited Paris, Berlin, and Amsterdam. He returns to the European Headquarters this month.

INDIAN SECTION.

The Calcutta Branch has been much stimulated by the help given to it by the Acting General Secretary, Bâbu Upendranath Basu, and has formed groups for the study of Theosophical literature generally, and of the Shâstras. The Young Men's Ârya Union, founded and fostered by the Branch, has affiliated with the Hindu Boys' Association, and Bâbu Hirendranath Dutta, M.A., B.L., has been elected Vice-President for Bengal.

The General Secretary left England for India on August 22nd, and is expected with the liveliest interest at Benares. It is doubtful whether it will be possible to hold a Convention at Benares this year, the holidays falling inconveniently early.

EUROPEAN SECTION.

Mrs. Cooper-Oakley and Mr. Mead have returned from their trip to the Continent. The Correspondence Classes and other work, which have been slightly delayed, will now proceed as usual.

Mrs. Besant's lectures, though not so numerous as in one or two of the earlier months, have been very successful, the series given at Exeter, Plymouth, and Tavistock being especially serviceable. The lecture at Exeter only obtained a small audience, but those at Plymouth and Tavistock were largely attended, with the gratifying result that centres were formed at both places, about sixty enquirers being present at Plymouth; there is every prospect of strong branches being established.

Mrs. Besant has also arranged to give a series of lectures at Queen's Hall, on the last three Sundays in September and the first in October, the subjects being, for the first three lectures, Reincarnation, and for the fourth, the relation between Souls in and out of the Body. It is

hoped that this series may be as successful as the previous one, which was in every way satisfactory.

The "At Homes" have proved an attraction for many members and others interested in Theosophy, and much useful work, in answering questions and in solving difficulties, has been accomplished.

The Blavatsky Lodge has presented an animated appearance during the series of five lectures entitled "In the Outer Court," which concluded on August 29th. These lectures have been reported *verbatim* and will shortly be published in book form.

A report has been submitted by the French Branch, which shows how much good and valuable work has been done by the members in France. The sum of 4,007 frs. has been received in the year ending June, 1895, and 3,422 frs. have been expended. The greater portion of this amount has been spent on literature, especially in connection with *Le Lotus Bleu*, a journal that does great credit to its admirable editor, M. Arnould. Besides this expenditure, some members have privately subscribed for the publication of Theosophical works in French.

AUSTRALASIAN SECTION.

The reports from Australia are distinctly satisfactory, and Theosophical ideas appear to be spreading widely.

We have received a newspaper report of a lecture on Theosophy delivered at the Young Men's Christian Association in Sydney; antagonistic, of course. As the Primate was in the chair and bishops and other prominent members of the Church were present, it is evident that Theosophy is forcing its way into Church circles. The lecturer denied, amongst other things, any unity between the various religions.

Opportunity was taken by members of the Society to distribute handbills, and a reply was made by Mr. Martyn on the following Sunday morning, before a large audience.

Considerable notice has been taken of Solovioff's book by the press, giving opportunities for defence by members, the subject naturally arousing some newspaper correspondence.

The General Secretary finished his tour round the Branches of the Theosophical Society and centres of Theosophical activity on June 22nd, when he reached Melbourne from Tasmania. He has found one idea, one feeling predominant in all quarters here, that the truths, the principles, the teachings of Theosophy are independent of personalities, that truth, as such, is invulnerable, and that dissensions within our Society, or attacks from without, can only test the solidity of the superstructure, but can never shake the foundations.

The Countess Wachtmeister is doing really excellent work in Melbourne, and has wrought so hard that at last Nature, whose claims have been ignored week after week for months, imperatively demands a rest, which the Countess is taking before coming on to Sydney. We are expecting her on August 4th, and every preparation is being made for an effective campaign. It is hoped she may be induced to visit Goulburn, Wagga and Armadale, at least, in N.S.W., where the prospect looks hopeful. It is pleasant and encouraging to be able to report that the stay in the Colonies of this indefatigable and most efficient worker, may probably be extended considerably beyond the period at first proposed.

A much increased sale of literature has resulted from her work, a weekly "At Home" has been started in Melbourne at Maybank, and a "Lotus Circle" has been formed. The Countess has also started some groups for study in the outskirts of Melbourne.

The General Secretary's return to Sydney was welcomed in a manner that must have been peculiarly gratifying to him. The arrears of work awaiting him were very heavy, and will absorb his attention for some weeks. One of his first tasks was the pleasant one of assisting at the organisation of a new Branch, *The Dayspring*, at Surrey Hills.

In the Sydney Branch steady activity prevails. Of seven evenings, six in each week are devoted to some form of Theosophic work, and the rooms are open every weekday for members and enquirers. New and attractive programmes are being arranged, and many volunteer helpers attend. In the Melbourne and Ibis Lodges equal activity and variety are manifest.

Auckland, N. Z.—The work of the local Lodge is progressing steadily though slowly, and during the past month, the following public efforts have been made to advance the movement. On June 14th, at the open Lodge meeting, Mr. S. Stuart read a paper upon "The Manifest and the Occult, being a study of the Fire Philosophy." On June 21st, Mr. Wm. Swinnerton read a paper upon "Karma and Social Improvement." On Sunday evening, June 23rd, in the Masonic Institute Hall, Queen Street, Miss L. Edger, M.A., lectured upon "Karma and Reincarnation." On June 28th, at the open Lodge meeting, Messrs. S. Stuart, W. H. Draffin, and C. W. Sanders read "Evolution and Involution of the Divine Ideas," and other reprint papers. On July 5th, short papers upon Reincarnation were read by Mr. S. Stuart, Mrs. S. E. Hughes, and Mr. W. Bevan; and on Sunday evening, July 7th, in the Masonic Institute Hall, Mr. S. Stuart lectured on "The other Self, a Study of Consciousness."

A correspondent writes: "The last few weeks Mr. Stuart and I have been very busy getting out the full syllabus and papers of questions of the First Section of the graduated Scheme of Work Mr. Staples talked over with us when he was here. This includes sixteen pamphlets, and it has been quite a heavy undertaking, but it is nearly ready now to send on to him for his approval or correction. Then we can set to work on the other sections of study, and so we shall have it all in working order in another month or two, I hope."

AFRICA.

Johannesburg Group.—At last we have been enabled to resume activity. Naturally this is very feeble at the outset, for our little Group is only just re-emerging from Pralaya, but we are hoping that the Manvantara stretching before it is destined to be a long one, and rich with a goodly harvest.

The last two weeks Herbert Kitchin and the undersigned held small informal meetings some seven miles from Johannesburg, explaining the general principles of Theosophy. We hope to arrange for a public lecture in the same vicinity, which is emphatically a working-class district, and we have the advantage of the co-operation of a lady member who has stuck to the Group through all its trials. Meanwhile propaganda is being advanced by lending books and giving away pamphlets.

A little more patience and perseverance, and we shall be able to tender still another Branch to the Theosophical Society.

LEWIS RITCH, *Hon. Sec.*

REVIEWS.

THE LUNAR PITRIS.

By Mrs. A. P. Sinnett and W. Scott Elliot.

[Transactions of the London Lodge T. S., No. 26. T. P. S. 7, Duke Street, W.C. Price 1s.]

THE subject of the "Pitris," cropping up as it does again and again all through H. P. B.'s monumental work, in all sorts of connections and with all sorts of bearings, is one that to some of us has ended by becoming little short of a nightmare.

With her habitual elasticity in the use of terms—due to a deeper insight into their meanings—H. P. B. has applied the name "Pitris" to many and various classes of entities; and so the poor student suffers from a veritable *embarras de richesse*, since the *raison d'être* for using the term is often very recondite and hard to find.

Even the relatively restricted class of "Lunar Pitris" is far from easy to disentangle, and I confess that my own efforts, at any rate, to evolve an orderly and coherent theory of their relation to the Lunar evolution and to our own have been but very partially successful.

So I think we shall feel deeply indebted to the London Lodge for this last addition to the brilliant and valuable series of their contributions to our literature during the present year.

From what is said on page 7, this essay must be regarded, I think, as based upon independent information and study from the same sources as were drawn on by H. P. B.; *The Secret Doctrine* being employed rather for purposes of verification and checking than as the basis of the study. Hence the work before us has a double value: first as an independent corroboration, and then as affording a clear outline of the subject which will be found of the greatest use in the study of *The Secret Doctrine*.

A review in *Lucifer* is not the place to attempt any analysis of such a subject; but I cannot pass over, without special mention, the descriptions of the Second Race man, and of the higher and lower types of

the Third Race man given here, which form a most important addition to the clearness of our at present rather scanty knowledge of details on these very interesting topics.

Enough has been said, I hope, to make every student of *The Secret Doctrine* realise that this Transaction of the London Lodge is as necessary to his work as even the new Index, wherein our hearts are still rejoicing.

B. K.

AN ANALYSIS OF ASTRONOMICAL MOTION.

By Henry Pratt, M.D. [Published for the author by G. Gorman & Son, Covent Garden.]

DR. PRATT is an old member of the Theosophical Society, and a valued contributor to the *Theosophist*, in which he is at present publishing a series of abstruse articles expounding his somewhat heterodox views upon Astronomy. The volume now under notice is described by the author as an attempt "to give simpler expression to his views," and will probably, therefore, be welcome to those who, while feeling that the author has something of value to say, yet have so far more or less completely failed to grasp his meaning as embodied in his larger work *Principia Nova Astronomica*.

It is impossible within the limits of space available for this notice to discuss the many interesting remarks made by the author, or to attempt any estimate of the importance of the reasoning to which they lead, and students must be referred to the book itself for further information. It may be as well, however, to call attention to the fact that modern Astronomy on the orthodox scientific lines is by no means that ideally perfect science which its votaries strive to make the uninitiated public believe it to be. Especially in regard to the larger questions of knowledge about stellar periods and the slower variations in astronomical motions, there is much left to be desired. But after the way in which General Drayson's discoveries in this domain have been received by the official representatives of Astronomy, it would be too much to hope that Dr. Pratt's work should even receive any notice at their hands.

B. K.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 11:—"Old Diary Leaves" is not quite so entertaining as usual, consisting of a plain record of lectures and visits. The particulars regarding the huge tooth, ascribed exoterically to the Buddha, form the lightest portion of the reading. The "tooth" is about two inches in length. The Colonel does not say how the believers appreciated H. P. B.'s humorous explanation—"Of course it is his tooth; one he had when he was born as a tiger." Miss Edger writes in an interesting manner of "The Theosophic Idea of Creation." The very mysterious account of the "Ordeals and Mysteries of Ancient Egypt" is continued. "The Jain Theory of Reincarnation, or the Transmigration of Soul," is a valuable article condensing a large amount of information into a readable form. Mr. Divedi's paper on Spiritual Culture is begun in this number.

THE PATH (*New York*).

Vol. X, No. 5:—There is nothing very fresh in H. P. B.'s letters, which deal with the troubles with the S. P. R. By far the most valuable papers now appearing in *The Path* are the "Talks about Indian Books," by C. J., which are scholarly and literary in style. The Hymns of the *Rig Veda* are being discussed at present. Dr. Buck writes on "Mind, as the Theatre of Human Evolution," and I. H. Fussell on "The Nature and Purpose of Devachan."

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THE VĀHAN (*London*).

Vol. V, No. 2:—This number shows a marked improvement over recent issues, and, in fact, will compare favourably with any of the older copies, the "Enquirer," though only consisting of two pages, being much more interesting and valuable than usual, and conveying a good deal of information on a little understood subject. A long letter is published on the question of education, in answer to Mr. Lord's suggestions, raising some very good points, which will bear further argument. The correspondence also includes a letter on Karma and Reincarnation, with some notes by Mr. Mead, and a letter from Mrs. Besant on "Membership in other Societies of Fellows of the Theosophical Society."

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 6:—This number opens with a translation of Mrs. Besant's lecture on "India, her Past and her Future." This is followed by a short paper on the Skandhas by M. Guymiot. The Universe, he says, is made from the five Skandhas. Beings on all planes are characterised by the predominance of one or other of the Skandhas. The issue also includes an article on "Theosophy and Art," by Marie Regimbaud, and continuations of Dr. Pascal's paper on The Brown-Séguard method and Colonel Olcott's account of H. P. B.'s phenomena.

A.

SOPHIA (*Madrid*).

Vol. III, No. 8:—The usual translations of *Letters that have Helped Me*, *The Building of the Cosmos*, and *Helena Petrovna Blavatsky*, are continued. The critical review of the peculiar work *Lobre el Origen Polidárico de las Especies* is also continued, and the explanation is assisted by some diagrams and tables. The relations between the solid geometrical figures, musical notes and colours, are undoubtedly of interest, but the other correspondences are not so clear. José Plana contributes a metaphysical article on "The Spirit and the Soul," treating the subject from both the individual and universal aspects.

This is followed by a study from *The Secret Doctrine* on the evolution of the human form, consisting of detached quotations.

A.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 4:—The reports of the progress in Australasia are encouraging, and Theosophy appears to be taking a deep hold there. This issue of the magazine is occupied mainly with a reprint of the Countess Wachtmeister's pamphlet on the recent troubles, the remainder consisting of the usual notes and answers to questions, and a short article by Mrs. Besant on "What Theosophy Teaches."

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THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 40:—Contains the continuations of the translations of *The Key to Theosophy*, *Through Storm to Peace*, and *The Idyll of the White Lotus*. The first instalment of "The Doctrine of the Heart," appearing in *LUCIFER* is also translated. The original articles consist of one by "Afra" on "Abraham's Prayer" and "India and her Sacred Language."

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

Vol. IV, No. 4:—Contains a long article, entitled "Buddha's Message to the World," giving a good deal of information, and short papers on "The Arhat Mind," "The Will-Prayer of the Bodhisattvas," and other subjects.

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ANTAHKARANA (*Barcelona*).

Vol. II, No. 20:—The article on "True Socialism" is concluded, the necessity for self-purification and self-sacrifice in order to reach the desired goal, forming the burden of the paper. The fourth chapter of the *Bhagavad Gītā* is concluded and the issue is completed by book notices, and the announcement of a new Society in Spain for the study of Hypnotism.

THE THEOSOPHIC GLEANER
(*Bombay*).

Vol. IV, No. 12:—The first article in this issue is on "Heaven and Hell," and many descriptions of the latter place are taken from several orthodox Christian writers. This is followed by a short paper on "Human Progress," a report of a lecture on Upāsana, and some reprints from Theosophical journals.

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THE PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. VI, No. 1:—In "The Process of Death and Reincarnation" an attempt is made to sketch the progress of man through the stages between earth lives.

ĀRYA BĀLA BODHINĪ (*Madras*).

Vol. I, No. 7:—In "How an English Boy is Brought Up," a sketch of the University Boat Race is given. This number, which is an excellent one, also contains a continuation of the outline of Hindu re-

ligion, "How Does Theosophy help the Young?" and some short notes

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THE BUDDHIST (*Colombo*).

Vol. VII, No. 25-28 :—The first volume of the *Visuddhimagga* is concluded, but it is hoped to continue the translation in future numbers. The work is a most elaborate one, and when in book form will be a valuable publication. The numbers also contain an article on "The Shāstric methods of subduing the Indriyas and the Mind," and some reprints.

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OURSELVES (*London*).

Vol. I, No. 3 :—We are glad to note a great improvement in the printing of this little magazine. The contents have also progressed a little, though not as much as might be desired. Simplicity in style is still at a discount. The "Confession" is a very immature production, which makes some unfortunate efforts at grandiloquence. "Expansion of Thought" is much the best paper in this issue.

A.

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THE THEOSOPHIC THINKER.
(*Madras*.)

Vol. III, Nos. 27-30 :—Contain articles on Sannyāsam, the Doctrine of Grace, Upāsana, and other subjects, and a translation of the Ashtavakra Sanhita, a story from the Sanskrit. The English of the latter is at least vivid and original. Here is one example, "The Rishii began then to reflect on the descriptitude of the lady and the result was no other and no less than torturing infliction of painful thought. The ugliness of the lady pricked and speared his eyes."

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THE LAMP (*Toronto*).

Vol. II, No. 1 :—The paper contains a quotation from Professor Clifford, a reprint from the *New York Times* on the flowing of Jordan, one or two short articles and reviews, the latter forming the most readable part of the number.

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MODERN ASTROLOGY (*London*).

Vol. I, No. 2 :—In the short notice in last month's LUCIFER, an error was made in stating that the new magazine was less costly than the older one, *The Astrologer's Magazine*, incorporated with it. This was written under the wrong impression that the price of the latter was greater, and the comment did not refer to the cost of production. The present issue contains some interesting explanations of the planets, with an ingenious symbolism, other short articles on astrology and palmistry, and, of course, some predictions, a little more definite than usual. An interesting feature in each month would be to take the previous month's predictions and analyse them.

A.

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OTHER PUBLICATIONS.

We have also received the following : *The Theosophical Forum*, with the usual questions and answers; *Notes and Queries*, with an article on Christian Secret Tradition, and one on "The Secret or Mystery of the Rose;" *Addresses of Svāmi Vivekānanda at the Parliament of Religions*; *The Prasnollara*, the Indian Section Gazette, containing Society news and a quotation on dreams from the *Questions of Milinda*; *Vairāgyashataka*, a translation of a treatise on renunciation, issued by the Bombay Theosophical Publication Society; *Book-Notes*; *The Moslem World*.

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MERCURY (*San Francisco*).

Vol. II, No. 1 :—*Mercury* begins a new volume with this issue, and at the same time considerably enlarges its dimensions and improves its appearance. It is now the organ of the American Section, although it still retains its "Children's Corner," and devotes a considerable portion of its space to matter suitable for the young. It opens with an editorial greeting, which is followed by a lecture on "New Wine in Old Bottles" by Alexander Fullerton. The number includes a short article on "Practical Theosophy," notes on the present condition of the Society, and official announcements.

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